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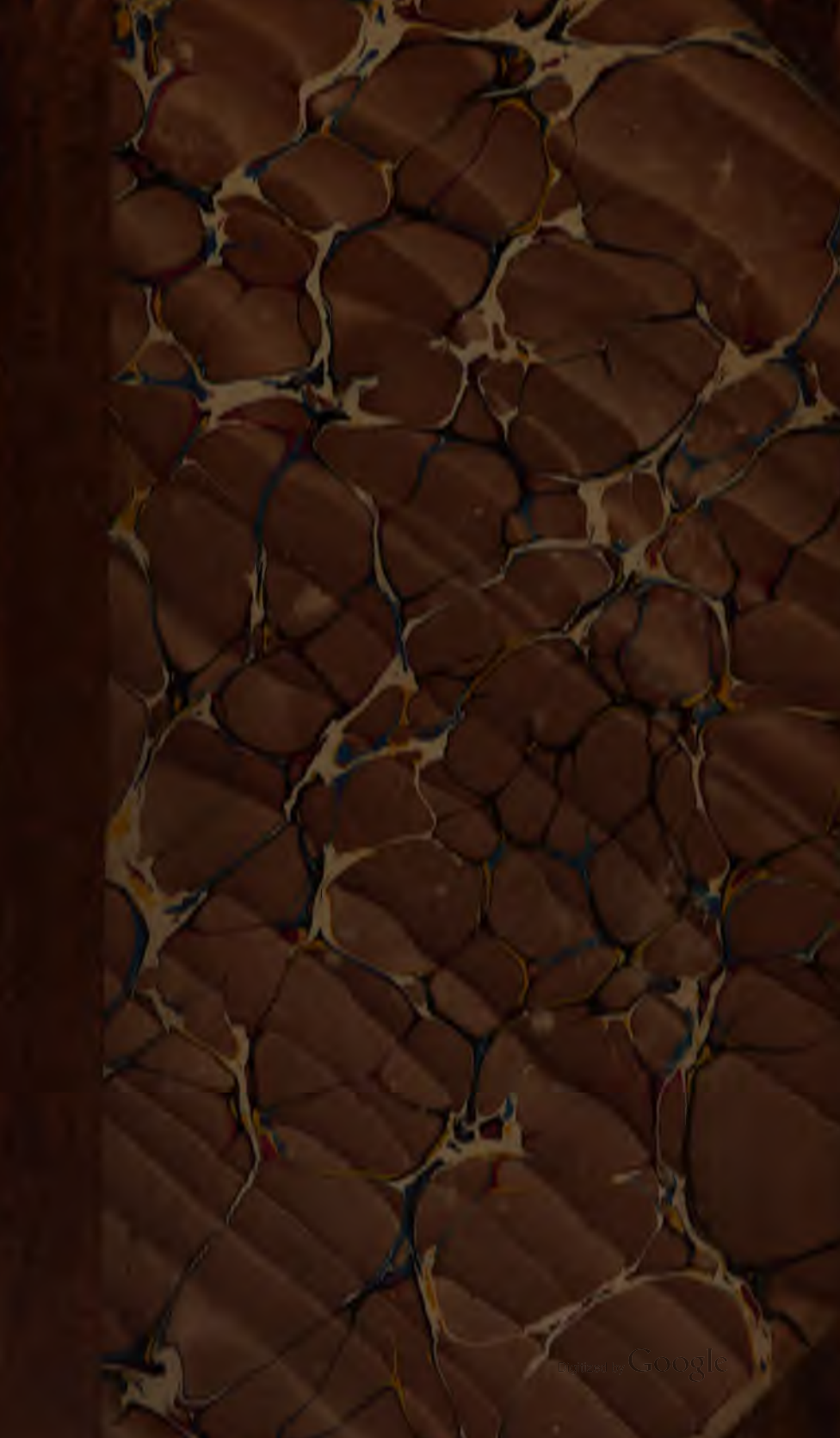
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THE
AMERICAN
QUARTERLY REGISTER.

Conducted by
B. B. EDWARDS.

VOL. VIII.

PUBLISHED BY THE AMERICAN EDUCATION SOCIETY.

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PREFACE TO VOLUME VIII.

THE eighth volume and ninth year of this work now close. It was commenced in July, 1827, under the title of the "Quarterly Journal of the American Education Society." The first number consisted of 16 pages only, and two years were embraced in the first volume. Since 1829, a volume a year has been published. The first two volumes were printed at Andover by Flagg & Gould, and the last six at Boston, by Perkins & Marvin. The following are the principal matters which are included in the work.

1. Several complete statistical views of all the religious denominations in the United States, embracing the number of clergymen, of members, annual increase, place and time of annual meeting, etc., and in the case of all the larger denominations, the names and post-office address of the clergymen. Condensed statements of the religious denominations in Europe have also been inserted.

2. Historical accounts of all the principal benevolent societies throughout the world, their rise, growth, results, etc.; including repeated and extended views of all the missionary stations in unevangelized countries, with many facts relating to the history and present condition of those countries.

3. Views of education, common schools, lyceums, high schools, academies, colleges, and professional institutions in all parts of the world, but more especially in the United States. These views are founded on an extensive correspondence with the officers of those various institutions, and with other responsible persons; and the results have been frequently embodied in tables and elaborate summaries. In this connection we have given a list of all the principal literary men, classed in their respective departments, of all times and countries.

4. Condensed histories, civil and religious, of various portions of the earth. Among these may be mentioned Poland, Great Britain, South Africa, and the Valley of the Mississippi. The last named was accompanied with a drawing.

5. Histories of various colleges and other literary institutions, some of them going into much detail. These have been written by responsible individuals, whose names generally accompany the communication. Much yet remains to be done in this department, for which ample preparations are making.

6. Biographical sketches of various distinguished men, especially of such as have been particularly prominent in promoting ministerial edu-

cation, and who have been possessed of eminent piety. The memoirs of Jeremiah Evarts, Esq., Rev. E. Cornelius, Rev. Dr. Hyde, Rev. President Stiles, Rev. President Brown, and Rev. President Edwards, of Union College, have been accompanied with portraits. The last four are in the 8th volume. This arrangement will be pursued according as our opportunities, and the patronage afforded to the work, will allow.

7. Essays, particularly on subjects relating to the Christian ministry, and the conversion of the world. The editor has been aided in this department by some of the most distinguished writers in the country. Among them are Rev. Drs. Rice, Alexander, Miller, Day, Wylie, Porter, Bates, Emerson, Humphrey, Jenks, Skinner, Rev. Professor Stuart, etc.

8. There have been given complete lists of all the Presbyterian and Congregational ministers who have ever been settled in the States of Connecticut and New Hampshire; in the Western Reserve, Ohio; in New York city; and in the counties of Suffolk, Essex, Berkshire, Norfolk, and Plymouth, Mass. Preparations are making to complete the whole of New England in this particular, the State of New Jersey, etc. The lists of names are accompanied by a large amount of notes and illustrations.

9. Miscellaneous subjects, of which we have now space to mention only a number of essays on the Roman Catholic population, and sketches of the lives of the early graduates of Dartmouth and Harvard colleges.

10. Journal of the proceedings of the American Education Society, and of its branches and auxiliaries, and of all kindred institutions.

We will now only add that it is our intention to pursue and complete, with the blessing of God, the same general plan, which we have hitherto adopted. A vast untrodden field lies before us, especially in regard to foreign lands. The literary, religious, and ecclesiastical history of the principal countries of Europe will furnish matter for many interesting pages. Facilities by correspondents in Europe, and by means of translations from the French, German, and Latin languages, will be more and more abundant. At the same time, there remain many subjects of much interest in the United States, which are as yet scarcely touched, but which we cannot now specify. We intend to make this publication a **GREAT STORE-HOUSE OF FACTS**, of an authentic character, carefully and methodically prepared; and of essays of permanent value, relating, more particularly, to the Christian ministry, the promotion of eminent learning and piety in the ministry, and to the general cause of the diffusion of Christianity.

We respectfully and earnestly solicit the aid of all friendly to our object, especially as it regards the obtaining of a more extended pecuniary patronage to the work, without which its usefulness will be much more restricted than is desirable.

BOSTON, MAY 1, 1836.

INDEX

TO THE PRINCIPAL MATTERS CONTAINED IN

VOL. VIII.

	<i>Page.</i>		<i>Page.</i>
Abington, Mass.	149	Bleeker Street Church, N. Y.	328
Academy, Glasgow Theological	277	Bouton's Sermon,	254
Adams, Rev. Pres.'s Sermon,	79	Bowdoin, Hon. James	106, 110
Adams, Mrs.' Daily Duties,	164	Bowdoin College, Sketch of	105
Addresses, Collegiate	67	" President McKeen,	106
Advanced Age,	78	" President Appleton,	109
Alexander, Dr. Remarks of	281	" President Allen,	112
Allen, President	112	" Charter surrendered,	114
Allen, John	137	" Religious History,	115
Allen Street Church, N. Y.	328	Bowery Street Church, N. Y.	328
American Education Society, Journal of 81, 169,	257, 353, 371	Bowers, John	335
" Anniversary,	81, 374	Brainard's Address	270
" Branches,	87, 98, 178, 265	Brainerd Church, N. Y.	31
" Auxiliaries,	95, 97, 185, 272	Braintree, Mass.	47
" Reports of Agents,	101, 283, 372	Brewster, Nathaniel	133
" Funds,	102, 190, 285, 374	Bricksville, Ohio,	305
American Publications and Republications,	348	Brick Church, N. Y.	325
Ames, William	138	Britain and France,	251
Amherst, Ohio,	311	British Ministry,	248
Amount of Taxation in several States,	235	British Universities,	159
Andrew, Rev. Samuel	17, 21	British Islands, Amount of Deaths in	300
Appeal to Young Men,	169	Brock, John	140
Appleton, President	109	Brookline, Mass.	47
Appointments, Public	372	Brooklyn, N. Y.	305
Armenia, Modern	249	Brownhelm, Ohio, Ministers of	312
Ashtabula Co., Ohio, Notes on	229	Brunswick, Ohio, Supply of Church in	313
Assembly's Board of Education,	175	Buffalo, College at	369
Augsburg Confession, Churches of	74	Bulkley, John	130
Austinburg, Ohio,	230	Burton, Ohio, Ministry in	307
Avon, Ohio, preaching in	311	Call to the Ministry,	77
Babajee, Notice of Life	349	Canal Street Church, N. Y.	326
Badger, Rev. Mr. Notice of	318	Canton, Carver, Mass.	48
Bangor Theological Seminary,	369	Central Presbyterian Church, N. Y.	328
Baptist Education Society, N. Y.	67	Character of Dr. Hyde,	9
Barnstable Education Society,	276	Character of President Stiles,	193
Batavia, Ohio, Ministers of	307	Chardon, Ministry in	307
Bath, Ohio, Pastors of Church in	313	Chickering, J. W. on Obligation in Rulers,	58
Beecher's Address,	270	Christian Ministry, Call to	77
Bellamy, Rev. Joseph	291	Preparation for,	257, 363, 357
Bellingham, Mass.	47	Not an institution of beggars,	370
Benevolent Effort, Hindrances to	241	Churches in Connecticut in 1835,	165
Berlin, Ohio, Church in	309	Churches in Massachusetts in 1835,	166
Bible, English,	344	Circulation of London Newspapers,	345
Birden, J.	333	Civilization, influence of on the age of man,	300
Blackburn Independent Academy,	363	Clap, President	22
		Clark, Rev. Dorus's Lectures,	350

Clark, Rev. A. R.'s List of Ministers in Northern Ohio,	304	Europe, Mortality of different countries of	298
Cleveland, Ohio,	305	Farmer's Memoirs of Ministers,	129, 332
Climate, influence of on human life,	300	Finley, Dr. Noticed,	290
Codman, Dr.'s Sermons,	253	First Free Church, N. Y.	329
Codman, Dr.'s Narrative of Visit to England,	348	Fitchville, Ohio, Ministers of	310
Colleges,	166	Fourth Free Church, N. Y.	330
Sketch of Yale,	13, 201	Fowler's Disquisition,	285
Sketch of Bowdoin,	105	Foxborough, Mass.	51
Sketch of Buffalo,	369	France, List of Ministers of the Reformed Churches in 1833,	69
Statistics of Harvard,	162	France and Great Britain,	251
Collegiate Addresses,	67	Franklin, Mass.	51, 315
Humphrey's, St. John's College,	67	Freedom, Ohio, ministers of	315
Dr. Ludlow's,	67	Friends, Annual Meeting of the	347
Professor Eaton's,	67	Funds, Report of	102, 190, 285, 374
Dr. Hazellus's,	67		
Professor Dickinson's,	349	Geauga County, Ohio,	307
President Vethake's,	349	General Assembly's Board of Education,	175
Collins, John	335	General Theological Seminary,	68
Colton, Erastus, Dissertation of	357	Glasgow Theological Academy,	277
Complete List Cong. Minis. Norfolk Co.	42	Granger, Ohio, Vacancy of Church in	313
Do. Do. Plymouth Co.	144	Great Britain,	251
Do. Do. West. Reserve,	219	Ministry in,	248
Comprehensive Commentary,	254	Universities,	159
Conference of Churches in Essex Co. Ms.	181	Occupations of people,	166
Connecticut Branch,	93	Greenfield, Ohio, Ministers of	310
Conversion of the World,	245	Guilford, Ohio, Ministry of	313
Cudworth on the Knowledge of Christ,	165	Gustavus, Ohio, Pastors of Church	318
Cutler, Rev. Timothy,	18		
Cuyahoga County, Ohio,	305		
		Halifax, Mass. Church in	151
Daggett, President	25, 30	Hampden, Religion in	308
Dana, Dr.'s Address,	182	Hanover, Mass.	151
Danforth, Samuel, Sketch of	135	Hanson, Mass. Notes on	152
Deaths, Quarterly List of	80, 168, 352	Harvard College, Report on	67
Dedham, Mass.	49	Statistics,	162
Dickinson, Rev. Baxter's Inaugural Address,	349	Hawley, Rev. Gideon, character of	290
Divine Influence in Conversion of the World,	245	Hazelius, Rev. Dr.'s Address,	69
Documents,	67	Highbury College Report,	361
Dorchester, Mass. Church in	50	Hill's Select Thoughts,	350
Dover, Mass.	51	Hillsboro' County Auxiliary,	98
Dover, Ohio,	306	Hindrances to Benevolent Effort,	241
Duane Street Church, N. Y.	326	Hingham, Mass. Church in	152
Duxbury, Mass.	151	History of Yale College,	13, 201
Dwight, Dr. Timothy	201	History of Bowdoin College,	105
		Hoar, Leonard	340
East Windsor Theological Seminary,	68	Hobart, Joshua	336
Eaton's Inaugural Address,	69	Hobart, Jeremiah,	336
Eddy's Address,	268	Holland, Jeremiah	138
Edenburgh, Ohio, supplies of Church in	315	Hubbard, William, Sketch of	131
Education Society. See American Education Society.		Hull, Mass. Church in	153
Education of Children in England and Wales,	304	Humphreys, Pres.'s Address	68
Education,	79, 255	Humphreys, Pres.'s Christian Memoirs,	350
Education Meeting at Andover,	189	Huntsburg, Ohio,	308
Edwards, Dr. Justin's Address,	88	Huron, Ohio,	310
Edwards, Dr. Jonathan, Memoir of	289	Hyde, Dr. Alvan, Life and Character of	9
College Life,	290		
Theological Studies,	291	Illinois Branch, A. E. S.	85
Settled in the Ministry,	292	Indian Language, difficulties of acquiring it,	289
President of Union College,	293	Individual Responsibility,	117
Death,	296	Installations and Ordinations,	79, 167, 255, 352
Works of	297	Islands, Sandwich, demand for preachers,	370
Eighth Presbyterian Church, N. Y.	328	Italy, Length of human life in	301
Ellis, Rev. J. M.'s Reports,	186, 187		
Ellis, Memoir of Mrs. Mary Mercy	350	Jefferson, Ohio, Notice of	231
Ellsworth, Ohio, Church vacant,	318	Jones, John, Sketch of	133, 300
Elyria, Ohio, Pastors of Church in	312		
English Bible in 1535, and in 1835,	344	Kingsley, Prof.'s Sketch of Yale Coll.	13, 201
Classical and Theological Institutions,	361	Kingsville, Ohio,	251
Essex South Auxiliary,	181	Kirtland, Ohio,	308
Euclid, Ohio,	306		
		La Fayette, Ohio, ministers of	313
		Laight Street Church, N. Y.	327
		Lane Seminary, Report of	366
		Last Thursday of February,	257
		Lathrop, Dr. Daniel, Notice of	211

Laws of Mount Hope College,	68	Notes on Western Reserve,	305
Letter from a Beneficiary,	373	Nott, Rev. Samuel's Sermons,	165
Letter from Dr. Scudder,	257	Noyes, Rev. Mr.'s List of Ministers in Ply- mouth Co. Mass.	144
Letter from Rev. Levi Spaulding, Litchfield, Ohio, Ministers of	353 313	Oakes, Urian, Memoir of	333
Livingston, Hon. Philip	23	Ohio, Northern, List of Cong. Ministers in	219
London Newspapers, Circulation of	345	Ohio, Taxation in	237
Loraine Co. Ohio, View of	311	Oldbug's Puritan,	254
Ludlow, Rev. Dr.'s Address,	69	Old Colony Auxiliary,	185
Lutheran Synod of South Carolina and adjacent States,	68	Oliver, John	137
Lyme, Ohio, Church in	310	Orange Co. Vt. Education Society,	276
Madeira, Length of Human Life in	301	(Ordinations, Quarterly List, 79, 167, 255, 351)	351
Madison, Ohio, Churches in	308	Owen, Rev. J. J.'s List of Pres. Ministers of New York City,	321
Maine, Taxation in	236	Painesville, Ohio, Church in	309
Maine Branch,	95	Papists in United States,	359
Manhattan Church, N. Y.	331	Pearl Street Church, N. Y. organized,	326
Marsh, Dr. Ebenezer Grant	203	Penobscot County Auxiliary,	272
Massachusetts, Churches in	166	Perkins, Dr. Alfred E.'s Donation,	213
Mather, Samuel, Notice of	134	Phillips, Samuel, Memoir of	340
Mather, Nathaniel,	332	Pierson, Rector Abraham	17
Mather, Rev. W. L.'s Reports,	100, 284	Plymouth County Auxiliary,	95
Matheson, Dr.'s Sermon,	346	Poland, Great Age of the Inhabitants of	300
Matheson, Dr.'s Speech,	278	Poland, Ohio, Religious Privileges of	318
Maxims,	255	Portage Co. Ohio, View of	314
McKeen, President	107	Porto Rico, Slavery in	40
Medfield, Mass. Church in	51	Preachers, demand for	370
Medina County, Ohio,	313	Presbyterian Education Society,	87, 374
Medway, Mass.	52	Presbyterian Ministers of New York City,	321
Mercer Street Church, N. Y.	331	Publications, American	348
Methodist Education Society,	177	Puritan, Notice of	254
Metropolitan University,	365	Radicalism,	350
Michigan, College in	368	Randolph, Mass. Church in	54
Michigan Education Society,	271	Ravenna, Ohio, pastors of	316
Middleborough, Mass.	154	Read's Memoir of Babajee	349
Middlesex South Auxiliary, Mass.	273	Receipts of Benevolent Societies,	303
Milan, Ohio, Ministry in	310	Recent Publications,	253, 348
Milton, Mass.	52	Reed and Matheson, Rev. Drs.' Narrative of a Visit to the American Churches,	348
Ministers, Memoirs of 9, 129, 193, 289, 332	332	Report of London Missionary Society,	347
Ministers of Reformed Churches in France,	69	Report of Home Missionary Society,	347
Ministers, Congregational, in Norfolk Co. Mass.	42	Republications, American	348
Ministers, Congregational, in Plymouth Co. Mass.	144	Resignation and Appointments,	372
Ministers, Congregational and Presbyte- rian, in Western Reserve,	219	Responsibility, Individual	116
Ministers in New York City,	321	Richfield, Ohio, Church in	313
Ministers, Christian, not Beggars,	370	Ridgefield, Ohio, Minister of	312
Ministry, British, Civil,	248	Rodgers, Rev. John	304
Ministry, Christian, Call to	77	Roman Catholics,	167
Ministry for the West,	366	Roxbury, Church in	54
Ministry, Preparation for 237, 353, 357, 366, 358	358	Ruggles, Ohio, supply of Church in	311
Mitchel, Jonathan	142	Rulers, Religious Obligation in	58
Modern Armenia,	249	Russel, John, Memoir of	139
Morgan, Ohio, Church in	232	Russia, Wonderful Longevity of	300
Mortality of European Countries,	298	Rutgers Street Church, organization,	325
Mount Hope College, Md.	68	Sabbath Profanation,	358
Munson, Aeneas, M. D. Notice of	203	Salter, Dr. Richard, Notice of	211
Murray Street Church, N. Y.	326	Sandwich Islands,	370
Narrative of a Visit to England,	348	Sandusky, Ohio, Condition of	311
Nash, Rev. A.'s Reports,	101, 283, 372	Scandinavia Ancient, Longevity in	300
Necessity of Special Divine Influence,	245	Scotch Pres. Church Organized in N. Y.	325
Needham, Mass. Notice of Church in	33	Second Avenue Church, N. Y.	329
Nelson, Ohio, ministry in	310	Second Free Church, N. Y.	320
New Hampshire Branch,	98, 265	Select Thoughts of R. Hill,	350
New Hampshire, Taxation in	236	Self-taught Man,	233
New Haven County Auxiliary,	275	Seminary, Bangor Theological	369
New York City, List of Pres. Ministers in	321	Seventh Presbyterian Church,	327
Norfolk County Auxiliary,	97	Sharon, Ms. Ministry in	313
Norfolk County, Mass. Notes on	47, 97	Sheffield, Ohio, Ministers of	312
Northern Baptist Education Society,	176	Smith, Rev. John B., noticed,	293
Norwalk, Ohio, Ministers of	311	Solon, Ohio, Religion in	306
Notes on Plymouth County, Mass.	149	Spaulding, Rev. L.'s Letter,	353
Notes on Pres. Ministry in New York City,	323	Spring Street Church, N. Y.	329

Star, Comfort, Memoir of	333	Western Reserve College Church,	315
Statistics of Harvard College,	162	Western Reserve Branch,	270
Stiles, President, Memoir of	31	Presbyterian and Cong. Ministers on	289
Storrs, President Charles	316	Population,	320
Stoughton, William	333	Western States, Ministry for	366
Stoughton, William, Memoir of	337	White, Nathaniel	141
Stowe, Prof.'s Address,	266	Whitefield, Rev. George	23
Strongsville, Ohio,	306	Whitney, Eli Esq.	212
Talmadge, Ohio, Ministers of	316	Wigglesworth, Michael	341
Theological Seminary, Bangor,	369	Williams, Rev. Elisha	21
Third Free Church, N. Y.	330	Willoughby University, state of	307
Tropics, Immense Mortality in	301	Wilson, John, Notice of	133
Troy, Ohio, Ministers of	309	Wilson's Historical Inquiry, noticed	347
Trumbull County, Ohio, View of	317	Winslow's Mrs. Memoir, notice of	254
Union Church, N. Y.	329	Winslow, Rev. Hubbard's Sermons,	254
United Brethren,	163	Withington, Rev. William's Christian Rad- icalism,	350
United States, Condition and Prospects of	357	Woodbridge, Benjamin D. D.	129
University, Metropolitan	365	Worcester North Auxiliary,	98
Upham's Manual of Peace, Notice of	254	Worcester, Rev. S. M.'s Centennial Dis- course,	164
Vermillion, Ohio, Ministerial Labor in	311	Worcester South Auxiliary,	97
Vermont Branch,	181	Yale, Governor Elihu	18
Vethake's Inaugural Address,	349	Yale College, Sketch of its History,	13
Village Church, N. Y.	330	Charter,	15
Wadsworth, Ministerial Labor in	313	Rector Pierson,	17
Wales, Education in	304	Removal to New Haven,	18
Wales, Rev. Samuel	33, 37	Rector Cutler,	20
Wall Street Church, N. Y.	323	Rector Williams,	21
Walver, Abraham, Memoir of	333	Rector Clap,	22
Warren, Ohio, Supply of Church in	319	President Dwight,	201
Washington College, Hartford, Conn.	68	Rev. George Berkeley,	210
Wayland's Elements of Moral Philosophy,	254	President Day,	206
Wellington, Ohio, Preachers in	312	Death of Dr. Smith,	207
Wells, Dr. John D.	112	Donations to the College,	209
West Church, N. Y.	329	Library,	213
West Avenue Church, N. Y.	329	Course of Education,	215
Western Education Society,	265	Graduates,	218
		Youngstown, Ohio,	319

ERRATA.

Page 36, line 12 from bottom, for 1756, read 1758; page 269, note, for *left thirteen children*, read *had a family of thirteen children*.



your affectionate father,
Alvan Hyde

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THE

QUARTERLY REGISTER.

VOL. VIII.

AUGUST, 1835.

No. 1.

LIFE AND CHARACTER OF THE REV. ALVAN HYDE, D. D.

THIS useful and excellent minister of Jesus Christ rested from his labors on the 4th of December, 1833. He had been, for a considerable period, one of the leading Congregational clergymen of New England, and the patriarch of the county in which he resided—universally beloved for his meek and affectionate character, and revered for his elevated piety and sound religious opinions. Though he had passed the meridian of his days, yet he was cut down before his intellectual eye was dim, or his powers for laboring in the service of his divine Master materially, if at all, abated. The last year of his life was one of extraordinary activity. When called from above, the vigilant servant was found at his post. From the heat of battle, he was summoned to receive the victor's crown with the church triumphant. Long will his memorial endure on earth. The seed, which he bountifully sowed, will assuredly spring up in an abundant harvest.

Dr. Hyde was the shepherd of his flock. For their good, he gave his earliest and his last labors, his faithful reproofs and his sincerest consolations. When he died, he was the minister of the grandchildren of those who gathered round him at his ordination. He had often taken hold of the hand wasted by disease, had told the sufferer of the resurrection and the life, and had recommended the orphan to the tender compassion of a Father in heaven. These things were not confined within the limits of a single town. All over an extensive region, Dr. Hyde was known as the servant of Jesus. Those at a distance, who had never listened to his voice, had associated with his name a high degree of veneration and esteem. The memory of such men does not die. Thomas Shepard and Thomas Hooker will be cherished names, throughout New England, ages hence. They enjoy an immortality on earth. It is thus substantially with many who have since been the luminaries of the New England churches. We are compassed about already by a great cloud of witnesses. A long list of able men have stood up in our pulpits, defenders of the faith, eminent in spiritual affections, in holy living, in all the graces of the Spirit. Through the merits and mediation of the Saviour, they are now enjoying their high reward. What son of New England does not love to linger in the burial-places of Princeton in New Jersey, New Haven and Hartford in Connecticut, of Hadley, Northampton, Dorchester, Cambridge and Boston in Massachusetts. The like precious dust, many a small village burying-ground also holds.

DR. HYDE was born at Norwich, Conn., February 2, 1768. His father was a farmer of respectable character. His mother died when he was but six years old. On the 6th of January, 1783, he commenced the studies preparatory for admission to college, under the instruction of the Rev. Dr. Samuel Nott of Franklin, Conn., a venerable clergyman who still lives. In September, 1784, he was admitted a member of Dartmouth college. About this time, he became personally interested in religion, and in July, 1786, united with the college church. During the whole of his collegiate life, he attached himself, from choice, to those students who possessed a religious character. On the 17th of September, 1788, he received his first degree. The members of his class were nineteen in number, among whom were judge Chipman of Vermont, and Rev. Dr. Dana of Newburyport. About one half are deceased. On the 6th of November of the same year, Dr. Hyde took charge of the town school in Northampton, Mass. He here acquired many friends, who showed him, especially in a time of serious sickness, unwearied kindness. On the 9th of October, 1789, he commenced the study of divinity under the care of the Rev. Charles Backus, D. D., of Somers, Conn., a gentleman who long kept one of the most flourishing private "schools of the prophets" ever taught in this country.* With him, he continued till June 1, 1790, when he was licensed to preach the gospel. After preaching in various places for two years, during part of which he pursued his theological studies with the Rev. Dr. West of Stockbridge, he was ordained, June 6, 1792, to the pastoral charge of the church and congregation in Lee, a town in the southern part of Berkshire county, Massachusetts. His term of theological study was not so long as others pursued at the same period, though he speaks of his residence with Dr. West as greatly beneficial to him in enabling him to obtain a more thorough knowledge of the doctrines of religion. The church and people were unanimously in favor of his settlement, and gave him, for that period, a liberal salary. On the 25th of April, 1793, he was married to Miss Lucy Fessenden of Sandwich, Mass., a granddaughter of the Rev. Benjamin Fessenden of that town. Mrs. Hyde and six sons are yet living. Three sons and two daughters died before their father, four of them in the short space of two years.

He commenced at the beginning of his ministry a series of pastoral labors, which he continued with very little variation for more than forty years. Weekly meetings were held in various parts of the town, and familiar expositions of Scripture, (in which the auditors were encouraged to make inquiries and state their views and feelings,) were among the labors most pleasant to himself and instructive to his people. All parts of his parish were visited by him many times in a year, during the whole of the period in which he was connected with it. During the early years of his ministry, Sabbath schools were unknown in this country. It was then Dr. Hyde's custom, every autumn, to invite all the children of his congregation, to convene, at a designated time, in the meeting-house. He then went through an interesting service of questions and answers, making use of the Shorter Catechism, and of the Scripture History.

As a useful and successful minister, Dr. Hyde has had few equals in the whole period of our ecclesiastical history. At the time of his ordination, his church was small and feeble, having but twenty-one male members. A very interesting revival of religion occurred during the first year of his ministry. The church received an accession of 110 members. In the

* See American Quarterly Register, Vol. V. p. 180.

six following years, 42 were added to the church. In 1800, a second revival occurred, which occasioned an addition to the church of 21 members. Between 1800 and 1806, 29 persons professed religion. In the latter year, a special divine influence was enjoyed, and 71 persons were admitted to Christian communion. In the six following years, 22 were united to the church. In 1813, 20 persons professed religion, and from that year to 1821, 76 persons were admitted to the church. In 1821, the church received an accession of 86 individuals as the fruits of a very interesting revival. Between that year and 1827, 24 persons joined the church. In 1827, 125 individuals were received into communion. During the remainder of Dr. Hyde's ministry, from 1827 to the close of 1833, there were about 100; making the whole number received during his ministry, not far from 700. Most of these persons were carefully instructed in the great doctrines of the gospel, and were not received into the church until two or three months subsequently to their conversion. Such a rich harvest of souls for Christ, few pastors are permitted to gather. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever. In such blessedness, the venerable Dr. Hyde is now, undoubtedly, participating.

For more than thirty years, Dr. Hyde was associated with the friends, patrons, and trustees of Williams college. He was a member of the board of trustees thirty-one years, and the vice president from 1812 to his death. He was chairman of the prudential committee of the board twenty-three years. In all these relations to the college, he performed the duties which devolved upon him to the entire approbation both of the students and the trustees. "Whenever he took part in the public examination of the students, he manifested a discriminating mind, and a thorough acquaintance with the elementary principles of the science to which his questions related." In measures for promoting the interests of the college, he was uniformly active and zealous. His elevated piety and scrupulous regard to duty, gave character to all his business transactions in relation to the college. "He was, doubtless," says one of his associates, "the most efficient man in the management of its concerns, and has probably done more to promote its prosperity than any other man." He was repeatedly solicited to stand as candidate for the presidency of the college, and, also, to take charge of some of the principal literary and theological institutions in the part of the country where he lived. No inducement, however, could prevail upon him to leave his pastoral labors in Lee.

Of his intellectual habits we have not very copious information. Early in life, he aimed at entire accuracy in all his written performances. In the preparation of his writings for the press, says his biographer, not an error was discovered in the spelling, or pointing, of any of his manuscripts;—a very remarkable testimony, indeed, in these days of haste, and of superficial and careless habits. Those letters, which he wrote with the greatest rapidity, were legible as the fairest print, and accurately pointed. His sermons are generally fully written out, and with the same evidence of the nicest care. His performances give little evidence of extensive classical reading, and none of literary ostentation. His words are pure Anglo-Saxon. An intelligent layman, who often heard him preach, once remarked, that a word left out of his sermon would be as much missed, and as readily detected, as the absence of a brick from its place in a building. The published works of Dr. Hyde are somewhat numerous, and afford proofs of great industry and perseverance. Very soon after his settlement in the ministry, he prepared a variety of essays for the Theological Maga-

zine, published at New York. He subsequently communicated many valuable articles to the Connecticut Evangelical Magazine, the Panoplist, the Christian Spectator, the Boston Recorder, the Utica Magazine, and other periodical works. In addition to these essays, he published nineteen sermons, mostly occasional. An historical discourse, which he published on the two hundredth anniversary of the landing of the Pilgrims, contains a sketch of the leading events in the ecclesiastical history of this country.

The education of youth received much of Dr. Hyde's attention. All the schools within his parish were under his constant supervision. He visited them systematically, and examined them minutely as a matter of duty. It was his uniform and unvarying practice to visit the summer and winter schools near their commencement and near their close, making four visits annually to each school within the town. This practice commenced with his pastoral labors, and closed only with his life. He was always at the school-house at the time appointed, and gave his undivided attention to the exercises of the school. If there was a single pupil present whom he did not recognize, he made inquiry; for it was a settled habit with him to know and be conversant with every child in his parish. After the examination in the appropriate studies, he questioned each scholar in relation to the doctrines or duties of the Christian religion.*

In labors to bring forward young men for the ministry, Dr. Hyde's example was worthy of universal imitation. The success attending his efforts in the work he had chosen, and his standing as a preacher and a scholar, drew around him many young men who were preparing for the ministry. He directed the theological studies of between thirty and forty young men, and declined receiving under his care great numbers who made application.

With his settled principles of religion and mental philosophy uniformly acted upon, it might be expected he would seek to make those under his care *systematic* students. His own mind was thoroughly disciplined, and his habits singularly methodical. In the commencement of the studies of the young men, he endeavored to ascertain the peculiar features of their minds, the extent of their literary acquisitions, together with the precise object which they had in view in the study of divinity; that he might form a judgment as to the propriety of encouraging them to proceed. He then furnished them with a series of questions, embracing the different subjects of theology, requiring them to examine each in the proper order, directing them to suitable books in his library, which was judiciously selected, and tolerably large. He then required them to arrange their thoughts, and produce written dissertations, which were carefully read and analyzed. In order to qualify himself more perfectly for these duties, as well as for those connected with his offices in Williams college, and the education of youth generally, he revised his early classical studies, and acquired additional information of a similar kind.

In the most important benevolent institutions of the present day, Dr. Hyde was an efficient and cordial coadjutor. They formed frequent topics of his conversation and of his epistolary writing; they were often introduced into his sermons and in his public and social prayers. For the last twenty years of his life, scarcely an ecclesiastical council was convened in the county, of which he was not a member, and so well balanced was his mind, and so extensive his knowledge, that his opinions were always highly regarded.

* This ministerial visitation of schools is very general in New England. Our common school system has been sustained by the labors of clergymen, far more than by those of any other class in the community. We have our eye on more than one individual, whose toils in this way have been very great and successful.

His domestic and social character is represented as excellent in a remarkable degree. There was a dignity, propriety, and consistency of demeanor, pervading all his actions, under all circumstances, which could not fail to command the respect and confidence of his children and of all under his roof. His family devotions were pertinent, attractive, and, in his later years, patriarchal. Of his affectionate and sympathizing heart, his letters are full of proofs.

Dr. Hyde was attacked with his last illness on the 28th of Nov., 1833. His solicitude and his labors in respect to the religious excitement in his own church, and in neighboring churches, during the year 1833, were very great, and undoubtedly hastened the termination of his life. His death, which occurred on the fourth of December, was such as might have been expected. He declared that all his hope was in that atonement, which he had for forty years proclaimed to his people. He met the king of terrors with entire collectedness, humility, and peace, and gave to all who witnessed the scene a most impressive commentary on the truth of the gospel of Jesus Christ, and of its power to sustain the soul in the last conflict. At his interment the Rev. Dr. Shepard of Lenox, preached an appropriate and impressive sermon.*

A SKETCH OF THE HISTORY OF YALE COLLEGE, IN CONNECTICUT.

[Prepared by Professor Kingsley, at the request of the Editor.]

[In the year 1766, the Rev. President Clap published "The Annals or History of Yale College, in New Haven, in the Colony of Connecticut, from the founding thereof, in the year 1700, to the year 1766." Dr. Holmes, of Cambridge, Mass., in an appendix to his Life of President Stiles, which he published in the year 1798, gave a "Sketch of the History of Yale College"; the materials of which, after the year 1766, were derived principally from president Stiles's manuscripts. Some additional facts and remarks respecting the history of the college, may be found in president Dwight's "Statistical Account of New Haven," published in 1811, and in his "Travels," published since the death of the author. Chancellor Kent, in an "Address delivered at New Haven, before the Phi Beta Kappa Society, Sept. 13, 1831," made the history of the college the subject of his remarks; and in the same year, was published the "Annals of Yale College, in New Haven, Connecticut, from its foundation to the year 1831," by Ebenezer Baldwin, Esq. These valuable works, the writer of the following sketch has read, and made use of, whenever he has found them to his purpose. Few important facts or dates, however, have been given, without the authority of the original documents. A manuscript history of the college, by Samuel Johnson, D. D., first president of King's [Columbia] college, in the city of New York, has likewise been consulted. This history was written in 1717, when Dr. Johnson was a tutor in Yale college; and was continued by him afterwards to the year 1719, at which time Dr. Cutler was chosen rector. Facts have been drawn from other books and pamphlets, and the college records have been examined throughout. In the following outline, greater particularity as to certain facts and dates, will,

* An interesting and valuable Memoir of Dr. Hyde, was published, last year, by Perkins, Marvin, & Co., to which we are indebted for most of the facts in the preceding sketch.

perhaps, be observed, than to the general reader may appear necessary or important. But it should be recollected, that the *Register* is intended to be a book of reference; and particulars, like those alluded to, though of no great moment in themselves, have sometimes a value from their relation to things of more common interest. No pretension, however, is made to a full history of the institution, in all its departments, though there may be found in this sketch, occasional minuteness of detail.]

The Rev. John Davenport very early made a proposition to the government of the colony of New Haven, respecting the establishment of a college within their jurisdiction. Some measures, in consequence, were taken for this purpose; but the small number of inhabitants, from whom the support of such an institution could be derived, the numerous embarrassments attending an infant settlement, and especially the consideration, that the aid of the whole of New England was needed for the maintenance and advancement of Harvard college, prevented the plan of Mr. Davenport from being immediately executed. It ought, however, to be stated, that though the original project of a college in New Haven was abandoned, yet the importance of a liberal education, more particularly as a preparation for the Christian ministry, seems to have been duly estimated, both in the colony of New Haven, and in Connecticut. The number of those who resorted for their education to Cambridge, from these two colonies, or from Connecticut, as comprehending both after the union in 1660, and whose names now stand among the graduates of Harvard college, considering the remoteness of their residence, the difficulty of communication, and the fewness of the colonists, bears a fair proportion to the number of those who were graduated at the same place from Massachusetts itself. Among those from the town of New Haven alone, who, from the time of its settlement to the year 1700, were graduated at Harvard, and who afterwards were ordained ministers of churches, are the Rev. Michael Wigglesworth, of Malden, Mass.; the Rev. Samuel Cheever, of Marblehead, Mass.; the Rev. Samuel Street, of Wallingford, Conn.; the Rev. John Harriman, of Elizabethtown, N. J.; the Rev. James Alling,* of Salisbury, Mass.; the Rev. Noadiah Russell, of Middletown, Conn.; the Rev. John Davenport, of Stamford, Conn.; the Rev. Stephen Mix, of Wethersfield, Conn.; and the Rev. Joseph Moss, of Derby, Conn. But the inconveniences of obtaining a collegiate education at Cambridge, were so great, that the design of establishing a college in Connecticut, was kept constantly in view. This was especially a favorite object with the clergy, who, from their rank in the State, their knowledge, and the intimate connection between learning and religion, were the principal directors in whatever respected the education of youth.

In the year 1698, a plan was devised for erecting a college in Connecticut, by a general synod of the churches. It was intended that the synod should nominate the first president and inspectors, and have some kind of influence in all future elections, "so far as should be necessary to preserve orthodoxy in the governors;" that the college should be called the "school of the church," and that the churches should contribute towards its support. This project failed; but, in the following year, ten of the principal ministers of the colony, were nominated and agreed upon by general consent, both of the clergy and laity, to be trustees, to found, erect, and govern a college. The individuals thus named for this important object, were the Rev. James Noyes, of Stonington; the Rev. Israel Chauncy, of Stratford; the Rev. Thomas Buckingham, of Saybrook; the Rev. Abraham Pierson, of Killingworth; the Rev. Samuel Mather, of Windsor; the Rev. Samuel Andrew, of Milford; the Rev. Timothy Woodbridge, of Hartford; the Rev. James Pierpont, of New Haven; the Rev. Noadiah Russell, of Middletown, and the Rev. Joseph Webb, of Fairfield. These clergymen, with the exception of the Rev. Mr. Buckingham, of Saybrook, were all graduates of Harvard college.

The trustees met in New Haven sometime in the year 1700, and formed

* In the *Register*, for February, 1835, the Rev. James Alling, is said to have been born in Boston. This must be an error.

themselves into a society, to consist of eleven ministers, including a rector, and agreed to found a college in the colony of Connecticut. At a subsequent meeting, the same year, at Branford, each of the trustees brought a number of books and presented them to the association, using words to this effect, as he laid them on the table; *I give these books for founding a college in Connecticut.* About forty folio volumes were contributed on this occasion. The trustees as a body, took possession of the library thus formed, and committed it to the care of the Rev. Mr. Russell, the minister of Branford. This act of depositing the books has ever been considered the beginning of the college. It was in the year 1700, that this transaction took place, though the precise date of the meeting at Branford has not been ascertained. In all the measures which were taken for founding the college, the Rev. Mr. Pierpont of New Haven, the Rev. Mr. Andrew of Milford, and the Rev. Mr. Russell of Branford, were the most active. As doubts were entertained, whether the trustees could legally hold lands, and whether the new institution could be supported wholly by private contributions, it was determined to apply to the General Assembly of the colony for assistance, and to ask for a charter of incorporation. A correspondence accordingly took place between the trustees and the Hon. Judge Sewall, and Mr. Secretary Addington, of Boston; and these latter gentlemen prepared a draft of a charter for the college. At the session of the colonial legislature in New Haven, in October, 1701, a petition, signed by a large number of ministers and others, was presented to that body, in which they stated, "that from a sincere regard to, and zeal for, upholding the protestant religion, by a succession of learned and orthodox men, they had proposed that a collegiate school should be erected in this colony, wherein youth should be instructed in all parts of learning, to qualify them for public employments in church and civil state; and that they had nominated ten ministers to be trustees, partners, or undertakers, for founding, endowing, and ordering the said school, and thereupon desired, that full liberty and privilege might be granted to the said undertakers for that end." After the meeting of the Assembly, and before the charter was granted, the Hon. James Fitch, of Norwich, one of the Council, made a formal donation to the new seminary of a tract of land in Killingly, of about six hundred acres, and the glass and nails which should be necessary to erect a college and hall. This donation was made, in consequence of "the great pains and charge which the ministers had been at, in setting up a collegiate school." On the 9th day of October, 1701, the Colonial Assembly granted a charter to the college, with some small variations only, from the form which had been received from Boston.

The new institution thus founded, appears, both in the language of the charter and in the privileges granted to it, what it in fact was, an inconsiderable establishment. It is not denominated a *college*, but a "collegiate school;" it is fixed in no place, but the trustees are authorized to "encourage the said school in such convenient place or places, as to them shall seem meet;" and they are likewise empowered "for the encouragement of the students, to grant degrees or licenses, as they, or those deputed by them, shall see cause to order and appoint." Judge Sewall and Mr. Addington, in their letter to the Rev. Mr. Buckingham, of Saybrook, when they communicated their draft of a charter, remark, "We, on purpose, gave your academy as low a name as we could, that it might the better stand in wind and weather:" a degree of caution, which, in the altered state of more modern times, it has not been thought necessary, in all similar cases, to observe.*

The trustees, on receiving their charter, met at Saybrook, Nov. 11, 1701, and chose for rector the Rev. Israel Chauncy, of Stratford. Mr. Chauncy was son of the Rev. Charles Chauncy, the second president of Harvard college, and had a high reputation for scholarship. He, however, declined the place, and the Rev. Abraham Pierson, of Killingworth, was chosen the first rector of the school. At this same meeting, the trustees determined to establish the seminary at Saybrook, "unless, upon further consideration, they should alter their

* In the diplomas given at Saybrook, the college was denominated "Gymnasium Academicum," and the trustees, "Inspectores."

minds." They also desired the rector to remove to Saybrook ; but till that could be effected, they directed, that the scholars should be instructed in Killingworth. There was nothing in the charter of the school respecting a religious test of the trustees, rector, or tutors, or prescribing any course of religious instruction. Every thing of this kind was left with the trustees to regulate from time to time, as circumstances, in their view, should require. Judge Sewall and Mr. Addington, in their letter to Mr. Buckingham, say, "as the end of all learning is, to fit men to search the Scriptures, that thereby they may come to the saving knowledge of God in Christ, we make no doubt, but you will oblige the rector to expound the Scriptures diligently, morning and evening." At the first meeting at Saybrook, among other rules for the government of the college, the trustees directed, that the students should not be instructed in any other "system or synopsis of divinity, than such as the said trustees do order and appoint," and, "that the said students be weekly caused memoriter to recite the Assembly's Catechism in Latin, and Ames's Theological Treatises," of which, as also of Ames's Cases of Conscience, the rector was to make, or cause to be made, "such explanations, as may, through the blessing of God, be most conducive to their establishment in the principles of the Christian protestant religion."

No plan of studies for the infant college, appears to have been formed by the trustees. The probability is, that the course of instruction then pursued at Harvard college was adopted as nearly as circumstances would allow ; and this part of their arrangements may have been included in the general order, that where no special provision was made by the trustees, "the laws of Harvard college should be the rule." The first student in the collegiate school, was Jacob Hemingway, who was graduated at Saybrook in 1704 ; and who was afterwards, for many years, the minister at East Haven. He entered the seminary as a regular member in March 1702, and continued alone under the instruction of Mr. Pierson, till September of the same year. At this time, the number of students being increased to eight, they were put in different classes, according to their previous acquirements. One of these, John Hart, afterwards minister at East Guilford, who graduated alone in 1703, had been three years at Cambridge. The first commencement was held at Saybrook in September 1702, when four young gentlemen, who had before been graduated at Harvard, and one other who had been privately educated, received the degree of Master of Arts, and one received the degree of Bachelor. As the prospects of the college were now brighter, and the number of the students had increased, Mr. Thomas Hooker of Farmington, a graduate of Harvard college, and grandson of the Rev. Thomas Hooker, the first minister of Hartford, was elected tutor. The school thus became regularly organized.

Small, however, as the seminary was at this time, the efforts necessary to raise it even to so humble a height, must have been far greater, than might be concluded on a mere general view. There were in Connecticut in the year 1700, but twenty-eight towns. In the opinion of president Stiles, the number of the inhabitants of these towns, was from twenty to thirty thousand ; but this is probably too high an estimate. Dr. Trumbull, some years after the death of president Stiles, with better means of judging, supposed fourteen or fifteen thousand the highest probable number ; not one third more, than are now contained within the town of New Haven. But whatever, at that time, was the population of Connecticut, it was scattered and poor, exhausted by Indian wars, with little commerce, and depending for subsistence almost wholly on the cultivation of the soil. The honor of establishing a college in Connecticut, under circumstances so discouraging, belongs almost exclusively to the clergy. With them the plan originated, they were the first donors ; and to them the college was indebted for the most efficient aid and support. Not that the community generally were hostile to the new institution, or withheld their benefactions. The colonial legislature, in the original charter, granted the school, until they should "order otherwise," an annuity of one hundred and twenty pounds "in country pay," which was equivalent to sixty pounds sterling. This annuity was continued till the year 1755, with some increase after the year 1745, when the second charter was granted.

This grant, estimated according to the ability of the colony and the necessities of the college, is probably the largest ever made by Connecticut to the same institution. The contributions of individuals, estimated by the same rule, were liberal and abundant.

During the life of rector Pierson, that is, until the year 1707, the students continued at Killingworth, where they received instruction from the rector and one tutor; the commencements only being held at Saybrook, and privately in the house of Mr. Buckingham, who was one of the trustees. The death of rector Pierson occurred March 5, 1707.* He was the son of the Rev. Abraham Pierson, who emigrated from England, and who was the first minister of Branford, in the colony of New Haven. Some account of Mr. Pierson is given by Dr. Cotton Mather, in his *Magnalia*. On the union of the two colonies of Connecticut and New Haven, in 1660, great dissatisfaction at this event existed throughout all parts of the New Haven jurisdiction. Mr. Pierson, especially, was so unwilling to continue under the new government, that with a large part of his congregation he left Branford, and commenced a settlement on the banks of a river in New Jersey, before unoccupied, and to the new town he gave the name of Newark. His son Abraham, the first rector, was educated at Harvard college, where he received his bachelor's degree in 1668. For some years he was settled in the ministry at Newark, as colleague with his father; but after his father's death, some controversy having arisen on the subject of Presbyterianism, Mr. Pierson not improbably having some Congregational biases, he removed to Killingworth, in Connecticut, where he remained till his death. President Clap, who was contemporary with some of the first graduates of the collegiate school, and from whom, without doubt, he received his information, says of rector Pierson, that he "was a hard student, a good scholar, a great divine, and a wise, steady and judicious gentleman, in all his conduct." He adds, that "he instructed and governed the infant college with general approbation; and composed a system of natural philosophy, which the students recited for many years."

To supply the vacancy occasioned by the death of the head of the college, the Rev. Samuel Andrew of Milford, was chosen rector *pro tempore*. The senior class was instructed at Milford by Mr. Andrew, and the other classes by two tutors at Saybrook, where the commencements continued to be held. As no place for the college had been named in the charter, and the selection of a town where the new institution should be permanently fixed was left to the discretion of the trustees, local interests gave rise to a great diversity of opinion, and to violent controversies respecting this subject. The students partook largely of these party feelings, became dissatisfied, complained of their tutors, thought that Saybrook did not afford them proper accommodations; and were finally allowed by the trustees, under "a sort of toleration," to go for a limited time to other places for instruction. The college continued in this disordered state till September 1716, when a majority of the trustees voted to remove the school to New Haven. The removal, however, was not effected without strong opposition. Forcible resistance was made at Saybrook to the removal of the library; and the governor and council thought it necessary to assemble at that place, to aid the sheriff in the execution of his duty. Besides other disorders, the carts provided for transporting the books were destroyed at night; the bridges between Saybrook and New Haven were broken down; and in the scramble, many valuable books and papers were lost. The library was about a week on the road. An attempt was made to supersede governor Saltonstall, at the next election, for the part he had taken in this business; and this political intrigue very nearly succeeded. The Rev. Mr. Woodbridge and the Rev. Mr. Buckingham were still very desirous of having the college at Hartford or Wethersfield, and were indefatigable in their efforts for this purpose. The controversy was carried on with great bitterness, and objections were again made to the competency of the tutors; objections, which, according to Dr.

* President Clap says, rector Pierson died April, 1707; Dr. Trumbull says, March 5, 1704. There is an error in each of these accounts. The date of the rector's death on his monument at Killingworth, is March 5, 1707, which is undoubtedly correct.

Johnson, "were either designed misunderstandings, misrepresentations, or absolute falsehoods." But in consequence of measures taken by the legislature to satisfy the opposition, all parties finally acquiesced in the decision of the trustees. The reasons, which, according to president Clap, influenced the trustees in their determination, were, that they "looked upon New Haven to be in itself the most convenient place, on account of the commodiousness of its situation, the agreeableness of the air and soil, and the cheapness of commodities; and that very large donations had been made towards building an house there, without which they had not sufficient to defray the charge."

Soon after the vote of the trustees in 1716, efforts were made for raising a building in New Haven for the accommodation of the students. Accordingly an edifice of wood was nearly completed in 1718. It was one hundred and seventy feet long, twenty-two feet wide, and three stories high. Besides chambers for students, it contained a hall, library, and kitchen. A house for the rector was finished in 1722.* The same year in which the college was removed to New Haven, several valuable donations in books, goods and money, were made to the new institution. The principal donor was Elihu Yale, Esq. of London, governor of the East India Company. The first public commencement of the college, was held in New Haven, September 12, 1718. The trustees, on the morning of that day, with the requisite formalities, named the new college building Yale College, in honor of governor Yale, by whose generosity they had been enabled to complete this edifice. "Upon which," says Dr. Johnson, "the Hon. Col. Taylor of Boston represented Gov. Yale in a speech, expressing his great satisfaction. Which being ended, we passed to the church; where, after prayer, an oration was had by the saluting orator James Pierpont, and then the disputations as usual; which being concluded, the Rev. Mr. Davenport offered an excellent oration in Latin, expressing the thanks of the trustees to almighty God, and Mr. Yale under him, for so public a favor and so great regard to our languishing school; after which, were graduated ten young men. Whereupon the Hon. Gov. Saltonstall, in a Latin speech, congratulated the trustees on their success and the comfortable appearance of things in relation to their school. All which being ended, the gentlemen returned to the college hall, where they were entertained with a splendid dinner; and the ladies at the same time were also entertained in the library. After which, we sung the first four verses of the sixty-fifth Psalm, and so the day ended. Every thing was managed with so much order and splendor, that the fame of it extremely disheartened the opposers, and made opposition fall before it."—This account of the first public commencement of the college, written by an eyewitness, is no doubt correct. Several members of the class of 1718, were absent at Wethersfield, at the time of the commencement, but afterwards received their diplomas, and their names are in the catalogue.

From the death of Mr. Pierson in 1707, the college had had no resident rector. In March 1719, the trustees made choice of the Rev. Timothy Cutler, the minister of Stratford, to fill this office. Mr. Cutler was graduated at Harvard college in 1701, and had a high reputation for classical learning. He was likewise much distinguished as a public speaker; and great expectations were indulged from his being placed at the head of the college.

Governor Yale, the principal benefactor of the college, and from whom the institution has received its name, died July 8, 1721. He was descended from an ancient and wealthy family in North Wales, whose residence was near Wrexham, the capital of Denbighshire. Thomas Yale, the governor's father, came to America for the sake of religious freedom, with Gov. Eaton and Mr. Davenport; and in 1638 he was among the first settlers of New Haven. Here Gov. Yale was born April 5, 1648; and when ten years old, he was carried to England, and there received his education. About 1678, he went to the East Indies, where he resided not far from twenty years. He was made governor of Fort St. George on the coast of Malabar; and, by his enterprise

* These buildings were erected by Mr. Henry Caner, of New Haven, father of Dr. Henry Caner, rector of King's chapel, Boston. The demolition of the old college was completed in October 1782; a part of it having been taken down six or seven years before. The president's house remained till the summer of 1834.

and industry, he acquired a great estate. He married a lady of fortune, the widow of governor Hinners, his predecessor, by whom he had three daughters, Catharine, Anne, and Ursula.* After his return to London, he was chosen governor of the East India Company. Hearing that a college had been established in his native town, he made several valuable donations to it in books and goods. Collins, in his "Peerage of England," states a fact in the history of Gov. Yale, which it may not be improper to mention here. "Elihu Yale, Esq.," he says, "brought such quantities of goods from India, that, finding no house large enough to stow them in, he had a public sale of the overplus; and that was *the first auction in England*." President Clap says of him, "He was a gentleman, who greatly abounded in good humor and generosity, as well as in wealth; and his name and memory will be gratefully perpetuated in Yale college."†

The college was now in a far more flourishing state, than at any preceding period. The new building afforded abundant accommodations for the students; the number of instructors was increased; and the library, principally by donations from England, was enriched with many valuable books. But the hopes which were entertained of the continued prosperity of the institution, were suddenly checked. The day after the commencement, in the year 1722, a paper was presented to the clergy and others assembled in the college library, signed by rector Cutler, the Rev. John Hart of East Guilford, the Rev. Samuel Whittelsey of Wallingford, the Rev. Jared Eliot of Killingworth, the Rev. James Wetmore of North Haven, the Rev. Samuel Johnson of West Haven, and Mr. Daniel Brown, one of the tutors of the college, in which they declare, "that some of us doubt of the validity, and the rest are more fully persuaded of the invalidity, of Presbyterian ordination in opposition to Episcopal." Those who only doubted, were Mr. Hart, Mr. Whittelsey, and Mr. Wetmore. At this time, there was not an Episcopal church or clergyman in Connecticut, and in Stratford only, a few Episcopal families. Fears were very naturally excited, that the introduction of Episcopal worship into the colony, would give the English church and government a dangerous influence in its concerns; that religious and civil liberty would be gradually abridged, and the great object of the settlement of New England be thus partially or wholly defeated. In this emergency, it was thought expedient that the subject of Episcopacy should be fully discussed between the trustees and the gentlemen who had signed the

* Catharine married Dudley North, grandson of the earl of Guilford; Anne married lord James Cavendish, son of the duke of Devonshire; Ursula died unmarried. The college is in possession of an original full length portrait of Gov. Yale, presented in 1789, on the application of president Stiles, by Dudley North, Esq. the son of Catharine. This grandson of Gov. Yale, was, at that time, owner of the family estate at Wrexham, and was a member of parliament.

† The following is a copy of Gov. Yale's epitaph, in the church-yard at Wrexham:—

"Under this tomb lyes interr'd Elihu Yale
of Place-Gronow, Esqr; born 5th April 1648,
and dyed the 8th of July, 1721, aged 73 years.

Born in America, in Europe bred,
In Afric travell'd, and in Asia wed,
Where long he liv'd and thriv'd; at London dead.
Much Good, some Ill he did: so hope all's even,
And that his soul thro' Mercy's gone to Heav'n.
You that survive and read, take care
For this most certain Exit to prepare,
For only the Actions of the Just,
Smell sweet and blossom in the dust."

Under an engraved picture of Gov. Yale, sent to the college, at an early period, there was the following inscription in manuscript:—

Effigies clarissimi viri D. D. Elihu Yale
Londinensis, Armigeri.

En vir! cui meritas laudes ob facta, per orbis
Extremos fines, inclyta fama dedit.
Æquor arans tumidum, gazas adduxit ab India,
Quas Ille sparsit munificante manu:
Inscitæ tenebras, ut noctis luce coruscâ
Phœbus, ab occiduis pellit et Ille plagis.
Dum mens grata manet, nomen laudesque YALENSIS
Cantabunt SæcULUS, unanimique PATRES.

declaration. Accordingly in October following, at a meeting of the trustees in the college library, at which Gov. Saltonstall presided, the *ius divinum* of Episcopacy was debated in presence of a large number of both clergy and laity. Rector Cutler and Mr. Johnson were the most prominent speakers on the affirmative, and Gov. Saltonstall on the negative. Both parties, as is common in such cases, claimed the victory. When the discussion was terminated, of those, who only doubted the validity of Presbyterian ordination, Mr. Whitelsey and Mr. Hart declared, that their doubts were removed, and Mr. Wetmore, that his were confirmed. Of those who were "more fully persuaded of the invalidity of Presbyterian ordination," all continued so, except Mr. Eliot, who changed his opinion, and remained in the communion of the Congregational churches. The trustees, on the 27th of October, voted to "excuse the Rev. Mr. Cutler from all further service as rector of Yale college, and to accept the resignation which Mr. Brown had made of his office as tutor." They likewise voted, "that all such persons as shall hereafter be elected to the office of rector or tutor in this college, shall, before they are accepted therein, before the trustees, declare their assent to the confession of faith owned and consented to by the elders and messengers of the churches in the colony of Connecticut, assembled by delegation at Saybrook, September 9, 1708; and confirmed by act of the general assembly; and shall particularly give satisfaction to them of the soundness of their faith, in opposition to Arminian and prelatical corruptions, or any other of dangerous consequence to the purity and peace of the churches." They likewise voted, "that upon just ground of suspicion of the rector's or a tutor's inclination to Arminian or prelatical principles, a meeting of the trustees shall be called to examine into the case."

Mr. Cutler, Mr. Johnson and Mr. Brown, sailed from Boston the November following, for England, and were ordained in March of the next year, first deacons and then priests, by the bishop of Norwich. Mr. Brown died of the small pox, a short time after his ordination. Mr. Cutler received the degree of Doctor of Divinity, and Mr. Johnson, the degree of Master of Arts, from both universities. On their return to America, Dr. Cutler became rector of Christ's church in Boston, where he died in 1765, aged 82. Dr. Cutler was a native of Charlestown, Massachusetts. He had the reputation of superior talents and extensive learning. Dr. Caner, in his funeral sermon, says of him, that "as he turned his mind chiefly to theological studies, and the cultivation of those languages that might assist him in acquiring a competent knowledge of ecclesiastical history, he had soon a call to the ministry in a neighboring government." He adds, "His learning and piety, his wisdom and prudence, joined with an excellent spirit of government, recommended him to a still more public employment." Dr. Stiles speaks of him as "a great Hebrician and Orientalist," and a "good logician." He says moreover, that Dr. Cutler "spoke Latin with fluency and dignity, and with great propriety of pronunciation;" that he "was carried away with the fond enterprise of episcopizing all New England, but failed of that influence and eminence, which he figured to himself in prospect."

Dr. Johnson was Episcopal missionary in Stratford, Connecticut, till 1754, when he was appointed first president of King's (now Columbia) college, in the city of New York. In 1763, he resigned the presidency and returned to Stratford, where he died in 1772, in the 76th year of his age. A full account of his life was written by Dr. Chandler, and published in 1805. Mr. Wetmore became Episcopal missionary at Rye, in the province of New York, where he continued till his death in 1760. None of these gentlemen ever showed any hostility to the college. Dr. Johnson, especially, always retained his attachment to the institution in which he had received his education, and in which he had discharged the office of a tutor, in a time of great difficulty.*

* This defection from the Congregational churches in Connecticut, produced great excitement and alarm throughout New England; but, in the English church, it was the occasion of joyful anticipations. It may interest some to see how this subject is referred to in the diploma of Master of Arts, which Mr. Johnson received at Oxford, May 14, 1723. After the common introduction, the following passage is introduced.
 * * * * * "cumque nobis compertum sit, Venerabilem admodum Virum Samuelem Johnson, Pastoris de West Haven in Nova Angliâ munere nuper defunctum, sed et eodem exutum eo quod inter pomeria

On the departure of Mr. Cutler from the college, Mr. Andrew of Milford, was again appointed rector *pro tempore*, and conferred degrees till 1726. Mr. Andrew died in 1738. He was the son of Mr. Samuel Andrew of Cambridge, Massachusetts, where he was born 1656. He received his bachelor's degree at Harvard college 1675, and was more than fifty years pastor of the church in Milford. He was considered one of the best scholars of his time; was one of the principal founders of the college; and deserves to be considered one of its greatest, as well as earliest benefactors.

In April, 1723, the trustees made choice of the Rev. Nathaniel Williams of Boston, to succeed Dr. Cutler. Mr. Williams declined the invitation. After this, the Rev. Eliphalet Adams of New London, the Rev. Edward Wigglesworth, professor of divinity in Harvard college, and the Rev. William Russell of Middletown, were successively elected to the vacant rectorate; but they refused the office. The place of rector, from the general agitation arising out of the late declarations for Episcopacy, seems to have been considered a station of peculiar difficulty. In 1726, the Rev. Elisha Williams being chosen rector, accepted the place. The college was much benefited by having a resident rector, and Mr. Williams was uncommonly well qualified for his station. He was a good scholar, possessed unusual talents for instruction, and was peculiarly qualified to form and direct the minds of students. The college, during the time he was at the head of it, seems to have been governed more by his personal influence, than according to any established laws. His health was much impaired while at New Haven, by the effect, as was supposed, of the sea air; and, on this account, in 1739, he resigned his office. The trustees returned him "their hearty thanks for his good service to the college."

Rector Williams was the son of the Rev. William Williams, of Hatfield, Massachusetts, and was born in 1694. He was educated at Harvard college, where he was graduated in 1711. After the college in Connecticut was removed from Saybrook to New Haven, and some of the students, in consequence of the controversies which arose on this subject, refused to follow the directions of the collegiate government, Mr. Williams was appointed by two disaffected trustees, Mr. Woodbridge and Mr. Buckingham of Hartford, to be tutor of such students as chose to withdraw from New Haven. He instructed them in Wethersfield about two years. After it was determined that the college should be fixed permanently in New Haven, among the measures adopted to reconcile all parties, the election of Mr. Williams as tutor was confirmed by the whole board, and his name now stands in the catalogue of tutors; though he never held the office, except in the irregular manner now mentioned. Mr. Williams, in 1718, was a member of the Colonial Assembly, and clerk of the house. In 1721, he was ordained pastor of the church in Newington, a parish in the town of Wethersfield. He was installed rector of Yale college, in 1726, and resigned his office in 1739. He immediately removed to Wethersfield, and was again elected a member of the legislature, and appointed a judge of the superior court. In 1745, he was chaplain of the Connecticut troops in the expedition against Cape Breton. The next year, he received a colonel's commission, in the proposed expedition to Canada. He went to England, about 1750, on business connected with his regiment, returned in 1752, and established himself in Wethersfield as a merchant. He died in 1755, aged 61. It is, perhaps, sufficient commendation to say, that he showed himself equal to every place, which, in his diversified life, he was called to fill. The Rev. Mr. Lockwood of Wethersfield, in his sermon at the funeral of colonel Williams, says

cetûs schismatici ulterius versari detrectaret, nunc verò Ecclesiæ Anglicanæ filium fidelem in ordine sacerdotali ritò constitutum, et ad fidem, quam ex animo profitetur, propagandam ad suos legitimè missum a viris plerisque ornatissimis commendatum esse;—ob plurima et egregia in Sionem nostram promerita; ob nativam bonæ spei indolem disciplinarum studio non mediocriter exultant; ob schisma, quo imbutus quondam erat, patrio infortunio, constanter et acutè impugnatum; regimen ecclesiæ Apostolicum, ingenti suo cum damno, strenuè defensum; et doctrinam Christianam virtutibus suis ornatam: cùmque ejusmodi juvenis is sit, ut de eo optima quæque spondere possimus, atque ab insigni operâ ejus facundam messem polliceri; imo si, quod absit! candelabrum nostrum ex suo loco transmoveri olim contigerit, illo etiam faciem preferente, a patrio cognomine lucem ipsi vicissim mutuemur: quò faustiori omine se Angliæ suæ postliminio reddat; quò spes de eo ab amplissimis viris concepta, illius nempe ministerio aliam et eandem olim nascituram ecclesiâ Anglicam, crescat et adolescat; quò doctrina ejus sanè quàm laudabilis, musque suo jam jure venerandum, in religionis nostræ commodum honoribus amplificetur:" etc.

of him, as rector of the college, that "he presided with wisdom, gravity and authority; applied himself with care and assiduity, to guard and secure the students, both from whatever might blemish and wound their moral characters, and from errors and mistakes in matters of religion; and to form their minds, not only to useful knowledge and learning, but to virtue and real piety." President Stiles remarks, that rector Williams "filled the chair thirteen years, with great usefulness and honor," that he was "a good classical scholar, well versed in logic, metaphysics and ethics, rhetoric and oratory, that he spoke Latin freely, and presided at commencements with great dignity." He adds, "when a boy, I heard him make his valedictory oration, at the commencement in 1739, when he resigned the chair."*

The resignation of rector Williams was much regretted throughout the colony; though all admitted its necessity. As his retirement from office had been for some time anticipated, the trustees had without doubt fully considered the subject of a successor; and the same day on which rector Williams resigned, the Rev. Thomas Clap was elected in his place. Before his election to the office of rector, Mr. Clap was well known for his familiar acquaintance with the whole course of academical studies; more particularly with the different branches of the pure mathematics, and with astronomy. He was considered a man of great energy of character, and uncommon qualifications for the transaction of business. Soon after his election, he entered upon his new office; and the expectations, which had been formed of him, were not disappointed. His first object was, according to the means within his control, to put the institution into the best order in all its departments.

There had never been any complete system of laws for the regulation of the college. At its establishment, it was ordered, that where no special provision was made by the trustees,—and it does not appear that such provision was made, at least to any considerable extent,—the laws of Harvard college should be the rule. The rector drew up a new code, partly from the few existing laws and customs of the college, partly from the laws of Harvard college, and partly from the statutes of the university of Oxford; which code, after full consideration, was adopted by the trustees; and having been translated into Latin, was published in 1748. This was the first book ever printed in New Haven; a circumstance thought of sufficient importance to be mentioned on its title-page. These laws continued in their original form, or with slight variations, for twenty-four years, when they were published in English. Many of the present laws of the college, more or less modified, are found in this code.

That the library might be more useful, the books were arranged in a more convenient order; several catalogues were made out to enable the students more readily to find such books as they wanted; and to ascertain what authors in the library treated on such subjects, as they might wish to investigate. An additional tutor was employed; and the consequence of these several improvements, was an increase of study among the scholars. The new library catalogue was printed in 1743, with an "introduction, exhibiting a general view of all the arts and sciences, with a catalogue of some of the most valuable authors necessary to be read, &c. By a gentleman educated at Yale college." The author of this introduction, which fills more than thirty pages, was the Rev. Dr. Johnson of Stratford, who has been already mentioned. Dr. Johnson was likewise concerned with president Clap, in preparing the Latin copy of the laws.

The original charter of the college having been granted at a time when the future circumstances of the institution were not clearly foreseen, some of its provisions had been found inadequate, and a new charter, more ample in its provisions, was needed. Rector Clap, therefore, made a draft of a new charter, which was revised by the Hon. Thomas Fitch, afterwards governor of Connecticut; and having been approved by the trustees, it was sanctioned by the General Assembly, in May, 1745. His Excellency Jonathan Law, at that time governor of the State, is understood to have used his influence in procuring the passage of this charter through the legislature. In this new charter, the

* The college possesses a good portrait of rector Williams, copied by Moulthrop, in 1795, from an original painting by Smybert.

trustees, partners or undertakers of the collegiate school, as they had been denominated in the first charter, were incorporated by the name of *The President and Fellows of Yale College in New Haven*. This body, in common language, is called the *Corporation*. The charter of 1745 was much more liberal than the first, and granted every important power and privilege, which the college needed, or will probably need at any future time. The name Yale, was now given unambiguously to the whole institution; and the college was fixed in New Haven.*

As the original college building now afforded but imperfect accommodations for the students, the president projected a scheme for the erection of a new college edifice. This building was completed in 1752. The expense of this new college was defrayed, partly from the proceeds of a lottery, and partly from money arising out of the sale of a French prize, taken by a frigate belonging to the colonial government. This edifice was built of brick, after the model of Massachusetts hall, at Cambridge. It was called Connecticut hall, on account of the generosity of the legislature; though nothing was paid directly out of the public treasury. There was great want, likewise, of a room for religious and literary exercises, more convenient than the college possessed, and the president proposed a plan for the erection of a chapel, with a library over it. The foundation of this new building was laid in the spring of 1761. In June, 1763, the chapel was opened for collegiate purposes; on which occasion a sermon was preached by the professor of divinity, in presence of the president and fellows, and a large number of other gentlemen. The means of building this chapel were furnished partly from the college treasury, partly from a grant by the legislature, and partly from individual subscriptions.

About the time that president Clap was placed at the head of the college, the Rev. George Whitefield visited New England, and, by his preaching, excited great religious commotions. President Clap issued a declaration, signed by himself and three tutors, that is, Samuel Whittelsey, afterwards minister of the first church in New Haven, Thomas Darling, for many years chief justice of the court of common pleas for the county of New Haven, and John Whiting, in which some of the proceedings of Mr. Whitefield were condemned. In consequence of the religious fervor which had been excited, a much greater diversity of theological opinions prevailed in Connecticut, than at any previous period. Violent controversies arose, churches were divided, and the government, by interfering to remedy these evils, increased rather than checked them. The college became an object of jealousy; and the declaration of the rector and tutors, respecting the preaching of Whitefield, offended some, without effectually conciliating others. Both the officers of the college and the students, at that time, attended public worship with the first ecclesiastical society of New Haven. The preaching of the pastor, the Rev. Joseph Noyes, was far from being of a popular character; and besides it was thought to be of doubtful orthodoxy. In consequence of the dissatisfaction arising from these and other sources, the president and fellows, in 1746, voted "that they would choose a public professor of divinity in the college, as soon as they could procure a sufficient support;" and in 1752, they voted "to get a support for such a professor as soon as may be; by all such ways and means as prudence should direct." The beginning of a fund for such a professorship had already been made. In the year 1746, the Hon. Philip Livingston of Livingston Manor, one of his majesty's council for the province of New York, having had four sons educated at the college, gave twenty-eight pounds ten shillings sterling to the president and fellows, to be appropriated as they should judge most for the advantage of the institution. The corporation, considering "that it would be most for the benefit and advantage of the college to have a professor of divinity, and that if the beginning of a fund for his maintenance was once laid, it was probable, that generous donations might be made in addition thereunto," voted, "that the said sum be sequestered and appropriated for a fund for the maintenance of a professor of

* President Clap, indeed, says, that in 1718, "the trustees, in commemoration of Gov. Yale's great generosity, called the *Collegiate School* after his name, *Yale College*;" and the trustees in their letter to Gov. Yale say the same thing; but the language of the vote is of different import. The trustees there say, "*statuimus et ordinamus nostras Aedes Academicas, patroni munificentissimi nomine appellari, et Yalens Collegium nominari.*"

divinity in the college, and that, in commemoration of Mr. Livingston's generosity, the professor on the foundation be called and known by the name and title of Livingston professor of divinity." The General Assembly of the colony likewise, at their session in October, 1753, passed a resolve encouraging this object, in which among other things, they said, "it was requisite, that the students of the college should have the best instructions in divinity, and the best patterns of preaching set before them; and that the settling a learned, pious, and orthodox professor of divinity in the college, would greatly tend to promote that good end and design."

At a meeting of the president and fellows in November of the same year, they passed several resolutions, the first three of which are the following.

1. "That the Scriptures of the Old and New Testaments are the only rule of faith and practice, in all matters of religion, and the standard by which all doctrines, principles and practices in religion are to be tried and judged.

2. "That the assembly's catechism, and the confession of faith, received and established in the churches of this colony, (which is an abridgment of the Westminster confession,) contain a true and just summary of the most important doctrines of the Christian religion; and that the true sense of the sacred Scriptures is justly collected and summed up in these compositions; and all expositions of Scripture, pretending to deduce any doctrines or positions contrary to the doctrines laid down in these composures, we are of opinion are wrong and erroneous.

3. "If any doubt or dispute should happen to arise about the true meaning and sense of any particular terms or phrases in the said composures, they shall be understood and taken in the same sense in which such terms and phrases have been generally used in the writings of protestant divines, and especially in their public confessions of faith."

The fifth resolution was "that every person, who shall hereafter be chosen a president, fellow, professor of divinity, or tutor, in this college, shall, before he enters upon the execution of his office, publicly give his consent to the said catechism and confession of faith, as containing a just summary of the Christian religion, as before expressed; and renounce all doctrines or principles contrary thereunto; and shall pass through such an examination as the corporation shall think proper, in order to their being fully satisfied, that he has done it truly, without any evasion or equivocation."

About the same time, at the desire of the corporation, the president commenced preaching to the students in the college hall, until a professor of divinity could be obtained. These proceedings occasioned much uneasiness and loud complaints. It was maintained, that the college was within the limits of the first ecclesiastical society in New Haven, and that the establishment of a separate religious society within its walls was irregular and schismatical; and legal measures were threatened to bring back the officers and students of the college to their former place of worship. In consequence of this state of things, in the year 1754, president Clap published a pamphlet, entitled, "*The Religious Constitution of Colleges*," the principal design of which was to show, that a college, as such, has a legal right to the privileges of a religious society. The president likewise published, in 1755, a pamphlet, entitled, "*A brief History and Vindication of the Doctrines received and established in the Churches in New England*," in which one important object was to prove, that the resolutions of the corporation in 1753, were in accordance with the views of the founders of the college, which they were bound to perpetuate; and that these resolutions, on account of prevailing errors in religion, were expedient and necessary. This "History and Vindication," was attacked in an anonymous pamphlet written by Thomas Darling, Esq., the same gentleman, who, as tutor of the college, had signed with the president the declaration against Whitefield. That part of judge Darling's pamphlet was thought to be the most able, in which the author undertakes to show, that the first resolution of the president and fellows, in 1753, in which they say, "that the Scriptures of the Old and New Testaments are the only rule of faith and practice," is irreconcilable with what is stated in the second and third resolutions respecting the two confessions of faith; especially in reference to the mode in which those confessions are to be interpreted.

In the year 1752, the president and fellows elected the Rev. Solomon Williams, of Lebanon, professor of divinity, and invited him to enter on the office, as soon as they should obtain "sufficient means for his support." Mr. Williams declined the election, on account of his age and infirmities. In September, 1755, the board having provided an adequate salary for a professor of divinity, made choice of the Rev. Naphtali Daggett, of Smithtown, Long Island, to fill the new theological chair. Mr. Daggett came to New Haven the November following. The professor elect, after being examined at great length, "as to his skill in divinity and soundness in the faith," gave his assent, at his inauguration, to the Assembly's catechism, and the Saybrook confession of faith; declared his belief that the creeds, commonly called the Apostles' creed, the Nicene creed, and the Athanasian creed, are agreeable to the word of God; assented to the ninth of the thirty-nine articles of the church of England, and renounced "all the errors and heresies, which commonly go under the name of Arianism, Socinianism, Arminianism, Pelagianism, Antinomianism, and Enthusiasm."*

Mr. Daggett, for several months after he entered on his office, on the application of the Rev. Mr. Noyes and a number of his congregation, preached half of the time, on certain conditions, in the church of the first society of New Haven; and the students attended public worship with that society as before. But at the succeeding commencement, the corporation being satisfied that this arrangement was "attended with many disadvantages to the college," refused to continue it; and from that time, the professor of divinity has preached within the college walls, first in the old college hall, and afterwards in the chapel, to the students, as a distinct religious society.

In June of the following year, 1757, the tutors and several of the students stated to the corporation, that they were "desirous to attend upon the ordinance of the Lord's supper under the administration of the Rev. Professor." This application was approved of, and the sacrament of the Lord's supper has, since that time, been administered in the college chapel, "on the first Lord's day of each month; agreeable to the practice of the colleges in England." The original members of the college church were three tutors, Mr. Richard Woodhull, Mr. Seth Pomeroy, and Mr. Nathan Williams, one resident graduate, Mr. John Devotion, afterwards, for many years, pastor of a church in Saybrook, and eight undergraduates.—These undergraduates, as they were designated afterwards, were, the Rev. Noah Williston of West Haven, the Rev. Jonathan Leavitt of Charlemont, Mass., the Rev. Bulkley Olcott of Charlestown, N. H., the Rev. Roger Viets, Episcopal clergyman at Simsbury, the Rev. Benjamin Boardman of Haddam, Edmund G. Rawson, and Lemuel Barnard, Esqs., and the Rev. Richard C. Graham of Pelham, Mass.

In September, 1756, the president conveyed to the college a lot of land for the use of the professor of divinity, and at the same time informed the corporation, that he had procured a subscription from sundry gentlemen in the colony, towards erecting for the professor a house, which he had already begun to build. For this act of generosity on the part of the president, and for his "extraordinary care, diligence and labor," in superintending the building of "Connecticut hall," and his "prudence and frugality" in the disbursement of money for this object, all which labor had been gratuitous, the corporation voted him "their hearty and sincerest thanks."

The college was now in a far more flourishing state, than at any previous time; but the firmness and perseverance of the president in the pursuit of his objects, especially in procuring a professor of divinity, and the passing of the act of 1753 respecting the two confessions of faith, which measures were as-

* The acquisition of a professor of such indisputable orthodoxy, seems to have been the subject of much congratulation. It may serve to illustrate the prevailing language and feeling of the time, to insert here a passage from the salutatory oration at the commencement, in 1756, the first commencement after the inauguration of Mr. Daggett. The orator, a grandson of Gov. Saltonstall, made a special address to the new professor, beginning in the following manner.—"*Deinde viro admodum Reverendo et Orthodoxiâ instructissimo D. Naphtali Daggett, S. S. Theologim Professori nostro, submissè convertimus. Deus O. M. qui omnia ab æterno ordinavit, cujus est tempora et eventus gubernare, te demum secundum prædestinatam voluntatem suam ad gradum ferè summum in academia nostrâ evehit. Ad officium maximi momenti evocaris, cum præsertim variis diversisque de religione sententiis hominum mentes distraherentur et turgent,*" etc.

cribed, and no doubt justly, chiefly to his influence, had created much dissatisfaction, both among the clergy and laity. In 1755, there was published an anonymous pamphlet, written by Dr. Benjamin Gale, of Killingworth, entitled "*The present state of the Colony of Connecticut considered, in a Letter from a Gentleman in the Eastern part of said Colony, to his Friend in the Western part of the same,*"—the great object of which was to cherish the feelings of hostility against president Clap and the college, which were now becoming abundantly manifest. In reply to this pamphlet, there soon appeared another, entitled "*The answer of the Friend in the West, to a Letter from a Gentleman in the East, &c.*" This pamphlet was likewise anonymous; but it is known to have been, with the exception of a few paragraphs towards the end, the production of president Clap. The reply was conclusive, as to every material point; but Dr. Gale published several additional pamphlets, some with, and some without, his name. All these were very satisfactorily answered by the Rev. John Graham of Woodbury. Pamphlets were published by others; but such was the state of public feeling, that it was not to be quieted by this kind of discussion. Accordingly, so strong was the conviction in the minds of numbers, that extraordinary measures were necessary to correct the abuses, which were believed to have got footing in the college, that, in the year 1763, nine gentlemen, the Rev. Edward Dorr of Hartford, the Rev. Hezekiah Bissell of Windsor, the Rev. Jonathan Marsh of New Hartford, Jedediah Elderkin, Eleazar Fitch, Josiah Talcott, Ebenezer Grant, Daniel Sheldon, and Titus Hosmer, Esqs. preferred a memorial to the general assembly, in which they enumerated a great variety of grievances, which in their opinion called for the interference of the legislature, and concluded by praying, that "the said assembly would immediately issue forth a *commission of visitation*, enabling some suitable persons to inquire into all the affairs of the said college; and either of themselves rectify all abuses, which they may discover, or make a report of what they shall find, with their opinion thereon, to the said assembly at their next session." Besides the above nine gentlemen, five clergymen in the eastern part of the colony, the Rev. Ebenezer Devotion and the Rev. Stephen White of Windham, the Rev. James Cogswell of Canterbury, the Rev. Josiah Whitney of Brooklyn, and the Rev. Benjamin Throop of Bozrah, made, at the same time, a communication to the legislature, in which they say, that they are not sufficiently acquainted with all the facts stated in the memorial, to warrant their signing it, but from "facts which are notorious," they request that the prayer of the petitioners may be granted.

This memorial was very powerfully supported by William Samuel Johnson,* and Jared Ingersoll, Esqs., two of the ablest lawyers of the colony. The president first replied in writing to the memorialists, denying most of their allegations, as not founded in fact, or as gross perversions of the truth. He denied the right of visitation in the legislature; and, as to the disorders in the college, which were complained of, he produced the confessions of students, that they had been advised by others not members of the college, "to run into riots, rebellions and disorders, to bring a scandal upon the college, and the Rev. President's government of it."—The reply after noticing every part of the memorial closes in the following manner. "We would only beg leave to make this proposal to your honors, as patrons of the college, that if your honors, in your great wisdom, can find out a way to prevent the raising of such false reports and misrepresentations, and the students from being instigated and ensnared by bad advice from others, we will promise and engage, that this college shall be governed and kept in as good order, as any college in the world."

After reading the written reply to the memorial, the president proceeded in an address to the legislature, to examine with great ability, the arguments of the counsel for the petitioners. The principal subject in controversy, was the right of the legislature to appoint visitors. The argument of president Clap on this point is published in his History of Yale College, in the second volume of Trumbull's History of Connecticut, in Farrar's Report of the Case of Dartmouth College, and in Baldwin's History of Yale College. It is unnecessary to insert

* Dr. Trumbull, in the second volume of his History of Connecticut, has written this name erroneously Samuel William Johnson, and the error has been copied by others.

it here at length. The president admits, "that the general assembly, in their legislative capacity, have the same authority over the college and all the persons and estates belonging to it, as they have over all other persons and estates in the colony; and all that power, which is necessary for the good of the college, or the general good of the community; and that an especial respect and gratitude is due to them as its greatest benefactors; yet they are not to be considered as *founders* or *visitors* in the sense of the common law." He maintained that the ministers, who made the first donation in 1700, were the *founders* of the college, and that by the common law, "he is the founder *quoad dotationem* (to whose heirs or successors the law gives the right of visitation) who makes the first donation."—Chancellor Kent, in his Address, referring to the claim, which was at this time set up, that the general assembly had a right by the common law to appoint visitors of the college, observes, "The president opposed this pretension in a counter memorial and argument drawn boldly, and with the confidence of a master, from his own mental resources. He grounded himself upon English authorities in the true style of a well-read lawyer, and successfully contended, that the first trustees and donors, prior to the charter, were the founders and lawful visitors, and that the right of visitation passed to the trustees under the charter, and then resided in the president and fellows. An argument of such solidity reminds us of the powerful discussions in the celebrated *Case of Dartmouth College*, in which the same doctrines were advanced and sustained by the decision of the supreme court of the United States."

The memorialists had asked, that there might be an "appeal, from all and every sentence given by the authority of college, to the governor and council of the colony for the time being." To this the president replied, "that such an appeal would retard and obstruct all the proceedings of the authority of the college; it being found, by universal experience, that, in all instances, wherein a liberty of appeal is allowed, the judgment appealed from, is of no force or efficacy, except that which may arise from the extraordinary trouble and charge of bringing the case to a trial in the court appealed to; that such a constitution would take the government of the college wholly out of the hands of those in whom it was originally vested, and be contrary to the charter."

It had been urged, that the appointment of visitors was necessary "to preserve orthodoxy in the governors of the college." To this it was replied, "that according to the original design of the founding of the college, the president, fellows, professor of divinity, and tutors, are to be admitted upon condition of their consent to the confession of faith agreed upon by the churches in the colony 1708, and established by the laws of the government. That there is not the like security of the orthodoxy of visitors or any other in the civil order, except his most Excellent Majesty; who, by the act of Union, is obliged to consent to the Westminster confession of faith, received in the church of Scotland, as being *agreeable to God's word, and containing the sum and substance of the doctrine of the reformed churches*."—This, at the time, was understood to be an intimation, that if the project of appointing visitors of the college was persisted in, the president and fellows would appeal to the king. The legislature took no measures on the memorial, and the subjects of it have never since been publicly agitated.

The enemies of the college, however, were not quiet. The institution from various causes was extensively unpopular; and Dr. Trumbull, who resided at that time in New Haven, and was well acquainted with the facts, remarks, that many civilians encouraged the students in opposition to the college government. The tutors, at this time, were Mr. Richard Woodhull, Mr. Jonathan Lyman, and Mr. Ebenezer Russell White. All of them were distinguished as scholars, and acceptable in their places. Mr. Woodhull and Mr. Lyman, particularly, were great proficients in the mathematics, natural philosophy, and astronomy. Mr. Woodhull and Mr. White, had become converts, or were inclined, to the theological opinions of the Rev. Robert Sandaman, which, at that time, were spreading in Connecticut. President Clap insisted on their resigning their offices; which they did in 1765. Mr. Lyman, unwilling to remain after his brethren had left, resigned likewise. The gentlemen chosen as their successors, though, no doubt, well qualified for their places, found themselves in

such difficult circumstances, that in the summer of the year 1766, they also handed in their resignations. In July of that year, the president made a communication to the fellows, in which he stated his determination to resign likewise. The corporation replied, by expressing their "earnest desire, that he would be pleased to continue in office, as long as divine Providence should permit, or, at least, till the next commencement." President Clap accordingly presided and gave degrees at the commencement in September; and, at the close of the exercises of the day, pronounced a valedictory oration, and publicly resigned his place as head of the college. In his discourse, at this time, he referred to the use and necessity of public institutions of learning, to the origin of Yale college, and to the great objects, especially in relation to religion, of its founders; to the increase, while he had presided over it, in the number of its instructors and students, and in the number and convenience of its buildings; and to the advancement, which had been made in every kind of useful and polite literature. He declared, that the audience then before him, afforded splendid proof of the great numbers in ecclesiastical, civil and military life, whom the college, year by year, had sent abroad from its discipline, to engage in public occupations. He then said, that in consequence of his age and infirmities, and his strong desire of private life, he resigned his office;* expressing, at the same time, his earnest prayer for the continued prosperity of the college. After which, in a particular address to the fellows, he pointed out to them their duties and obligations.

The corporation passed a vote, the same day, in which they say, that "we find ourselves obliged, with grief, to accept the president's resignation; but think ourselves bound to return him our sincere and hearty thanks for his great, good and long service in this college, which he has governed and instructed with great diligence, zeal and faithfulness, for a course of many years; and with great and extraordinary economy and frugality, managed the concerns of it, and the building of the new college and chapel. And we heartily wish him a happy repose, and a glorious and abundant reward in the world above, with Jesus and the spirits of the just made perfect."

President Clap did not long survive his resignation. After a short illness, he died in New Haven, January 7, 1767, in the 64th year of his age. His funeral was attended the next day in the college chapel; on which occasion a sermon was delivered by the professor of divinity. He was born in the town of Scituate, Massachusetts, June 26, 1703, and was educated at Harvard college, where he was graduated in 1722. He was about fourteen years minister of the first church in Windham, Connecticut, from which place he was removed in 1739 to the rectorate of Yale college. President Stiles, who was well acquainted with president Clap, has delineated his literary character. He says that "president Clap was possessed of strong mental powers, clear perception and solid judgment. Though not eminent for classical learning, he had a competent knowledge of the three learned languages. In mathematics and natural philosophy, I have no reason to think he was equalled by any man in America, except the most learned professor Winthrop. Wollaston's Religion of Nature was the basis of his moral philosophy, and Westminster Calvinism was his theology. He had thoroughly studied the Scriptures, and had read the most eminent divines of the last two hundred years. He was well read in the fathers, and had examined all the remains of the antiquities of the primitive church. He was considerably read in the common law of England, and in the municipal laws of his country. He had a singular talent with little reading of gaining great knowledge." President Stiles likewise says, that "he was not boisterous or noisy, but still, quiet, contemplative, determined, resolute, firm, immovable. As to his person, he was not tall; yet being thick set, he appeared rather large

* Some may be pleased to see the paragraph in this discourse, in which the president declares his resignation.

*** "Nunc ætate proventus, et laboribus fatigatus ac labefactus, ideoque vitæ privatæ avidissimus officium meum libentissimè depono. Satis diu vitam egi publicam, sat habui honoris, plus nimio oneris, semper tamen cum studio ardentissimo maximum hujusce Societatis decus et emolumentum promovendi; nec mihi quidquam potius fuit quàm ut religionem purâ juvenum mentes tenerem imbuantur. Et Deum O. M. humillimè precor, ut hæc Societas religiosa in Scripturis sacris et Fidei nostræ Confessione fundata et stabilita, usque ad ultimam posteritatem pura et incolumis conservetur."

and bulky. His aspect light, placid, serene and contemplative." Professor Daggett, in his sermon at the funeral of president Clap, says, that, "he was a rare pattern of industry, and a perfect master in the art of redeeming time; any moment of which he thought too valuable to be lost. By this happy art, though he was not constitutionally of the most quick and active make, he would really despatch well business sufficient for two or three men. It is almost incredible, that he should be able to pay a proper attention to, and go through such a multiplicity of, different and arduous services at the same time. But it was a governing maxim with him, to mind his own business." President Dwight says, "Mr. Richard Woodhull, who was five [seven] years a tutor under his administration, and was himself eminently distinguished for his learning and science, once gave me the following character of president Clap, in answer to some inquiries which I made concerning this subject. If I were to give his character in concise terms, said Mr. Woodhull, I should give it in this manner: In whatever company he was, and whatever was the subject of conversation, he appeared evidently to understand it more clearly, and more comprehensively, than any other person present. As Mr. Woodhull had, not long before, had a controversy with president Clap; he cannot be supposed to have been prejudiced in his favor. The only serious defect in his presidential character was, that he was prone to consider boys as being men."

There is no question of the value of the services of president Clap to the college. He left it, in almost every respect, in a far better state than he found it; and its improved condition is, without doubt, to be ascribed chiefly to his own wisdom and indefatigable efforts. Of the many complaints made of him during his life, it may be admitted that there are some circumstances respecting the expulsion of David Brainerd in 1742, and of John and Ebenezer Cleaveland in 1744, a detailed account of which latter expulsion is given by Dr. Trumbull in the second volume of his *History of Connecticut*, which seem not to admit of a full defence. The expulsion of the Cleavelands formed a prominent article of charge in the memorial to the legislature in 1763. To this the president replied, "that what was done, was in conformity to the law of the government, and the practice upon it at the time;"—which to the *legislature*, must have been a conclusive answer.

Besides the several literary works of president Clap already mentioned, he published in 1765 an "*Essay on the Nature and Foundation of Moral Virtue and Obligation; being a short Introduction to the Study of Ethics; for the Use of the Students of Yale College.*" This treatise was used in Yale college, as a text-book in ethics, for many years. He likewise published a sermon preached at the ordination of the Rev. Mr. Little at Colchester. A dissertation which he wrote on "Terrestrial Comets," was copied by the Rev. Ebenezer Baldwin, while a tutor in college, and from his manuscript it was published in 1782. President Clap, in the appendix to his history of the college, says, that he frequently made, after evening prayers, "dissertations upon various subjects in religion and learning, and almost all the different affairs and employments of life." This dissertation on terrestrial comets, was probably one of his lectures to the students. The president's manuscripts were carried off by the British troops, which sacked New Haven during the revolutionary war; and notwithstanding the application of president Stiles to General Tryon for their restoration, they were irrecoverably lost.

The same day on which president Clap's resignation was accepted, the corporation elected as his successor, the Rev. James Lockwood of Wethersfield. They likewise elected for tutors, Mr. Ebenezer Baldwin, Mr. Stephen Mix Mitchell, and Mr. Job Lane, who were considered among the best scholars the college had produced. The Rev. Mr. Lockwood, in October following, declined his appointment; and the corporation proceeded to elect the Rev. Prof. Daggett president *pro tempore*. Endeavors were at once made to restore discipline, which had become somewhat relaxed; additional literary exercises were required of the students, and the college was soon restored to its former flourishing condition.

In September, 1770, the corporation determined to found a professorship of mathematics and natural philosophy; and the Rev. Nehemiah Strong was

elected to this place, and entered on his office in December of the same year. It is stated in several publications respecting the college, that this professorship was founded by the legislature. This is believed to be a mistake. The corporation, indeed, voted to appoint Mr. Strong to such a professorship, "if the general assembly shall make a grant to the college sufficient, or nearly sufficient, to discharge the present debt lying upon us;" but that any grant was made, there is no evidence, either in the records of the college, or of the State. There may have been a conference between the corporation and a committee of the legislature, at which it was agreed that such a professorship was desirable. In October, 1766, a conversation having arisen in the house of representatives respecting the affairs of the college, and a desire being manifested to know something of the college laws, several copies of these laws were transmitted for the inspection of that body. As it was the opinion of the house, that the laws had better be in English, they were, in 1772, first published in the vernacular tongue. In 1766, likewise, a grant of about £100 currency, was made from a duty on rum, towards the support of the tutors, for one year. These are the only instances, so far as can be ascertained, in which the college received aid from the legislature, during the presidency of Dr. Daggett.

Dr. Daggett continued for more than eleven years to discharge the duties of the office of president, in connection with that of professor of divinity. Through the whole of this time, he was aided in the instruction and government of the college, by a succession of tutors highly distinguished for their scholarship, and for the ability with which they filled their offices. Among these, in addition to the three, whose names are recorded above, may be mentioned, by their subsequent titles, the Rev. Joseph Howe of Boston, the Rev. Dr. Wales, the successor of Dr. Daggett in the professorship of divinity, the Rev. Dr. Lyman of Hatfield, Massachusetts, the Hon. John Trumbull, a judge of the superior court, the Rev. Dr. Dwight, afterwards president, the Rev. Dr. Strong of Hartford, the Hon. John Davenport, for eighteen or twenty years a member of congress from Connecticut, the Rev. Dr. Buckminster of Portsmouth, New Hampshire, and the Hon. Abraham Baldwin, for many years a representative in congress, and afterwards senator from Georgia. A college instructed by such a succession of tutors, could not fail to flourish.

In April, 1777, the Rev. Dr. Daggett resigned the presidency of the college. The corporation "returned him their thanks for all his painful and faithful services for the advantage of the college; wishing him a happy repose, future usefulness in life, and an abundant reward in the world above." From this time, he confined himself to the duties of his professorship till his death, which occurred after a short illness, November 25, 1780. He was born in Attleborough, Massachusetts, September 8, 1727. In 1743, the Rev. Solomon Reed took him and two other young men of the vicinity of Attleborough, for the purpose of educating them liberally for the ministry. Mr. Reed brought his three scholars to Plainfield, Connecticut, where they were instructed by the Rev. Mr. Cogswell, afterwards of Canterbury. Mr. Daggett resided likewise a short time with Mr. Reed, in Abington, Massachusetts. In the summer of 1744, Mr. Reed took his pupils to Cambridge, with the design, in which he was seconded by the Rev. Mr. Weld of Attleborough, of entering them at Harvard college; but some difficulties having arisen respecting their admission to an examination, he brought young Daggett, and one other of his wards, to New Haven, and entered them freshmen in Yale college, in the autumn of the same year. Mr. Daggett received his bachelor's degree in 1748. In the year 1751, he was ordained a minister of the Presbyterian church in Smithtown, Long Island; where he continued till his removal to Yale college in 1755. President Stiles says, that "he was a good classical scholar, well versed in moral philosophy, and a learned divine." President Dwight remarks, "Dr. Daggett was respectable as a scholar, a divine and a preacher. He had very just conceptions of the manner, in which a college should be governed; but was not equally happy in the mode of administering its discipline. A number of persons were not willing to do justice to his merits. I say this with confidence; because I was acquainted with him for a long time, in the most intimate manner. The college was eminently prosperous under his presidency. His sermons were judicious, clear, solemn and impressive." He wrote, according

to president Stiles, "very few sermons after the year 1761, and seldom lectured on week days." But it should be considered, that, for eleven years, he had the duties of the presidency to perform, in addition to those of his professorship; and towards the close of his life, his health was infirm. The number, however, of his written sermons, amounted to about five hundred. When a British expedition landed at New Haven, July 5, 1779, Dr. Daggett shouldered his musket, and went out with his fellow-citizens in defence of the town. He was taken prisoner, and treated with severity; and his life is said to have been preserved only by the interference of an American loyalist, who recognized his person. His temper was generally calm and unruffled, and few occurrences ever disturbed his equanimity. Some part of his conduct, in exposing his life on the approach of the British troops, may perhaps be thought an exception to his general course of conduct; but this was an occasion, when presumption was almost or quite a virtue.

When the dark day, May 19, 1780, which was noticed so extensively in New England and other parts of the country, was the subject of much speculation, and, in the minds of some, was the cause of no small alarm and apprehension, Dr. Daggett drew up, for a newspaper of the time, an account of this phenomenon, as it occurred at New Haven, and closed his description in the following characteristic manner. "The appearance was, indeed, uncommon, and the cause unknown; yet there is no reason to consider it as supernatural or ominous. It is, therefore, hoped, that no persons, whether of a vapory constitution of body, or an enthusiastic turn of mind, will be in the least terrified by it; or inspired to prophecy any future events, till they shall come to pass."—Though from the circumstances of his introduction into office, it might have been expected, that he would become, what, by those who introduced him, he was most probably designed to be, a *Malleus Hæreticorum*, yet he appears to have actually lived in peace with all his neighbors; since he is not known to have published any thing whatever, which had the slightest relation to theological controversy. Not that there is any doubt respecting his orthodoxy, for it has rarely happened in the case of any divine, that this point has been more exactly ascertained, or that there is reason to believe him to have been indifferent as to the prevalence of his opinions; but his zeal seems to have been tempered with an unusual share of discretion; and he probably thought, as the times then were, that he should compass his object more entirely by a regular inculcation, in his own proper place, of what he believed to be the truth, than by a more extended system of attack and defence. The funeral of Dr. Daggett was attended Nov. 27, in a manner strongly to mark respect for the deceased. A sermon was delivered on the occasion by president Stiles, and a Latin funeral oration by Mr. John Barnett, a junior bachelor and resident graduate. Most of the neighboring clergy were present, and joined the college procession; as did also "the civil authority, gentlemen of liberal education, and other respectable inhabitants of the town of both sexes."

The corporation at their meeting in September 1777, elected the Rev. Ezra Stiles, D. D. to the office of president. Dr. Stiles was extensively and very favorably known as a scholar and a divine; and besides having been educated at the college, he had filled the office of tutor for six years, and was perfectly acquainted with the circumstances and wants of the institution. The public voice, likewise, very generally designated him as the proper candidate for the place. The corporation appointed a meeting in November, for the purpose of receiving his answer to their invitation. Dr. Stiles came to New Haven at the time, conferred personally with the fellows, visited several of the leading civilians, and endeavored to ascertain how far, if he should accept of the presidency of the college, he might expect the encouragement and support of the community. The appointment was so generally approved, that no doubt remained on this subject. But he had been connected with a congregation in Newport, Rhode Island, to which he was strongly attached; and he had never been formally separated from it. This congregation had been mostly dispersed by the war; and Dr. Stiles, in the mean time, had received an urgent invitation to settle in the ministry at Portsmouth, New Hampshire. After a full consultation with his friends, and such a consideration of the subject as

places his integrity and his piety in the most favorable view; on the 19th of March, 1778, he relinquished the pastoral charge of his church and congregation in Newport, and, on the following day, wrote a letter to the corporation, declaring his acceptance of the presidency. He repaired to New Haven the following June, and immediately, under the authority of one of the fellows, entered on the duties of his new office; his formal inauguration as president, being deferred to the 8th of July. The college had suffered greatly from the revolutionary war; and so much was the country exhausted, that at one time it was found difficult, even to furnish the students with their ordinary food in New Haven. For various reasons, it had been judged best by the corporation, that the students should be removed into the country; and for some time a part of them had been instructed in Glastenbury, a part in Farmington, and a part in Wethersfield. As this deranged state of the college would necessarily be attended with interruptions of study, and relaxation of discipline, it was the first object of Dr. Stiles to correct these evils. He began himself the regular instruction of the senior class, with occasional recitations in the other classes; and during the first few weeks of his residence at the college, delivered several public lectures in the chapel on scientific and literary subjects. His inauguration as president took place July 8, 1778. The ceremonial attending the introduction into office of the head of the college, had not been uniform. Whether any formalities were observed at the installation of rector Cutler, is not certainly known. Rector Williams was installed September, 1726, in the following manner. "In the library, before the trustees, he gave his consent to the confession of faith and rules of church discipline, agreed upon by the churches of Connecticut, in 1708. After dinner, he made a public oration in the hall; and the trustees successively came and saluted him as rector." The formal inauguration of rector Clap took place April 2, 1740. He first gave his assent to the confession of faith; then, in the college hall, "the Rev. Mr. Whitman, the moderator, began with prayer; and one of the students made an oration, proper for the occasion; then the moderator made a speech in Latin, wherein he committed the care of instructing and governing the college to the rector; and he concluded the whole with an oration." At the installation of president Stiles, the ceremony took place in the college chapel. The professor of divinity opened the exercises with prayer; the senior fellow, the Rev. Dr. Williams of East Hartford, in a Latin address, committed to the president the government and instruction of the college; and the president addressed the corporation, the professors and tutors, the students, and the audience at large. Mr. Samuel Whittelsey Dana, a senior bachelor, then pronounced a congratulatory oration, in Latin; after which the president delivered his inaugural discourse. "At the inauguration of president Stiles, as head of the college," says chancellor Kent, "he delivered a Latin oration, at which I was present as the youngest of all his pupils. It was delivered with great animation, and contained a short but brilliant sketch of the entire circle of the arts and sciences; and no single production of his pen exhibited so complete a specimen of the extent and variety of his mental accomplishments." At the same time that he was inducted into the office of president, he was likewise instituted professor of ecclesiastical history. The number of undergraduates at that time was one hundred and thirty-two, fifteen of whom were absent. The officers of instruction, besides the president, were the professor of divinity, the professor of mathematics and natural philosophy, and three tutors.

The first public commencement, after the accession of Dr. Stiles to the presidency, was in September 1781. For several years during the revolutionary war, owing to the disordered and impoverished state of the country, the commencements had been private. On this occasion, it being the first public commencement after a long interval, and the first of his own presidency, the president, during the exercises of the forenoon, delivered an oration in Hebrew, on oriental literature; and in the afternoon, a Latin oration, as introductory to the usual performances. The practice of pronouncing discourses on literary topics, by the heads of colleges and by others who preside over particular departments, at the anniversaries of these institutions, and other public occasions, a custom introduced into this country from the universities of Europe,

president Stiles greatly approved of, and sanctioned through his presidency by his own example. The circumstances of the college began now rapidly to improve; public favor was increased; and the number of students was greater than it had been for many years. The influence of the president in producing this favorable change, was felt and acknowledged.

The Rev. Dr. Daggett died, as has been already mentioned, in November, 1780. The attention of the corporation was early turned to the election of a successor. Accordingly, at a meeting of the president and fellows, January 23, 1781, they made choice of Mr. Abraham Baldwin, at that time a candidate for the ministry, to be Livingston professor of divinity. Mr. Baldwin graduated bachelor of arts in 1772; had been four years a tutor in the college, and had a high reputation as a scholar and a preacher. Mr. Baldwin the same year declined the appointment;* and the corporation, at their meeting in September, made choice of the Rev. Samuel Wales, of Milford, to fill the vacant professorship.

Mr. Wales received his first degree at the college, in 1767; was elected a tutor in 1769, in which office he continued one year; and was settled in the ministry, at Milford, in 1770. He was thought to possess uncommon qualifications for the place to which he was invited. He removed to New Haven, and was inducted into office with appropriate ceremonies, on the 12th of June, 1782. The rigid terms of subscription to the Saybrook and Westminster confessions of faith, according to the act of the president and fellows in 1753, were a good deal softened, on the introduction of Dr. Stiles to the presidency. Dr. Stiles, at his inauguration, declared his "free assent" to the Saybrook confession, without including the Westminster confession, or making any renunciations. When Dr. Wales was installed as professor of divinity, he gave his "full and free assent" to both confessions, "as containing the most essential and principal doctrines of Christianity." He added, "and though I am fully persuaded that the Scriptures of the Old and New Testaments are the only sure and infallible rule of faith and practice; yet I believe, that the above mentioned summaries do express the true sense and meaning of the holy Scriptures on the great doctrines of the Christian religion." He subjoined a statement of doctrines in his own language, and concluded with the following renunciation. "And I do hereby declare, that I disbelieve, renounce and discard all errors, heresies and tenets of what kind soever, which are inconsistent with the doctrines assented to above."

The professor of divinity in Yale college was never intended to be a teacher of scientific theology only; but to stand likewise in a strictly pastoral relation to the institution. This is evident, from all the transactions of the corporation respecting this professorship. At the installation of Dr. Wales, "the pastoral care and charge of the college church was also committed to him." The official services of Dr. Wales were very acceptable to all departments of the college. The college church was enlarged, and religion, under his ministrations, had a benign influence on the condition and character of the institution.

In December, 1781, the Rev. Mr. Strong, professor of mathematics and natural philosophy, resigned his office. He seems to have possessed many valuable qualifications for his place; but his manners were, in some respects, unacceptable to the students; and his unpopularity was increased, both in the college and with the public, by his loyalty in the revolution. The immediate cause of his resignation, was the low state of the college funds, which made it difficult, or impossible, for the corporation to pay him his full salary. After leaving his professorship, he was admitted to the bar, as a practising attorney, in the county of Fairfield; but never, it is understood, obtained much business,

* Mr. Baldwin was invited to Georgia to preside over the university of that State; but the institution not being organized, he entered on political life. In 1785, he was chosen a delegate from Georgia to the old Congress. In 1787, he was sent a delegate to the convention in Philadelphia, which formed the present constitution of the United States. On the adoption of the constitution, he was a member of the house of representatives till 1799; when he was transferred to the senate, where he continued till his death. He was born in New Haven, September, 1754, and died in the city of Washington, March 4, 1807. Among other preachers in the college chapel, during this vacancy in the professorship of divinity, was Mr. Joel Barlow, then a candidate for the ministry, more extensively known as the author of the *Columbiad*.

in this new vocation. He resided some time in the town of New Milford; from which place he removed to Bridgeport, where he died August 12, 1807, in the eightieth year of his age. Mr. Strong was born in Northampton, Mass., in 1728, and in 1755, received his bachelor's degree at Yale college. In 1757, he was elected a tutor, and continued in office three years. He afterwards was settled as a minister in the parish of Turkey Hill, in Simsbury, now Granby. Dr. Dwight, who well knew him, says, "he was a man of vigorous understanding, and possessed very respectable attainments in learning and science."*

In the autumn of 1783, Dr. Wales was first affected by some disorder of the nerves, which increased, though not regularly, till it terminated his life. In May, 1786, for the purpose of benefiting his health, he sailed from New York, in a French ship, for L'Orient; and travelled through a part of France, the Netherlands and Holland. From Amsterdam, he visited London, embarked for America, landed at Boston, and returned to New Haven, after an absence of about six months. His voyage was attended with no permanent benefit. For the last two years of his life, he was unable to officiate. He died in New Haven, February 18, 1794. He was the son of the Rev. John Wales, of Raynham, Mass., where he was born, March, 1748. For a short time, he taught in Dr. Wheelock's Indian school at Lebanon; and in 1776, he was a chaplain in the revolutionary army. Dr. Holmes, who was well acquainted with Dr. Wales, thus characterizes him. He "was an excellent preacher; and, by his distinguished abilities, in union with exemplary piety, he added lustre and dignity to the theological chair. His discourses were the result of close thought, and laborious study. Methodical, without stiffness; clothed in language chaste and nervous, and pronounced with a singular solemnity and energy; they were admirably adapted to the purposes of instruction and persuasion." In his epitaph, which was probably written by president Stiles, he is said to have filled the professorship of divinity in the college, "with distinguished reputation and honor for about twelve years; eminent for superior abilities, solemnity in pulpit eloquence, for clear and just views in theology, and a most venerable piety."

Dr. Stiles was well acquainted with all the controversies which had existed respecting the constitution of the college; and, from his first entering on the presidency, appears to have been very desirous that an arrangement should be made, by which some of the leading civilians of the State should be associated with the fellows, in the management of its concerns; as a means of securing public confidence, important assistance in counsel, and effective patronage. Various schemes were, at different times, suggested; but none which was generally approved. The difficulties in fixing upon some plan by which the different interests of the State in the administration of the college, should be reconciled, were not all created by the fellows. In conferences with individual gentlemen in civil life, and with committees of the legislature, there was no backwardness discovered on any of these occasions, in proposing alterations of the college charter, by which the control of the institution would be transferred, in part or wholly, to a new board; but the legislative committees, especially, could never be brought to any thing definite, as to the amount of aid which the legislature would afford the college, as a compensation for sharing in its internal management, or as an earnest of future favor. To urge concessions on the corporation, as the times were, was attended with no personal hazards; but to endow the college, was treading on very dangerous ground. In the mean time, the college was the object of incessant attacks. In 1784, a pamphlet was published in New Haven, entitled, "*Yale College subject to the General Assembly*," in which there was a feeble attempt to answer the argument of president Clap, in the case of the memorial of 1763. At the session of the general assembly, in May of the same year, 1784, four different petitions were presented to that body; the general object of which was, to procure some legislative interference, to alter the college charter, or to establish a new college under State patronage.

* In 1784, Mr. Strong published in New Haven, a small work, entitled, "*Astronomy Improved, in three Lectures read in the Chapel of Yale College, in 1781.*" The college has a good portrait of professor Strong, by Earle.

But the great obstacle to this latter project, was, that the old objection, of its being unjust to tax the poor for the benefit of the rich, applied just as well to a new institution as to the old; and to urge this objection, according to immemorial usage, as decisive against any appropriation to Yale college, and, in the next breath, in favor of a new college,—to state the matter of fact, that the competent endowment of public establishments for education, is to tax the rich for the benefit of the poor,—required a degree of versatility, to which the politicians of that day had not attained. Accordingly, nothing was done.

The corporation continued to petition occasionally, for aid, but were regularly refused. The college was represented by numbers, both within the legislature and without, as controlled by bigotry, as opposed to all improvements in education, and as undeserving of public support. At the session of the general assembly in October, 1791, a very able committee was appointed by both houses, to confer with the corporation on the state of the institution, and to report to the legislature, at their session in the following May. This committee was composed of His Honor Lieut. Gov. Wolcott, the Hon. Stephen Mix Mitchell of the council, and Jonathan Ingersoll, Uriah Tracy, and Asher Miller, Esqs., of the house of representatives. All these gentlemen had been educated at the college—were supposed, and justly, to be very friendly to its interests; but to be, at the same time, in favor of some change in its constitution, and disposed to make their inquiries something more than a matter of mere form. The conference was held at the college, in January, 1792, and a majority of the committee was present. The corporation communicated to them without reserve, the state of their funds; their mode of managing the college property, as far back as the committee were disposed to investigate; exhibited the condition of the buildings and the plan of instruction. Several days were spent in this inquiry; and if a commission of visitation had been issued by the legislature, the investigation would not have been more thorough. In May, 1792, the committee made their report to the general assembly. In this they say, that “during the whole progress of the inquiry, we found the corporation disposed to communicate, without reserve, every circumstance respecting the care and management of the institution under their government.” They say, “that the literary exercises of the respective classes, have, of late years, undergone considerable alterations, so as the better to accommodate the education of the undergraduates to the present state of literature.” “We further find,” they add, “that the treasury is in a much better condition than we apprehended. In justice to the corporation, we are bound to observe, that their finances have been managed with great dexterity, prudence and economy.”

This report was in direct contradiction to various incorrect statements respecting the college, which had been industriously circulated, and which had gained some credit with the public. It was received with general satisfaction in both houses of the legislature; and that body was prepared to consider favorably any well digested plan for the benefit of the college, which should be laid before them. Such a plan was prepared by the treasurer of the college, the Hon. James Hillhouse; and, at his suggestion, it was introduced into the assembly. The outlines of the project were these. A considerable amount of taxes, not collected, which had been imposed to pay the State creditors, would probably not be needed for their original object; as the United States were about assuming the State debts. The proposition was, that the balances of these taxes should be paid into the hands of commissioners, to be applied, on certain conditions, to the improvement of the college. One important recommendation of this scheme was, that it required no new tax. It was, moreover, urged, that this money might be with propriety retained by the legislature, for some public object; and that no object of general interest in Connecticut, more needed legislative patronage, or more deserved it, than the college. The principal condition, upon which this grant was to be made, was, that “the governor, lieutenant governor, and six senior assistants in the council of this State, for the time being, shall ever hereafter, by virtue of their said offices, be trustees or fellows of said college; and shall, together with the present president and fellows of said college, and their successors, constitute one corporation, by the

name and style mentioned in the charter of said college; and shall have and enjoy the same powers, privileges and authority, in as full and ample a manner, as though they had been expressly named and included in said charter: and that in case of vacancy, by death or resignation, or in any other way, of any of the present fellows of said college, and their successors, every such vacancy shall forever hereafter be supplied by them, and their successors, by election, in the same manner as though this act had never passed: and that the said governor, lieutenant governor, and senior assistants, or any four of them, together with the present fellows of said college, and their successors, or any six of them, shall, at all future meetings of said corporation, be a quorum for the transaction of business."

This proposition was favorably received by the assembly; the act grounded upon it, passed unanimously in the council, and with little or no opposition in the house of representatives. It was not to take effect, unless "accepted and approved" by the old board, within a year. In June of the same year, the corporation voted the acceptance of the act, unanimously. No definite proposition had ever before been presented to the president and fellows, for the enlargement of their number, by the introduction of civilians, accompanied by any thing beyond a general assurance of patronage. The case was now different; and there was little hesitation in acceding to the proposal. The object of the memorialists, in 1763, was to place the college entirely in the power of the legislature, to be shaped and molded from time to time, according to the will of that body. The opposition of president Clap to a commission of visitation, was not from any unwillingness to have the state and circumstances of the college made public; but from a conviction, that the subjection of the institution to the varying will of a popular body, would be fatal to its best interests. The firmness and wisdom with which that measure was resisted, and with which other measures were met at subsequent times, which had the same general object in view, confer on the president and fellows the highest honor. The constitution of the college, by this final arrangement, seems as little liable to objection as any which could be devised. It secures, perhaps, as much stability to the institution as is attainable; while the constant presence and co-operation in the board of members belonging to the government, secures the advantage of the opinions and counsel of men, in various stations of life, and gives a sufficient publicity to all proceedings. The honor of originating this measure, and of securing its passage through the legislature, belongs to the treasurer, Mr. Hillhouse. No one has pretended, that without him, any thing would have been, or could have been, done on this subject.

After the resignation of professor Strong, in 1781, the college remained for several years without a professor of mathematics and natural philosophy. The reason of this was, the corporation had no means of paying the salary of such an officer. After the arrangement with the legislature, in 1792, the college income was enlarged; and in October, 1794, Mr. Josiah Meigs was elected to this professorship. He read his first lecture in the college chapel, November twentieth; and he was formally inducted into office, on the fourth of December of the same year. On this occasion, the president publicly delivered to him the keys of the philosophical department, and Mr. Meigs pronounced a Latin inaugural oration. Mr. Meigs was a native of Middletown, Conn., where he was born, in 1756. He took his first degree at Yale college, in 1778, with high reputation for scholarship, in a class distinguished for talents and literary attainments. In 1781, he was elected a tutor, and continued in office three years. He was admitted to the bar in New Haven, June, 1783, and was concerned some years after in editing a periodical paper, entitled the "*New Haven Gazette and the Connecticut Magazine*." This paper was partly literary, and was conducted in a manner highly creditable to the taste and talents of the editor. In 1789, he removed with his family to Bermuda, and was admitted to practice in the Vice-admiralty court of that island. When, in consequence of the British orders in council, of November, 1793, numerous American vessels were brought into Bermuda for adjudication, Mr. Meigs defended in court nearly all of them; and was so open in his condemnation of the meas-

ures of the British government, as to become extremely obnoxious to the privateersmen, and others interested in these captures. He was treated, however, in a friendly manner, by the governor Mr. Hamilton; and, it is understood, Mr. Meigs left the island by his advice; and, in the spring or summer of 1794, he returned to New Haven. Mr. Meigs continued in his professorship, by an annual election, till the fall of the year 1800; when he was invited to the presidency of the college at Athens, in Georgia, which had just been established. About the year 1812, he was appointed surveyor general of the United States, and was afterwards commissioner of the general land office; in which latter station, he continued till his death, which took place at the city of Washington, in 1822. Mr. Meigs was a man of an active and ingenious mind. He was fond of scientific inquiries, and was well acquainted with the whole course of academic literature. His lectures on natural philosophy, were distinguished for discrimination and perspicuity; and the comparatively few experiments in that science, which the college apparatus, in the state it then was, enabled him to perform, he successfully exhibited, and very clearly explained. He read likewise a few lectures on chemistry; but as he had little or no apparatus for experiments, he confined himself to an exhibition of the more general doctrines of the science. In his manners, habits of intercourse, and mode of communicating knowledge, Mr. Meigs, as an instructor, was always very acceptable to the students.*

In September, 1793, as there was no probability that Dr. Wales would so far recover, as again to discharge the duties of his office, the corporation proceeded to elect a successor; and their choice fell upon the Rev. Joseph Lathrop, D. D., of West Springfield, Massachusetts. Dr. Lathrop declined this appointment.

No addition had been made to the college-buildings for many years, except that a new hall and kitchen were erected in 1782. Great inconveniences were experienced for the want of a new college edifice, which might afford more rooms for the use of the students. The committee of the legislature, in their report in May, 1792, stated, "that another building is much wanted to accommodate and receive students; about one half of whom are obliged to furnish themselves with lodgings in the town, for want of room in the college. This has a tendency to introduce an unsteady, disorderly spirit; takes off the attention of the student from the proper objects of his pursuit, and leads him to form unprofitable, idle and vicious connections." Accordingly one of the first measures, on the enlargement of the college funds, was to erect a new college. The president laid the foundation stone of this building, April 15th, 1793; and on this occasion, he made an appropriate address to the students, and to a large assemblage of citizens, who came to witness the ceremony. This college was finished in July, 1794; and in commemoration of the union of civilians with the old board of fellows, was called "Union Hall."

The long continued illness of Dr. Wales, and the vacancy in the professorship of mathematics and natural philosophy, imposed new duties on the president, and increased his responsibilities. He continued, however, in usual health, and to attend to the concerns of the college and to his various literary pursuits, with his accustomed zeal and assiduity, till the 8th of May, 1795; when he was seized with a bilious fever, of so putrid a tendency, as to baffle every medical attempt to check its progress. He died the 12th of the same month, in the sixty-eighth year of his age. So full a view of the life and character of president Stiles, has been given by his son-in-law, Dr. Holmes, that it is unnecessary to insert here more than a general summary. He was the son of the Rev. Isaac Stiles, of North Haven, Connecticut, and was born December 10th, 1727. In September, 1742, he entered Yale college, and took his first degree with high reputation in 1746. He became a tutor of the college in 1749, and continued in office more than six years. The same year in which he was elected tutor, he received a license to preach from the New Haven association of ministers. His health

* Mr. Meigs, while commissioner of the public lands, required every receiver general, and other public agents, employed by him, to keep regular meteorological tables at their respective stations. Their returns contain a great amount of valuable information respecting the meteorology of the United States. These papers are understood to be now in possession of Henry Meigs, Esq., late member of Congress from the city of New York, and son of the professor.

being infirm, and his religious opinions not so well settled as they were some years after, he commenced the study of law in 1752, and took the attorney's oath before the county court at New Haven, the next year. But in 1755, he received an invitation to settle in the ministry in Newport, Rhode Island, which he accepted. Here he continued, till his congregation was mostly dispersed by the revolutionary war. During his residence at Newport, he devoted himself assiduously to his professional duties, and, at the same time, gave the widest range to his literary pursuits. Theology, literature, science, whatever could interest an inquisitive mind, so far as his opportunities allowed, he included among the subjects of his investigation. The means, in America, of making great acquisitions in oriental literature, were, at that time, fewer than at present; but being aided by the instruction of several learned Jews in Newport, where there was a synagogue, Dr. Stiles made such progress in the Hebrew language and its kindred dialects, as to read them with very great facility. In the year 1773, he commenced an acquaintance with Hajim Isaac Carigal, a learned Rabbi, and a native of the Holy Land; who had travelled very extensively, and had lately come to Newport. They cultivated a mutual friendship while together, and corresponded in Hebrew, when apart. Dr. Stiles gave instruction in the Hebrew language during the whole time of his presidency. The subject of electricity also very early drew his attention; and he made observations on several comets, and particularly on the transit of Venus, in 1769. His meteorological observations were extensive and valuable. Dr. Stiles, as a theologian, was disposed rather to ascertain and dwell upon the points about which Christians agree, than those, about which they differ. His system was evidently that of "orthodoxy and charity." In his address to his Newport church and congregation, on resigning his pastoral charge, he enumerates the common articles of the orthodox faith as constituting his own creed, and asserts his conviction, that this has been the religious system of the great majority of the church, from the earliest periods of Christianity; and adds, "the church is corrupt; but, God be thanked, the precious truth is preserved in purity in the holy Scriptures; and though involved in impure mixtures, yet subsists in the church universal. This, with the piety connected with it, is the foundation of an extensive charity, catholicism, and universal benevolence towards all that love our Lord Jesus Christ in sincerity and truth."

As a scholar, Dr. Stiles was familiar with every department of learning. His literary curiosity was never satisfied; and his zeal in acquiring and communicating knowledge, continued unabated to the last. He was distinguished for his knowledge of history, particularly the history of the church. His acquisitions in oriental literature, have already been referred to. Few persons, probably, in the United States, have acquired as great familiarity with the Latin language, as president Stiles. He wrote and spoke this language with great ease; though he was never very attentive to minute accuracy; and violations of idiom may be found in his Latin discourses. Besides the ordinary addresses, which, in the course of his tutorship and presidency he delivered in this language, he pronounced, during his whole connection with the college, orations or discourses in Latin, on the following public occasions. In July, 1746, an oration, when the class, of which he was a member, was examined for the degree of bachelor of arts; at the commencement in 1749, an oration, when he received his master's degree; in December, 1750, a funeral oration, in honor of governor Law, which was published; at the commencement in 1752, an oration on the completion of the first half century, from the time when degrees were first conferred in the college; at the commencement in 1753, an oration on the life and character of bishop Berkeley; February, 1755, an oration in honor of Dr. Franklin, on the occasion of Dr. Franklin's visiting the college; July, 1778, an inaugural oration, when he was inducted into the office of president, which oration was published; at the commencement, 1781, an oration introductory to the exercises of the afternoon; at the commencement, 1792, an oration on the accession of the civilians to the corporation; and February, 1794, a funeral discourse at the interment of Dr. Wales."

The college over which he presided was the object of his constant solicitude, and to promote its interests, he spared no labor or effort. Under his adminis-

tration, the institution flourished more than at any previous period; the number of students was increased; and the long controversy respecting the constitution of the college, was closed. The following remarks of chancellor Kent, are so appropriate, that no apology is necessary for introducing them here. Chancellor Kent was educated at the college, during the presidency of Dr. Stiles.

"President Stiles's zeal for civil and religious liberty, was kindled at the altar of the English and New England puritans, and it was animating and vivid. A more constant and devoted friend to the revolution and independence of this country, never existed. He had anticipated it as early as the year 1760, and his whole soul was enlisted in favor of every measure, which led on gradually to the formation and establishment of the American Union. The frequent appeals which he was accustomed to make to the heads and hearts of his pupils, concerning the slippery paths of youth; the grave duties of life; the responsibilities of man; and the perils, and hopes, and honors, and destiny of our country, will never be forgotten by those who heard them; and especially when he came to touch, as he often did, with 'a master's hand and prophet's fire,' on the bright vision of the future prosperity and splendor of the United States.

"Towards the conclusion of his life, president Stiles wrote and published his *History of three of the Judges of King Charles I.*, and this work contains proof, that the author's devotion to civil and religious liberty carried him forward to some hasty conclusions; in like manner, as his fondness for antiquarian researches tended to lead his mind to credulous excesses. He dwells on trifling traditionary details, on a very unimportant inquiry, but the volume also contains a dissertation on republican polity, and his vindication of the resistance of the long parliament of king Charles I., and of the judicial trial and condemnation of that monarch. Here he rises into a theme of the loftiest import, and discusses it with his usual boldness, fervor, acuteness and copiousness of erudition. He takes occasion to condemn all hereditary orders in government, as being incompatible with public virtue and security; and he was of opinion, that monarchy and aristocracy, with all their exclusive political appendages, were going fast into discredit and disuse, under the influence of more just and enlightened notions of the natural equality and liberties of mankind. In these opinions, the president did no more than adopt and declare the principles of the most illustrious of the English puritans under the Stuarts, and of many, at least, of the English protestant dissenters under the Brunswick line. His fundamental doctrine, that a nation may bring to trial and punishment delinquent kings, is undoubtedly true, as an abstract proposition; though the right is difficult to define, and dangerous in the application. This humble little volume was dedicated to the patrons of unpolluted liberty, civil and religious, throughout the world; and when we consider its subject, its republicanism, its spirit, its frankness, its piety, its style, and its tact, we are almost led to believe that we are perusing the legacy of the last of the Puritans. He gives us also a *conspectus*, or plan of an ideal commonwealth; and it is far superior to the schemes sketched by Harrington, or Milton, or Locke, or Hume, or to any other plan of a republic, prior to the establishment of our own American constitutions. It is very much upon the model of some of the best of them; and though entire political equality and universal suffrage were the basis of his plan, he was fully aware of the dangerous propensities to which they might expose us; and therefore he checked the rapidity of his machine by a legislature of two houses, chosen, the one for three and the other for six years, and by a single executive chosen for seven years, and by an independent judiciary. In addition to all these guards, he insisted on the necessity of a general diffusion of light and knowledge, and of the recognition of Christianity. But my object is not to discuss the merits of president Stiles's *Utopia*, and I have only alluded to the subject as affording another signal proof of the fertility and boldness of his active mind. Take him for all in all, this extraordinary man was undoubtedly one of the purest and best gifted men of his age. In addition to his other eminent attainments, he was clothed with humility, with tenderness of heart, with disinterested kindness, and with the most artless simplicity. He was distinguished for the dignity of his deportment, the politeness of his

address, and the urbanity of his manners. Though he was uncompromising in his belief and vindication of the great fundamental doctrines of the protestant faith, he was nevertheless of the most charitable and catholic temper, resulting equally from the benevolence of his disposition, and the spirit of the gospel."

President Stiles held an extensive correspondence with literary men, both in his own and in foreign countries. In England, his principal correspondents were Dr. Lardner and Dr. Price. The researches of the Asiatic Society, in bringing to light new facts in the history and antiquities of India, afforded him high gratification, and strongly excited his hopes, as well as his curiosity, as to their future results. In January, 1794, he addressed a letter to Sir William Jones, at that time president of the society, in which he endeavored to show the probability, that there existed a copy of the Pentateuch, in Hebrew, among the Jews at Cochin, on the coast of Malabar. This letter did not reach India, till after the death of the learned individual to whom it was sent. Anthony Lambert, Esq., a member of the Asiatic Society, wrote a letter to president Stiles, which reached New Haven a few months after his death, in which that gentleman says, "Your letter was read at the first meeting of the society, after its receipt, and will be answered by Sir John Shore, who is at present the president, as soon as he receives replies to the inquiries he has directed to be made at Cochin and Cranganore, respecting the points which your laudable zeal wishes to have ascertained." It deserves to be here stated, that the opinion of president Stiles, as to the existence of such a manuscript, was afterwards fully confirmed. In the year 1806, the Rev. Claudius Buchanan found a copy of the Pentateuch, in Hebrew, of high antiquity, "in the record-chest of one of the synagogues of the black Jews, in the interior of Malayala." This manuscript was brought to England and collated at Cambridge by the Rev. Thomas Yeates; and the collation was published at the university press, in 1812. A copy was sent to Yale college library.

The funeral of president Stiles was attended Thursday, May 14th, the second day after his decease. On this occasion, a sermon was delivered by the Rev. Dr. Dana, pastor of the first church in New Haven. A funeral procession was formed of undergraduates, bachelors, and officers of the college, several members of the corporation, the neighboring clergy, and a large concourse of the inhabitants of the city and its vicinity. At the succeeding commencement, in September, an eulogy on the life and character of president Stiles, was pronounced by professor Meigs.*

[TO BE CONCLUDED.]

SLAVERY IN THE SPANISH ISLAND OF PORTO RICO.

An account of the present state of the island of Porto Rico, by Colonel George D. Flinter, of the general staff of the army of her most catholic majesty, and knight commander of the royal order of Isabel the catholic. London: Longman & Co. 1834. pp. 392.

COL. FLINTER, as it seems, is an Englishman, who has taken Spain for his adopted country. He spent about twenty years in the West Indies, and Spanish America, and personally visited the colonies and establishments of all the European nations on the American continent and in the West Indies, as well as the United States. He possessed slaves and landed property both on the continent and the islands. His leisure hours, he dedicated to the acquisition of every thing which could throw light on the colonial policy of Spain, having had access to every source from which correct information could be obtained. We have read the book through with care and with great

* An original portrait of president Stiles, by Moulthrop, has been presented to the college by the Rev. Ezra Stiles Gannett, of Boston, grandson of the president.

interest. The author, though opposed to the republican spirit which prevails in Spanish America, is yet manifestly an honest man, and a trustworthy propounder of facts. He has much of the bluntness of a genuine soldier, and yet seems to be entirely free from the moral stain which is contracted in camps.

Porto Rico, (or as the author spells it Puerto Rico,) is the fourth in size of the West India islands, containing about 2,970 square miles. It has the excellent natural advantages of harbors, variegated surface, woods, water, etc. The island seems to have been in a depressed and wretched condition till 1815. In that year, a royal decree gave the first great impulse to agriculture and commerce. It conferred on foreigners and their children the rights and privileges of Spaniards in their full extent. They were not subject to any taxes whatever, and, for fifteen years, from the payment of tithes. This liberal policy produced the most salutary effects. Foreigners, possessing capital and agricultural knowledge, settled in the country. Their habits of industry soon began to be imitated, and their skill in cultivation acquired by the natives. More money, arising from the revenue of the island, has been expended in works of public utility, in the last seven years, than the whole amount furnished for the same objects during the preceding period of three hundred years. The population, in 1830, was about 400,000; of whom 130,000 were free people of color, and 45,000 slaves. The condition of the slaves, as represented by the author, and as corroborated by a great number of facts, is of the most gratifying character. The slave, when maltreated by one master, has a right, if he pleases, to seek another. It is not discretionary with the owner to demand any price he pleases for the slave so treated. The maximum is fixed by law at 300 dollars. In no part of the world where slavery exists, are manumissions so frequent. The proof of this assertion is, that there are more free people of color in Porto Rico alone, than in the whole of the French and English islands together, (before the emancipation of slaves in the latter.) An example of revolt of the slaves in the Spanish colonies, while under the royal government, has never occurred. Slaves are obliged to work for their masters only nine hours in the twenty-four, except in harvest, when they must work thirteen. Female slaves of all ages, and males, who are under seventeen years and over sixty, cannot be obliged to work in any way incompatible with their sex, age, or strength. Owners are obliged to see that their slaves are taught the Christian religion, and are baptized. Slaves are not obliged to work on Sundays and festivals. Any person, free or slave, wounding or killing a slave, is subject to the same penalty as if he had wounded or killed a freeman. Marriage is encouraged, by allowing the slaves of one owner to intermarry with the slaves of another; the owner of the male slave being obliged to purchase the female slave at a price fixed on by arbiters. But if the owner of the male slave should not wish to purchase, then he is compelled to sell his slave to the owner of the female, on the same condition. A slave, who shall faithfully serve his master for fifty years, counting from the age of fifteen, is declared to be free, and is to be maintained by his former master. Many of the slaves possess considerable property.

A variety of important facts are adduced by colonel Flinter, showing the marked superiority of free over slave labor. For about a shilling sterling of daily wages, a free laborer will work in the field from sunrise to sunset in Porto Rico, and on a moderate calculation, will perform more work during that time, than two slaves. In free labor, the planter sinks no capital, as he must do if he purchases slaves; nor does he incur the loss of it, in case his laborers should die, or sustain the expense of curing them during sickness, or of maintaining them in the decrepitude of old age. Three fourths of the produce consumed in, and exported from Porto Rico, is raised by free labor. Out of 280,000 quintals of coffee produced in 1832, 205,000 were the product of free labor. All the horned cattle in the island are reared by free laborers. In the island of Margarita, formerly belonging to Spain, now forming a part of the republic of Colombia, all the sugar cane raised is by free labor; and all the sugar and molasses made, and rum distilled, are produced by free laborers. The population is 27,000, and every one subsists by his own labor. It is obvious to all, says the author, that the labor of freemen is double in quantity, and better done than that of slaves. The latter work unwillingly, loiter their hours away, and waste as much as they can. There is not a single estate in Porto Rico, which cultivates sugar only, by slaves alone, which can pay one shilling of interest for the capital employed. "I have not the smallest doubt remaining on my mind, that the sugar plantations may be cultivated by free laborers, and by land being given to the slaves, converted into free laborers, at a low rent." It is a most important fact, that the slave, the free black, and the white, work together in the same field. It thus appears, that wise preparatory measures have been gradually fitting the slaves for emancipation under the dominion of Spain, at a period when no legislative provisions were enacted, either for their physical comforts or moral improvement, in the colonies of any other European nation. As an illustration of the state of society in Porto Rico, the author mentions that no instance of highway robbery has been known. Large sums of money are transported without a guard, and the dwellings of the inhabitants remain over night unfastened.

Complete List of the Congregational Ministers, in the county of Norfolk, Mass.,

FROM THE SETTLEMENT OF THE COUNTRY TO THE PRESENT TIME.

By REV. THOMAS NOYES, NEEDHAM.

EXPLANATION.—The following mark † signifies installed, and ‡ settled as colleague.

<i>Towns and Churches.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>Born.</i>	<i>Where Ed.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Resignation.</i>	<i>Death.</i>	<i>Age</i>
Bellingham Brookline	Jonathan Mills	Braintree	1703	Harvard	1723	Nov. 5,	1737	May 21,	70
	James Allen	Roxbury	1692	Harvard	1710	Nov. 5,		Feb. 18,	70
	Cotton Brown	Haverhill		Harvard	1743	Oct. 26,		April 13,	55
	Nathaniel Potter	Elizabethtown, N. J.		Princeton	1753	Nov. 19,	June 17,	1751	25
	Joseph Jackson	Boston	1735	Harvard	1753	April 9,		July 22,	62
Braintree	John Pierce, D. D.	Dorchester	1773	Harvard	1793	March 15,	Aug. 22,	1796	
	Hugh Adams	Braintree	1674	Harvard	1699	Sept. 10,		1707	
	Samuel Niles	Pomfret, Ct.	1736	Yale	1759	May 23,		1711	
	Ezra Weld	Haddam, Ct.		Yale	1787	Nov. 17,	May 4,	1807	
	Sylvester Saget†	Longmeadow	1797	Williams	1807	July 3,		1811	
Canton	Richard S. Storrs†	Providence		Brown	1826	Dec. 21,	Jan. 17,	1834	
	Edwards A. Park†	Middlebury, Vt.	1801	Middlebury	1822	Aug. 4,		1830	
	Lyman Matthews	Medfield	1661	Harvard	1695	Oct. 30,	June 14,	1717	
	Joseph Morse	Boston	1704	Harvard	1723	Nov. 15,		1727	
	Samuel Dunbar	North Bridgewater	1762	Harvard	1784	Oct. 25,	June,	1807	
Cohasset	Zachariah Howard	Peterborough, N. H.	1781	Dartmouth	1804	July 1,		1820	
	William Ritchie	Salisbury, N. H.		Dartmouth	1817	Jan. 30,		1822	
	Benjamin Hutton	Providence, R. I.		Brown	1828	Oct. 26,		1831	
	Henry F. Edes	Stockbridge, Vt.	1803			May 14,		1834	
	O. A. Brownson	Plymouth		Yale	1826	March 18,	Dec. 17,	1829	
2d chh.	William Harlow	Hingham	1697	Harvard	1714	Dec. 13,		1721	
	Nehemiah Hobart	Charlestown		Harvard	1732	Dec. 31,		1741	
	John Fowle	Haverhill	1726	Harvard	1741	Sept. 2,	June 3,	1747	
	John Brown	Mansfield		Harvard	1789	Oct. 3,		1792	
	Josiah C. Shaw	Reading	1769	Harvard	1794	Jan. 10,		1798	
2d chh.	Jacob Flint	Sandisfield		Union	1818	Nov. 15,	May,	1826	
	Aaron Pickett								

<i>Towns and Churches.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>Born.</i>	<i>Where Ed.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Resignation.</i>	<i>Death.</i>	<i>Age.</i>
Franklin (continued)	Caleb Barnum	Danbury, Ct.	1745	Princeton	1757	June 4, 1760	March 6, 1768		
	Nathl. Emmons, D. D.	E. Haddam, Ct.	1805	Yale	1767	April 21, 1773			
	Elam Smalley†	Dartmouth	1806	Brown	1827	June 17, 1829			
	John Wilson†	England	1621	Harvard	1642	1651		Aug. 23, 1691	70
	Joseph Baxter	Braintree	1676	Harvard	1693	1697		May 2, 1745	69
Medfield	Jonathan Townsend	Needham	1721	Harvard	1741	1745	1769		1776
	Thomas Prentiss, D. D.	Holliston	1747	Harvard	1766	1770		Feb. 28, 1814	67
	D. C. Sanders, D. D.†	Sturbridge	1768	Harvard	1788	1815	June 4, 1829		
	James A. Kendall	Plymouth	1803	Harvard	1823	1830			
	Arthur Granger	Suffield, Ct.			1827	1831	Aug. 1832		
Medway	Walter H. Bidwell	Farmington, Ct.	1798	Yale	1827	Sept. 19, 1833			
	David Deming	Malden	1704	Harvard	1700	Nov. 1715	Sept. 24, 1722	Feb. 6, 1795	91
	Nathan Buckman	Waltham		Harvard	1721	Dec. 29, 1724			
	Benjamin Green†	Acton	1770	Harvard	1784	June 25, 1788	Feb. 28, 1793		
	Luther Wright	Canton	1733	Brown	1796	June 13, 1798	1815		
2d chh.	Luther Bailey				1808	Nov. 20, 1816	Feb. 22, 1769		
	David Thurston	Milford, Ct.	1738	Yale	1751	June 23, 1752		April 7, 1810	72
	David Sanford	Attleborough	1786	Brown	1755	April 14, 1773			
	Jacob Ide	Salem	1651	Harvard	1809	Nov. 2, 1814			
	Peter Thacher	Boston	1693	Harvard	1671	June 1, 1681	Dec. 17, 1727		77
Milton	John Taylor	Lexington	1726	Harvard	1721	Nov. 13, 1729	Jan. 26, 1749		56
	Nathaniel Robbins	Boston	1726	Harvard	1747	Feb. 13, 1750	May 19, 1795		69
	Joseph McKean, D. D.	Boston	1776	Harvard	1794	Nov. 1, 1797	March 17, 1818		41
	Samuel Gile	Plaistow, N. H.		Dartmouth	1804	Feb. 18, 1807	Oct. 3, 1804		
	Jonathan Townsend	Lynn	1698	Harvard	1716	March 23, 1720	Sept. 30, 1762		65
Needham	Samuel West, D. D.	Martha's Vineyard	1738	Harvard	1761	April 25, 1764	Nov. 15, 1788	April 10, 1808	70
	Stephen Palmer	Norton	1766	Harvard	1789	Nov. 7, 1792	Oct. 31, 1821		55
	William Ritchie†	Peterborough, N. H.	1781	Dartmouth	1804	Dec. 12, 1821			
	Thomas Noyes	Acton	1769	Harvard	1795	July 10, 1799	July 9, 1833		
	Joseph W. Sessions	Lunenburg, Vt.	1801	Bowdoin	1829	Oct. 2, 1833			
incy	William Thompson†	England	1600	England	1639	Sept. 24, 1639	Dec. 10, 1668		68
	Henry Flint†	England	1602	England	1640	March 17, 1640	April 27, 1668		66
	Moses Fiske	Wenham	1642	Harvard	1672	Sept. 11, 1672	Aug. 20, 1708		66
	Joseph Marsh	Hadley	1685	Harvard	1705	May 18, 1709	March 8, 1726		41
	John Hancock	Lexington	1702	Harvard	1719	Nov. 2, 1726	May 7, 1744		42
2d chh.	Lemuel Bryant	Scituate		Harvard	1739	Sept. 4, 1745	Oct. 22, 1753		
	Anthony Wibird	Portsmouth, N. H.	1728	Harvard	1747	Feb. 5, 1755		June 4, 1800	72
	Peter Whitney†	Northborough	1770	Harvard	1791	Feb. 5, 1800			

<i>Towns and Churches.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>Born.</i>	<i>Where Ed.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Resignation.</i>	<i>Death.</i>	<i>Age.</i>
Walpole (<i>continued</i>)	George Morey	Norton	1749	Harvard	1776	Nov. 19, 1783		July 26, 1829	80
	John P. B. Storet	Portland, Me.	1798	Bowdoin	1812	Nov. 15, 1828			
Weymouth	Asahel Bigelow	Weymouth, Eng.	1797	England	1823	March 12, 1824			
	— Barnard	England		England			May 5, 1835		
	Joseph Hull	England		England		Jan. 1836			
	Thomas Jenner	England		England		1838			
	Robert Lenthall	England		England		1840			
	Samuel Newman	Banbury, Eng.	1600	England		1839			
	Thomas Thacher	Salisbury, Eng.	1620	Oxford, Eng.		1839		July 3, 1863	63
	Samuel Torrey	England	1632			1844		Oct. 15, 1878	88
	Peter Thacher	Boston	1677			1666		April 21, 1707	76
	Thomas Paine	Barnstable		Harvard	1696	1707		Feb. 26, 1789	82
	William Smith	Charlestown	1706	Harvard	1717	1719		Sept. 17, 1783	77
	Jacob Norton	Abington		Harvard	1725	Dec. 1734			
2d chh.	Josiah Bent	Milton		Harvard	1786	Oct. 10, 1787			
	John C. Phillips	Boston	1807	Harvard	1822	Oct. 18, 1824			
	James Bailey	Roxbury	1697	Harvard	1719	Dec. 18, 1833			
	Simeon Williams	Easton	1743	Harvard	1765	Sept. 28, 1723			
	William Tyler†	Attleborough	1788	Princeton	1809	Oct. 26, 1763			
	Charles J. Warrent†	Boston		Brown	1809	Feb. 24, 1819	Oct. 17, 1831	Aug. 22, 1766	69
	Daniel A. Clark	Rahway, N. J.		Brown	1826	Jan. 1, 1833	Oct. 18, 1834	May 31, 1819	76
	Jonas Perkins	N. Bridgewater	1790	Princeton	1808	Jan. 1, 1811	Oct. 20, 1813		
	Samuel Mann	Cambridge	1647	Brown	1813	June 14, 1815			
	Henry Messenger	Wrentham	1695	Harvard	1665	April 13, 1692		May 22, 1719	71
Weymouth & Braintree Union Society	Joseph Bean	Boston	1718	Harvard	1717	Dec. 5, 1719		March 30, 1760	56
	David Avery†	Holliston		Yale	1748	Nov. 24, 1750		Dec. 12, 1784	66
	Elisha Fisk	Ipswich		Brown	1769	May 25, 1786	April 21, 1794		
	John Cleaveland	Greenwich	1750	Union	1795	June 12, 1798		Feb. 1, 1815	65
2d chh.	John Field	Attleborough		Williams	1803	June 6, 1798			
	Moses Thacher	Kingston		Brown	1807	May 1, 1816			
	Job Cushman	Attleborough	1821	Brown	1821	Aug. 20, 1823			
	Moses Thacher	Attleborough	1800	Brown	1819	Stated preacher			
3d chh.									

Notes,

ACCOMPANYING THE PRECEDING STATISTICS.

THE County of Norfolk was formed out of the County of Suffolk, by an act of the General Court, passed March 26, 1793. It then contained twenty-one towns, now twenty-two. Canton bears a subsequent date of incorporation to the County. The census for 1830 gives 41,901 inhabitants. In these twenty-two towns are forty-eight Congregational societies; several of them among the earliest establishments in New England.

BELLINGHAM, incorporated Nov. 27, 1719, was set off from Dedham the 11th of May preceding. A Congregational church was formed in that place, previous to the ordination of Mr. Mills in 1727. He continued there about ten years, though not in the most harmonious manner, and was dismissed 1737. He retired to Boston, where he lived 36 years, and died in May, 1773, at the age of 70. The people had occasional preaching after the dismissal of Mr. Mills, till the year 1774, when the meeting-house was demolished, but no ordained minister of the Congregational order. For sixty years past no Congregational meetings have been statedly held in Bellingham. The Congregational church has long been extinct. Some families are religiously associated with the west parish in Medway. A century sermon was delivered by Rev. Abial Fisher, pastor of the Baptist church.

BROOKLINE, says Dr. Pierce in his century sermon, "appears to have formed a part of Boston from its first settlement; and the people regularly assembled with the first church in Roxbury." It was incorporated Nov. 13, 1705, and on the 10th of Nov. 1714, the first meeting-house was raised; and, nearly three years after, Oct. 6, 1717, a church was organized, consisting of 17 males and 22 females.—Mr. Allen a native of Roxbury was ordained the first pastor and sustained the ministry 28 years, died of a lingering consumption, in the 56th of his age, with the reputation of a pious and judicious divine. His publications are, thanksgiving sermon, 1722—on providence, 1727—doctrine of merit exploded, and humility recommended, 1727—fast sermon, occasioned by the earthquake, 1727—to young men, 1731—on the death of Samuel Aspinwall, 1733—election sermon, 1744.—Mr. Brown, son of Rev. John Brown of Haverhill, was successor to Mr. Allen, but he sustained the ministry little more than two years. He died at the age of twenty-five.—Three unsuccessful attempts were made, before Mr. Potter was ordained. He continued pastor about three years and a half, and then resigned. He published a discourse, 1758, entitled a new-year's gift.—Mr. Jackson, who was a tutor at Harvard College, was ordained the fourth pastor in less than a year after Mr. Potter's resignation. He sustained the pastoral office more than thirty-six years. The last Sabbath of his life, which was the 17th of July, 1796, he addressed his people, as though preadmonished of his approaching dissolution; and his dying counsel was, to "*beseech you that ye receive not the grace of God in vain.*" This was the theme of his last sermon. He was suddenly arrested, by the messenger of death; and realized what had long been his prayer, that his usefulness and life might terminate together. He had procured a supply for his people the Sabbath after his death. He was a man of extreme modesty, and though popular as a preacher, declined preaching on public occasions; particularly the election sermon, 1769, and subsequently before the convention of ministers. The importunity of his friends could not prevail on him to issue one single sermon from the press.—In less than eight months after the decease of Mr. Jackson, Dr. Pierce was ordained, so that for 75 years, that church has been but a few months without a pastor. Dr. Pierce after he graduated was employed a year or two an instructor in Leicester academy, and then a tutor in Harvard College, where he was favored with the instruction of the late Dr. Tappan.

BRAINTREE was incorporated May 13, 1640, embracing what is now Quincy and Randolph. The church organized Sept. 10, 1707, and Mr. Adams was ordained at the same time; but in less than three years resigned his office, and was soon succeeded by Mr. Niles, a native of Braintree, who, after he graduated, preached some time in Rhode Island, in a district called Ministerial Lands. In 1710 he removed from Kingston, R. I., to Braintree. He took the degree of master of arts in 1759, 60 years after he first graduated at Cambridge, and died in 1762, at the advanced age of 88. He published a brief and sorrowful account of the present state of the church in New England, 1745—vindication of diverse important doctrines, 8vo. 1762—scripture doctrine of original sin, in answer to Taylor, 8vo. 1767.—

Mr. Weld succeeded the venerable Niles in 6 months and 17 days, the only intervening period for 124 years that the church has not had a faithful and able pastor. During a period of 43 years, he performed the duties of his sacred office with fidelity to his Master, and usefulness to his flock. Increasing infirmities incapacitated him to discharge the public duties of a minister; but yet his usefulness did not cease when assisted by a colleague. His example and private instruction continued to shed a salutary influence. He lived almost to his eightieth year, and, says his biographer, "the evening and morning sacrifice, notwithstanding his greatly increased infirmities, he continued to offer to God till the morning before his decease. In the last performance of social worship, his scattered thoughts were, to the admiration of his family, collected, the enfeebled powers of his mind seemed in a great measure to acquire their former tone, and a flame of devotion to be lighted up in his soul. Although unable to stand upon his feet, without the supporting arm of his wife and daughter, yet he poured out his soul with unusual fervor, copiousness, method and pertinence. This lucid and vigorous interval, was but the prelude of his approaching dissolution. He shortly fell asleep."—Mr. Sage who had been settled at Westminster, Vt. was installed colleague pastor to the venerable Weld. But the climate, the sea breezes unfriendly to the health of his companion, and probably some other causes, led Mr. Sage to resign the pastoral office, in less than two years; and returned to Westminster and was there installed over his former charge.—Mr. Storrs was ordained colleague pastor to Mr. Weld, where he still retains the pastoral office. In 1831, he accepted the general agency of the Massachusetts Missionary Society for five years, and in consequence of sustaining the offices of secretary and agent, in said society, he was under the necessity of suspending the pastoral duties, and introduced Mr. Park as colleague pastor; who continued about two years, and then resigned, to accept a professorship in Amherst College.

Second Church in Braintree, organized Nov. 18, 1829. Mr. Matthews, who studied divinity at Andover Theological Seminary, was ordained the first pastor, Aug. 4, 1830. Local accommodation led to the formation of this church and society.

CANTON was incorporated Feb. 23, 1797. The church embodied, Oct. 30, 1717. Mr. Morse was ordained the same day. Canton was then the south precinct in Dorchester, called *Dorchester village*. Mr. Morse was in the 47th year of his age, and had preached in the village, previous to his ordination, ten years and nine months. He was dismissed after sustaining the pastoral office about ten years. He continued in the place until his death.—Mr. Dunbar succeeded to the pastoral office, about four months after the dismissal of Mr. Morse, and for more than half a century, was never absent on the Sabbath from the house of God through ill health. Mr. Dunbar was a warm and decided friend of the liberties of his country. In 1755, he went to the tented field, as chaplain to Col. Brown's regiment in the expedition against *Crown Point*. His zeal and firmness in the American revolution, contributed not a little to support the hopes, and sustain the sinking spirits of his people, when clouds and darkness shrouded our prospects. This patriotic Christian lived to see his country blessed with independence and peace. It is noticeable, that his last official act, as a minister, was a public prayer on the 2d of June, 1783, when the people of his charge were assembled in the house of worship, to express their gratitude to benignant Heaven, who had crowned them with victory.—Mr. Howard was the third pastor of the church, and sustained the ministerial office nearly twenty years, and died 1806, aged 48.—Mr. Ritchie, in about a year after Mr. Howard's death, was invested with the pastoral office, and in June, 1820, resigned; and on the 12th of Dec. 1821, was installed over the first church in Needham.—Mr. Huntoon was ordained in 1822; dismissed in 1829; installed at Bangor, June 30, 1830; dismissed, 1834; installed at Milton, over the first parish, Oct. 15, 1834.—Mr. Edes was the pastor of the church in Canton nearly two years, and was installed March 26, 1834, over the Universalist Society, Nantucket.—Mr. Brownson, installed May 14, 1834, is the present pastor.

Second Church.—Mr. Harlow was installed over the second church, March 18, 1829, and resigned Dec. 17, 1829. He resides in Wrentham.

COHASSET, originally a part of Hingham, was incorporated April 26, 1770. Mr. Hobart, the first minister of Cohasset, was grandson of Rev. Peter Hobart, the first minister of Hingham. He was ordained Dec. 13, 1721, and continued in the ministry till his death, May 31, 1740.—His successor was Mr. Fowle, who continued in the ministry about thirteen years; was then dismissed, and returned to Charlestown, his native place.—He was succeeded by Mr. Brown, son of Rev. John Brown, of Haverhill. He sustained the pastoral office 44 years in that place.—Mr. Shaw continued in the ministry nearly four years; was dismissed, and retired to Mansfield, his native place, where he still lives.—Mr. Flint, the present minister, has commenced the 38th year of his ministry.

Second Church.—A Trinitarian church having been embodied, and a new meeting-house completed and dedicated to the Triune God; on the 15th of Nov. 1826, Mr. Picket was installed the first pastor. He continued about six and a half years, and then resigned

the pastoral office, May, 1833. He had been employed a city missionary in Boston, and was there ordained as an evangelist. He had also spent considerable time preaching in Boxborough. He was installed Sept. 25, 1833, over the church and society in West Reading.—Mr. Moore, who had sustained the pastoral office more than 19 years over the church in Natick, was installed over the Trinitarian church and society in Cohasset Sept. 4, 1833.

DEDHAM was incorporated Sept. 8, 1636. On Nov. 8, 1638, eight males, who had long weekly met for prayer, exhortation and mutual improvement, solemnly entered into covenant with God and one another, were embodied into a church, which was the 14th that had been formed in this country. Four more males and six females were soon added. They elected Mr. John Allin, one of their original number, for their pastor, who was, on the 14th of April, 1639, consecrated to the pastoral office. Mr. Allin had been driven from his native country during the persecution of the Puritans. This infant church had experienced great benefit from the piety and abilities of Mr. Allin, before they became an organized body. In less than a year, this little flock increased to fifty-three. Mr. Allin continued the pastor 32 years, and died Aug. 24, 1671, in the 75th year of his age. He published a defence of the nine positions, in which, with Mr. Shepard of Cambridge, he discussed the subject of church discipline; and a defence of the synod of 1662 against Mr. Chauncy. The last two sermons which he preached were published after his death.—Mr. Adams succeeded him, and continued 12 years; died in 1685. He published an election sermon, 1685.—Eight years intervened before the ordination of Mr. Belcher, Nov. 29, 1693. He continued a faithful laborer thirty years, and the church was purified and much enlarged under his ministrations. Mr. Belcher published an election sermon, 1701. He died at the age of 53, and was succeeded by Mr. Dexter, whose ministry continued 31 years. During the former part of which, there were great difficulties in the church, but by prudence and proper discipline, harmony was restored; and God remembered his people in mercy, and, in the year 1741 more especially, Zion arose and put on her beautiful garments. Mr. Dexter died Jan. 29, 1755.—Mr. Haven was ordained Feb. 5, 1756, and died May 17, 1803, aged 71—and in the 47th of his ministry. Wisdom, prudence, and fidelity, characterized his ministry. He published 11 sermons, viz.; Thanksgiving, 1758—artillery election, 1761—preached at Framingham, 1761—ordination of Edward Brooks, 1764—general election, 1769—funeral of Mrs. Richards, 1770—ordination of Ephraim Ward, 1771—ordination of Moses Everett, 1774—funeral of Mr. Dunbar, 1783—ordination of Mr. Palmer, 1792—40 years after his own ordination, 1796.—Mr. Bates, was ordained colleague pastor with Mr. Haven, March 16, 1803. Mr. Bates passed some time as an assistant in Andover academy, and studied divinity with Rev. Mr. French of Andover. Mr. Bates continued to discharge the duties of the pastoral office in Dedham nearly 15 years, and then resigned in consequence of an appointment to the presidency of Middlebury college, Vt. Dr. Bates still continues to discharge the duties of that responsible station. In introducing a successor to Dr. Bates, the greatest portion of the church seceded from the parish, which divided and became two separate religious societies.—Mr. Lamson, who had been a tutor in Bowdoin college, was settled over the first parish, Oct. 29, 1818.—On the 13th of March, 1821, Mr. Burgess, who had been a tutor in Brown University, and a professor in the University of Vermont, was ordained pastor over the first church, where he still continues. Previous to his settlement, he had been appointed Agent, with Samuel J. Mills, by the American Colonization Society, to explore the western coast of Africa, and select a place to establish a colony of free colored people. On his return, he was called to perform the painful duty of committing the body of his colleague and friend, Mr. Mills, to a watery grave. After his return, he was appointed governor of the colony to be established, but did not accept.

The *South Church* in Dedham, was organized June 23, 1736; and Mr. Balch their first minister, was ordained June 30, 1736, and continued his labors harmoniously among his people 37 years and a half, excepting the absence of sixteen months, in executing the office of one of the chaplains, to which he was appointed in the expedition against Cape Breton. He returned and spent the remainder of his days among his people, and died Jan. 8, 1774, aged 62.—Mr. Chickering studied divinity with Mr. Caryl, of Dover, and was ordained July 3, 1776, the day the act of independence passed in congress, though not declared till the 4th. His ministry continued 35 years and eight months. He died on the 12th of March, 1812, aged 58 years.—Mr. Cogswell, successor to Mr. Chickering, was ordained April 26, 1815. After graduating, he taught the academies at Atkinson and Hampton, N. H. two years; studied divinity with Rev. Mr. Webster of Hampton, Rev. Dr. Dana of Newburyport, and Rev. Dr. Worcester of Salem—principally with the latter. He continued his ministry at Dedham little more than thirteen years. Having received the appointment of General Agent of the American Education Society, June, 1829, he soon entered upon the discharge of the duties of the office; but, at the request of his church and people, he retained the pastoral relation to them, until a successor

should be introduced. Dr. Cogswell was dismissed by the council, which convened on the 15th of Dec. 1829, to set apart Mr. Park to the work of the ministry over the church which had been his charge, and is now the Secretary of the American Education Society.—Mr. Park read law nearly three years with the Hon. Mr. Fiske, of Wrentham, and Bradford Sumner, Esq. of Boston. He studied divinity with Dr. Wisner of Boston, and at the Theological Seminary at Princeton.

The *West Church* in Dedham, was organized June 4, 1735. Mr. Dwight was installed at the same time. He had been settled at Woodstock, Conn. in 1690, and dismissed 1726. He continued in the ministry at Dedham about 7 years; dismissed in 1742; returned to Woodstock in advanced life, and died in 1744.—His successor was Mr. Tyler, who continued in the ministry 29 years; was then dismissed and returned to Boston, his native place, and died in 1775.—His successor was Thomas Thacher, of Boston, who continued in the ministry little more than 32 years, and died Oct. 19, 1812. His publications are numerous—sermon on Colossians, 1748—Thanksgiving, 1795—death of Rev. Mr. Robbins, 1795—Christmas, 1797—ordination of Mr. Dunbar, 1799—Sabbath after the ordination, 1799—Eulogy on Washington, 1800—Humane Society, 1800—Historical, 1801—Execution of J. Fairbanks, 1801—ordination of Dr. Tuckerman, 1801—death of Gov. Adams, 1803—Dudleyan Lecture, 1805—Milton Academy, 1807—Public Fast, 1808—leaving the meeting-house, 1809—dedication 1809—general election, 1811—Mr. Chickering's death, 1812—Public Fast, 1812.—Mr. White is the present pastor. After he graduated, he was a tutor at Bowdoin college, and he studied divinity at Cambridge college.

DORCHESTER was incorporated Sept. 7, 1630. The church was embodied at Plymouth in England, March, 1630; and located at *Mattapan*, (since called Dorchester,) June 6, 1630.—Mr. Maverick was first settled in an Episcopal church in England, and afterwards over the emigrants, who embarked in March for America. He arrived May 30th, at Nantasket. He was then about 54, and died Feb. 3, 1636.—Mr. Warham was a minister in Exeter, England. He came out with the church and Mr. Maverick, who was pastor, and he was teacher, and they continued together until Sept. 1635, when Mr. Warham removed with most of his church, and settled at Windsor, Conn. Mr. Maverick, while preparing to follow them, died. Mr. Warham continued about 34 years at Windsor, and died April 1, 1670. Though distinguished for piety, he was subject to great depression of spirits. Such were his feelings at times, that instances occurred when he administered the sacrament to his brethren, that he did not partake of the symbols, through apprehension that the seals of the new covenant did not belong to him. It has been said that he was the first minister in New England, who had recourse to notes in preaching; yet he was animated and energetic in his manner. See *Mather's Magnalia*.—Mr. Mather was first ordained at Foxteth, in England, where he remained 15 years. He was silenced for nonconformity to the established church, 1633; soon restored by the influence of his friends; and again suspended in 1634. He then resolved to repair to New England. His enemies pursued him, but he embarked at Bristol, and escaped apprehension. He arrived in Boston harbor, 17th of August, 1635, and settled as the third minister in Dorchester, about a year after his arrival. He continued active and diligent in his Master's service, and for half a century, including his ministry in England, he was not detained by sickness, so much as one Sabbath, from public labors. His publications were numerous, many of them of a controversial nature. He assisted Mr. Welde and Eliot in 1640, in making the New England version of the Psalms, and preached the Election sermon about 1660.—Mr. Burr, first settled in England, Reckingshal, in Suffolk county. Being silenced, with many others, for resisting the impositions of the prelatical party; moved with his family to New England, and settled at Dorchester, Dec. 1639, colleague with Mr. Mather, but died in August, 1641, aged 37. He was distinguished for his abilities and piety. All of that name in this country, look back to him as their ancestor.—Mr. Wilson was the eldest son of the Rev. John Wilson, first minister of Boston. He was born in England—graduated in the first class at Harvard; ordained colleague with Mr. Mather, but, in about two years, was removed to Medfield, where he continued in the ministry 40 years.—Mr. Flint was son of the Rev. Henry Flint of Braintree, successor of Mr. Mather, and died before he had completed the 9th year of his ministry.—Mr. Danforth was son of Rev. Samuel Danforth of Roxbury. He succeeded Mr. Flint, and continued in the ministry at Dorchester almost 48 years, and died at the age of 70. Distinguished as a divine and a mathematician. He was grandfather of the late Dr. Danforth of Boston. He published a sermon, delivered at the departure of Mr. Lord and his church for Carolina, 1697—the blackness of sinning against the light, 1710—on the death of E. Broomfield—judgment began at the house of God, 1716—Two sermons on the earthquake, 1727—and several poems.—Mr. Bowman was ordained colleague with Mr. Danforth, and continued in the ministry at Dorchester 44 years. He was dismissed at his request 1773, and died in 1775, at the age of 68.—Mr. Everett, successor to Mr. Bowman, continued in the ministry between 18 and 19 years, and resigned the pastoral office. He then entered into

civil life, was judge of probate many years, and died 1818, aged 63.—The present pastor of this ancient church, is Dr. Harris, who was ordained Oct. 23, 1793.

This ancient town had but one Congregational church for nearly 178 years after its settlement. January 1, 1808, the members of the church in the south westerly part of the town, in a harmonious manner, were organized into a new church. The number of inhabitants, and local situation, called for the measure. In this part of the town, there are now three Congregational churches, and one Methodist. Dr. Codman was ordained pastor of the *Second Church* on the 7th of Dec. 1808, and still remains the pastor of that flourishing church and society. He studied divinity in Scotland.

June 25, 1817, the *Third Church* was gathered in that part of the town, embracing different sentiments, and on the 29th of the same month, Dr. Richmond was installed pastor. He had previously been settled over the Congregational society in Stoughton more than twenty-four years. He resigned the pastoral office, 1833, and Mr. Cunningham succeeded him in the ministry, and was ordained May 21, 1834.

The second church and society in Dorchester, having increased in wealth and numbers; a part of the church living in the village of the manufacturing establishments, became a church, called the *Village Church*, organized March 11, 1829. A part of Dr. Codman's church were dismissed to commence this new establishment. The place first provided for their accommodation was soon crowded with hearers, and it became necessary to erect another house for worship. Mr. Sanford was installed pastor, July 14, 1830.

DOVER, originally a part of Dedham, was incorporated a precinct Nov. 18, 1748, and a town, July 7, 1784. The church was embodied Nov. 7, 1762.—Mr. Caryl, the first minister, was ordained Nov. 10, 1762. He continued in the ministry 41 years.—Mr. Sanger was invested with the pastoral office, Sept. 16, 1812, and still remains the minister. After Mr. Sanger graduated, he taught the grammar school in Concord. He was two years tutor in the college at Cambridge.

FOXBOROUGH, originally a part of Stoughton, was incorporated June 10, 1778. The church was embodied in 1779.—Mr. Kendall was the first minister. He was employed after he graduated, some time a missionary among the Indians. Ordained over the church at Foxborough, May 23, 1786, and continued pastor until 1800. He then went to Sutton where he settled on a farm. Several years since he removed to Lebanon, N. Y., where he still survives above 90 years old.—Mr. Loring succeeded him in the ministry, after the church had been without a pastor for years. Mr. Loring sustained the pastoral office two years. After his dismission, he removed into Tioga county, N. Y., where he continued several years, and then removed into the new settlements in the western part of that State.—Mr. Skelton, the third minister, sustained the pastoral office little more than six years. After his dismission, he continued to preach occasionally, for several years, but of late cultivated a farm in Ashburnham.—Mr. Williams was minister in that place about five years, and then resigned his office. He had previously been settled once or twice. He now resides at Providence.—Mr. Pierce was ordained Nov. 17, 1814, and still continues to break to that church the bread of life. None of the above ministers have deceased.

FRANKLIN was set off from Wrentham, August 29, 1737, and incorporated as a town, March 2, 1778. The church was organized, Feb. 16, 1738.—Mr. Haven, the first minister, was ordained Nov. 8, 1738. He continued to enjoy the confidence and affection of his people, though five or six of his last years he was able to preach but a few times. A consumptive habit was long undermining his constitution, until death closed the scene in the 16th year of his ministry, and 41st of his age.—About six years after Mr. Haven's death, Mr. Barnum was invested with the pastoral office, and continued nearly eight years; difficulties increased and he resigned, and was soon installed over the church at Taunton, where he continued several years; but when the revolutionary war commenced, he was appointed a chaplain in the western army, and died in the camp, 1776.—Mr. Emmons was ordained his successor, April 21, 1773. Dr. Emmons performed the duties of his office, among his people, with unremitting diligence and fidelity; and to good acceptance and with success, for fifty-four years; and then ceased to preach, but still resides in the place.—Mr. Smalley was ordained colleague with Dr. Emmons, June 17, 1829.

MEDFIELD, originally a part of Dedham, incorporated January 1, 1650, the 43d town that secured an act of incorporation in Massachusetts. The church organized with 8 members, 1651.—Mr. Wilson, Jr. the eldest son of Rev. John Wilson of Boston, was born in England, and graduated in the first class in Harvard college; after spending two years at Dorchester, colleague with Mr. Mather, removed to Medfield, was installed 1651. He united in himself the offices of a preacher, physician, and schoolmaster, at the same time. He sustained the pastoral office more than forty years; and expired on the Lord's day, August 23, 1691. Preached all day, the Sabbath preceding his death. He left no records of the proceedings of the church; and it is not known that he ever issued a single

sermon from the press. Nearly six years elapsed, and 32 candidates were employed ere another minister was settled.—Mr. Baxter commenced his ministerial labors at the age of 18, and in consequence of his youth, his settlement was delayed almost three years; he sustained the pastoral office more than 48 years. He was selected for a missionary, during his ministry, by governor Shute. When his excellency had a conference with the Indians at Georgetown, on Arrousic island, in August, 1717, he presented to them Mr. Baxter, a protestant missionary; but through the influence of the jesuit Ralle, he was rejected. Mr. Baxter was as deficient in his records, as his predecessor. He published the election sermon, 1727. Sermons to two societies of young men, and sermons on the danger of eternity.—Mr. Townsend was Mr. Baxter's successor. He was the eldest son of Rev. Mr. Townsend of Needham. He continued in the ministry nearly 24 years. He was dismissed, and died with the small pox in 1776. Publications were a sermon, the baptism of infants, 1748—on the reduction of Quebec, 1759.—Mr. Prentiss ordained, 1770, continued in the discharge of the pastoral duties nearly 44 years. Expired, Feb. 1814—greatly beloved and lamented by all his acquaintance. Dr. Prentiss's publications were, duty of offending and offended brethren, 1773—ordination of Mr. Wight, 1785—ordination of Mr. Clarke, 1793—4th of July, 1799—ordination of Mr. Mason, 1799—idleness reprov'd, 1802—religion and morality, 1802—funeral of Rev. Mr. Haven, 1803—evil speaking, 1804—the sin and danger of strengthening the hands of evil doers, 1805—National Fast, 1812—society promoting Christian knowledge, 1813—several charges and right hands of fellowship.—Dr. Sanders installed May 24, 1815. Resigned the pastoral office, 1829. Formerly settled at Vergennes, Vt., where he continued until he received the appointment of the presidency of the university of Vermont, at Burlington, which office he held until the operation of that literary institution was suspended, in consequence of the war in 1813. Dr. Sanders still resides in Medfield; in 1820, he was delegate to attend the convention to revise the constitution; and since his dismission, has represented the town in the legislature.—Mr. Kendall has been pastor of the church since Nov. 1830.

A *Second Church* has been formed, and a new meeting-house erected and dedicated to God.—Mr. Granger was ordained April 20, 1831, but resigned the pastoral office June 4, 1832.—Mr. Bidwell was invested with the pastoral office, Sept. 1833.

MEDWAY, originally a part of Medfield, incorporated Oct. 24, 1713.—Mr. Deming, the first minister, was ordained Nov. 1715. He continued nearly 7 years. He left no church records, and it cannot now be ascertained when the first church was gathered, but probably previous to the ordination of Mr. Deming.—Mr. Buckman sustained the pastoral relation to the church more than 70 years, a period that has rarely furnished a parallel in our country. He delayed giving his answer, many months, because he was a *minor*. He died in the 92d year of his age, and 71st of his ministry.—Mr. Green was colleague with the venerable Buckman a few years, and was dismissed. He turned his attention to the study of law—moved to Berwick, in Maine, and has for many years been a judge, and sustained various offices as a civilian.—Mr. Wright succeeded Mr. Green in the pastoral office, and discharged its duties 17 years, and was dismissed 1815; and in January, 1817, was installed over the church in Barrington, R. I. After several years, was dismissed, and now lives in Woburn.—Mr. Bailey, who was for some years a teacher of the academy at Taunton, since Nov. 1816, has been the pastor of the church.

Second Church in Medway, was embodied Oct. 4, 1750.—Mr. Thurston was the first minister. In consequence of ill health, and incipient difficulties in the church and parish, resigned the pastoral office in 1769, and in the spring of 1772, removed to Oxford, where he purchased and cultivated a farm.—Mr. Sanford, the second pastor, continued his active and useful labors from 1773, till the third of Oct. 1807, when he was affected with a severe paralysis, which terminated his public labors, but he survived in a feeble state, till April 7, 1810. Fine intellectual endowments, sanctified by divine grace, made him useful and edifying to his people.—Mr. Ide, who studied divinity at Andover Theological Seminary, was invested with the pastoral charge in 1814, still remains their spiritual watchman.

MILTON, incorporated May 7, 1662, and the church organized 1678.—Mr. Thacher, the first minister, was the son of Rev. Thomas Thacher, the first minister of the Old South church in Boston. He went to England soon after he graduated, and became acquainted with a number of eminent divines. On his return, he was invested with the pastoral office. He took a lively interest in the situation of the Indians in the vicinity. He manifested it by learning the Indian language, and imparting to them, who dwelt in a neighboring village, the knowledge of salvation. He was not indifferent to the pains and sufferings, incident to man. He was a physician, and expended no inconsiderable part of his annual salary to procure medicine for the sick and indigent. He published unbelief detected and condemned, 1708—election sermon, 1711—Christ's forgiveness a pattern, 1712—on the death of S. Maim, 1719—a divine riddle, he that is weak is strong, 1723—the perpetual covenant.—Mr. Taylor, his successor, sustained the pastoral office

nearly 21 years, and was succeeded by Mr. Robbins, who continued 45 years to break unto his people the bread of life. He was the father of the late Edward H. Robbins, formerly Lieut. Governor, and for many years judge of probate for Norfolk county.—Mr. McKean was ordained at Milton, Nov. 1797. Feeble health led him to resign the pastoral office in 1804. He returned to Boston, the place of his nativity, and engaged in the business of instructing youth. His health became in a good degree restored. In 1809, the professorship of rhetoric and oratory in Harvard University was made vacant by the resignation of Hon. John Quincy Adams. Dr. McKean was appointed to the professorship, and inaugurated Oct. 31, 1809. He sustained the office with dignity and usefulness about 8 years. Finding himself laboring under a pulmonary complaint, he embarked for the south, to spend the winter in a warmer clime, but the disease had too far undermined his constitution; he died at Havana, March 17, 1818, aged 41. His publications were, valedictory sermon, 1804—two fast sermons on friendship and patriotism, 1814—ordination of J. B. Wight, 1815—ordination of N. L. Frothingham, 1815—death of John Warren, 1815—installation Dr. Richmond, 1817—memoirs of John Eliot, in historical collections.—Mr. Gile, the present minister, studied divinity with Rev. Mr. French of Andover, and was ordained Feb. 18, 1807.

NEEDHAM, was originally a part of Dedham, incorporated Nov. 5, 1711. *First Church* organized March 20, 1720, on the Sabbath, and Mr. Townsend, the first minister, ordained 23d of March, 1720. He continued in the ministry 42 years and six months. Gravity, prudence and fidelity, marked his whole deportment. He published six sermons, two on the annual Fast, 1728—two on the death of two persons, drowned, 1737—one on the death of Thomas Gardner, killed by lightning, 1746—convention of ministers, 1758.—Mr. West succeeded him, and continued in the ministry at Needham 24 years and a half—dismissed, Nov. 1788, and installed over Hollis street church, in Boston, March, 1789, where he continued until his death in April 10, 1808. His publications were, ordination of Mr. J. Newell, 1774—at a funeral—two Fast sermons, 1785—election sermon, 1786—at his own installation, 1789—artillery election, 1794—at Thanksgiving, 1795—on the death of George Washington, 1800—essays in the *Columbian Centinel*, of "An old man," from Nov. 29, 1806 to August 22, 1807.—Four years after Dr. West's resignation, Mr. Palmer was ordained and continued in the ministry 29 years. He published 15 sermons—viz. on the death of Mr. Whiting, A. M., 1795—Mr. Braman's ordination, 1797—on the death of Mr. J. Fuller, 1798—origin of Christian baptism, 1808—death of Rev. Mr. Green, 1808—death of A. Fuller and wife, 1810—revision of Watts's psalms and hymns, with occasional hymns, 1811—dedication of Dover meeting-house, 1811—century sermon, 1811—on the death of several neighboring ministers, 1812—funeral of Rev. Mr. Thacher, 1812—death of Col. McIntosh, 1813—military company of exempts, 1814—to children, 1815—death of P. Alden, 1816—death of Mr. Fairbanks, 1816—two charges and two right hands of fellowship.—Mr. Ritchie, the present minister, installed Dec. 12, 1821—formerly minister of Canton, about 13 years.

Second Church in Needham. During the ministry of Dr. West, conflicting interests in locating the meeting-house, occasioned a division of the town into two societies. The west parish was incorporated by an act of the General Court, 1778. They erected a meeting-house, but did not have constant preaching for several years. On Sept. 6, 1798, a church was organized, and on the 10th of July, 1799, Mr. Noyes was ordained the first minister, and continued to discharge the duties of the pastoral office 34 years, and then resigned the sacred office. He still resides in the parish.—Mr. Sessions is his successor, and the present minister.

QUINCY was incorporated Feb. 23, 1792. The church embodied Sept. 16, 1639, at Mount *Wollaston* or Braintree. Mr. Thompson, a native of England, first settled in Lancashire, was installed the first pastor Sept. 24, 1639. In 1642, Mr. Thompson, Mr. Knowles of Watertown, and Mr. James, who had been the first minister at Charlestown, were sent as missionaries to Virginia, at the request of some gentlemen in that colony; but they shared the fate of the apostles, the people heard them gladly, while they were persecuted by the rulers, who ordered them to quit the country by a certain day, unless they would conform to the English church. Mr. Thompson soon returned back and resumed his labors with his colleague, Mr. Flint. He died in Braintree, Dec. 10, 1668. His rude tomb-stone continues to record his worth.

"He was a learned, solid, sound divine,
His name, and fame, in both Englands did shine."

Mr. Flint was chosen, at the time Mr. Thompson was, to be his colleague, but was not ordained until March 17, 1640. He married the sister of president Hoar; he died a few months before Mr. Thompson.—Mr. Fiske was son of the Rev. John Fiske, the first minister of Wenham and of Chelmsford, retained the pastoral office 36 years; and was succeeded by Mr. Marsh, who continued in the ministry about 17 years.—Mr. Hancock was ordained successor to Mr. Marsh, and retained the ministry about the same number

of years, and died about the same age. He was the father of the late Gov. Hancock. His publications were, sermon on the death of E. Quincy, 1738—century sermon, 1739—on the good work of grace, 1743—expostulatory and pacific letter in reply to Mr. Gee, 1743—the examiner, or Gilbert against Tennant.—Mr. Bryant, successor of Mr. Hancock, continued about 9 years, and was dismissed 1753. Removed to Hingham, and died the next year, and was buried in Scituate, his native place. He published a sermon on moral virtue, 1747—remarks on Mr. Porter's sermon, 1750.—Mr. Wibird settled in 1755 lived to commence the present century.—Mr. Whitney, the present pastor, was ordained colleague with Mr. Wibird, who survived but a few months.

Trinitarian Church, Quincy. This society in 1834, erected a meeting-house, which was dedicated August 20, 1834, having previously organized a church; and Mr. Cornell, who had previously been settled at Woodstock, Conn., was installed the pastor of the church on the day of the dedication.

RANDOLPH, set off from Braintree, was incorporated March 9, 1793. The church embodied May 28, 1731.—Mr. Eaton was ordained the first pastor, continued about 19 years and resigned; and was succeeded by Mr. Taft, who continued in the ministry nearly 40 years.—Mr. Strong was ordained colleague pastor with Mr. Taft, in 1789. He was born at Bolton, Conn. His parents removed to Oxford when he was young—graduated at Dartmouth, 1786, and died Nov. 9, 1814, at the age of 50. Dr. Strong's labors were much blessed in three revivals during his ministry, in which he numbered more than 200 converts. His influence was extensively felt. The Massachusetts Missionary Magazine, and the Panoplist, were enriched with his productions. He was one of the editors of the former work, and a trustee of the Massachusetts Missionary Society from its formation till his death. His other publications, a Thanksgiving Sermon, 1795—ordination of L. White, 1798—on the landing of our forefathers, 1803—on the death of Dr. Z. Bass, 1804—before the missionary society, 1808—on the national independence, 1810—at a dedication, 1814.—Mr. Pomeroy, successor to Dr. Strong, was invested with the pastoral office Nov. 13, 1815. Dismissed April 26, 1820. June 12, 1822, installed at Gorham, Maine.—Mr. Hitchcock, who had been previously settled at Newport, R. I., is the present pastor.

Second Church. During Mr. Pomeroy's ministry, the east part of the town of Randolph, became a separate society. They erected a meeting-house, organized a church; and on the 29th of Dec. 1821, Mr. Brigham, the first and present pastor, was ordained. He studied divinity with Rev. Mr. Ide, of Medway.

ROXBURY was incorporated Sept. 28, 1630. Thomas Welde, the first minister of Roxbury, was a minister in Essex, in England. Refusing to comply with the impositions of the established church, he resolved to seek the quiet enjoyment of the rights of conscience in this country. He arrived in Boston June 5, 1632, and was invested with the pastoral office in July, at which time the church was embodied. He assisted Mr. Mather and Eliot, in 1639, in making the "tuneful New England version of the Psalms." In 1641, he was sent an agent, with Rev. Hugh Peters, to England, for the Province, and never returned. He settled at Gateshead, but in 1660 he was rejected, and died the same year.—Mr. Eliot was born at Nasin, Essex, in England; in Nov. 3, 1631, arrived at Boston harbor, united with the church in Boston, and preached to them, as Mr. Wilson was absent in England—and here the people were desirous to retain him, but he settled teacher in the church in Roxbury, Nov. 5, 1632. Next year became colleague with Mr. Welde. Having imbibed a missionary spirit, he was not indifferent to the sad state of the sons of the forest. When he commenced his missionary labors, there were nearly twenty tribes in the vicinity of the planters. A great similarity appeared in the manners, language, and religion of the several tribes. He studied the Indian language, and commenced preaching to the aborigines of America, Oct. 28, 1646, in *Nonantum*, now Newton. He made missionary excursions every other week; planted a number of churches, and visited all the Indian tribes in Massachusetts and Plymouth colony. In 1651, he built a town on the margin of Charles river, called Natick. There he erected a house for worship, and established a form of government, taught them the civilized arts, with the Christian system, and by his labors he established in Natick in 1660 or '61, the first Indian church in North America. He made every exertion to promote their spiritual and temporal interests; and his example stimulated others to engage in this noble enterprise. "The apostle to the Indians," so called, lived to see twenty-four of the aborigines, fellow-preachers of the Redeemer. In 1661, he published the New Testament in the Indian language; and in a few years after, completed the Bible, and several other books calculated for their improvement. He was esteemed as a father and a friend by the Indians. He lived more than 43 years after he began to preach to the Indians. He had four sons who were ministers. As his labors were abundant, so were his publications.—Mr. Danforth came from England when he was young, educated at Cambridge—was a tutor and fellow; after Mr. Welde went to England, was invited to become the

colleague of Mr. Eliot, and was ordained in 1650, continued in the ministry with Mr. Eliot 24 years, died aged 48. He had 12 children, two sons ministers. He published the cry of Sodom, and an election sermon, 1670. His sermons were usually enriched with forty or fifty passages of scripture.—Mr. Walter was born in Ireland, his father removed to Boston when he was about sixteen. He graduated at Harvard 1684, and soon after went to Nova Scotia, where he was among the French, and learned their language. After he returned, studied at Cambridge and was appointed a fellow of the college. Ordained the third colleague with the apostle Eliot, in 1688—continued the pastor more than 62 years. His knowledge of the French language enabled him to preach to a society of French protestants in Boston, in the absence of their pastor. Characterized by Whitefield, “the good old puritan.” He published the body of death anatomized—an essay on indwelling sin, 12mo., 1707—on vain thoughts—the great concern of man—the wonderfulness of Christ, 1718—convention sermon, 1723—unfruitful hearers detected and warned, 1734—posthumous volume on the 55th chapter of Isaiah, 1755.—Mr. Thomas Walter, his son, was ordained colleague with his father 1718, but died in less than 7 years, a young man of great promise. He published a sermon at a singing lecture, 1722—the scriptures the only rule of faith and practice, 1723. Two other sermons.—Mr. Peabody, son of the Rev. Oliver Peabody, settled missionary at Natick, was the successor of the venerable Walter, but he sustained the pastoral office about 18 months, when about to be established in domestic life, with pleasing prospects, died at the age of 27.—Mr. Adams, successor to Mr. Peabody, continued the pastor 22 years with unabating vigor and engagedness, until he was arrested with the epidemic which prevailed in the camp at Roxbury and Cambridge in 1775.—His son, Thomas Adams, was ordained at Boston as minister for Camden, South Carolina, where he resided 8 years, and died there, 1797. Mr. Adams published a number of sermons; on the death of Lucy Dudley, 1756—artillery election, 1759—general Thanksgiving—reduction of Quebec, 1759—4 ordination sermons—the only hope and refuge of sinners, 1767—two on religious liberty, 1767—two historical sermons on New England, 1769—reprinted in London, 1770—preached Dudleyan lecture, 1770.—Dr. Porter succeeded him in the pastoral office, and sustained it more than 50 years. He was the son of the Rev. John Porter of N. Bridgewater, he died at the age of 75, Dec. 7, 1833. He published a funeral sermon on Gov. Sumner, 1799—ordination of Dr. Lowell, 1806—ordination of Mr. Palfrey, 1818—convention sermon.—Mr. Putnam was ordained colleague pastor with Dr. Porter, July 7, 1830.

Second Church, Roxbury, organized Nov. 2, 1712, consisting of eight members.—Mr. Thayer was the first minister, and continued to discharge the duties of the pastoral office 20 years. He published a sermon preached at Brookline, when the church was embodied, Oct. 26, 1717—election sermon, 1725.—Mr. Walter, his successor, was son of Rev. Nehemiah Walter of Roxbury the first society, and grandfather of the late Dr. Walter, first of Trinity, and afterwards of Christ's church. He continued in the ministry about 42 years.—Mr. Abbot was his successor, and retained the pastoral office ten years and resigned.—Mr. Bradford retained the pastoral office nearly forty years—and his successor, Mr. Flagg, was ordained the sixth day after his decease, and continued in the ministry six years, and was called to give an account of his stewardship.—Mr. Whitney was ordained 15th of June, 1831; in less than three months after the decease of Mr. Flagg.

Third Church, organized Dec. 11, 1770, consisting of thirteen members.—Dr. Gordon was a native of Hitchin, Hertfordshire, England—settled at Ipswich; after several years he left and embarked for America in the year 1770. After preaching about a year to the third church in Roxbury, he was installed July 6, 1772. He took a lively interest and an active part in the American cause at the commencement of the Revolution, was chosen chaplain of the provincial congress of Massachusetts. He was bold in expressing his political sentiments before that body; and as early as 1776, he was active in collecting materials for a history of the most important events, relating to the American war. He was favored with access to the records of congress, and the papers of Washington, and other generals who were in high standing in the military staff. After the war had closed, in 1786, he resigned his pastoral charge, and returned to England; and in 1788, he published the work which had occupied much of his attention for several years. After spending some time in London, he obtained a settlement at St. Neots, in Huntingdonshire. His situation was not the most eligible for a man of his abilities; his society diminished and his friends advised him to relinquish his charge. He returned to Ipswich where he had some particular friends, but his mental powers were fast depreciating, and he experienced less cordialities of his former friends in the decline of life. He died at Ipswich, Oct. 18, 1807, at the age of 77. He published in this country a plan for making provision for widows, by annuities for life, 1773—a sermon at a Fast—at two Thanksgivings, 1775—before the house of representatives, 1775—at the election, 1775—before the General Court on the Anniversary of Independence, 1777—doctrine of universal salvation examined and shown not to be scriptural, 1783.—Dr. Gray, the present minister, has sustained the pastoral office 42 years.

Fourth Church, organized Sept. 18, 1834.—Mr. Jacob Abbott, ordained an evangelist, and for some months continued to preach to them, and administer the ordinances. Rev. Mr. Abbott, for several years was professor at Amherst college. He resigned that office, and became principal in a high school in Boston, for the instruction of young ladies.

SHARON, originally a part of Stoughton, was incorporated June 20, 1765. The church formerly denominated the second precinct in Stoughton, was organized May 20, 1741.—Mr. Curtis, the first minister, was ordained the January following, and continued in the ministry more than 54 years.—His successor was Mr. Whitaker, son of Dr. Whitaker of Salem. He studied divinity at Cambridge, continued in the ministry nearly 17 years, was dismissed, installed at New Bedford, dismissed, went to Raleigh, N. Carolina; now in Ogdensburg, N. Y.—Mr. Brimblecom, was ordained over the parish and continued there about three years, dismissed, and afterwards installed at Westbrook, Maine, a Universalist preacher.

Mr. Whitaker left the society in an unpleasant state. The church soon perceived that there was no prospect of uniting in another minister, that they could conscientiously receive as their pastor, seceded from the parish, and with others supported religious order.—Mr. Felt was ordained Dec. 19, 1821, continued about two years and a half, and resigned the pastoral office; was installed at Hamilton, June, 1824. He studied divinity with Dr. Worcester of Salem; his feeble health in the close of the year 1833, led him to relinquish the pastoral office.—Mr. Curtis, who had been settled at Epsom, N. H. was installed at Sharon in 1825, and resigned in July, 1834; installed at Pittsfield, N. H., Oct. 1, 1834, where he is an instructor of youth as well as pastor of the church.—Mr. Cummings was installed Jan. 21, 1835. He had been ordained before at Stratham, N. H. where he was pastor of the church nearly eleven years.

STOUGHTON, incorporated Dec. 22, 1726, was originally a part of Dorchester, and embraced what since is Canton, Sharon and Foxborough. The church was organized August 10, 1744. To form this church, 83 of their number were dismissed from the first church, (now Canton).—Mr. Adams received the pastoral charge 1746, and continued in the ministry 53 years.—Dr. Richmond ordained colleague pastor in 1792, and continued 24 years; resigned Jan. 15, 1817, installed June 25, 1817, in Dorchester village, resigned June 30, 1833.—Mr. Gay continued the pastor of the church at Stoughton, three years and a half, resigned July, 1822, and January 1833, installed pastor of a newly organized church, Bridgewater.—Dr. Park, who had been tutor and professor of ethics and moral philosophy for many years in Brown university, was installed 1826 over the church and society who usually worship with them, and have erected a new house for the worship of God, which in 1834 they enlarged.—Mr. Stearns was ordained over the 1st parish, continued three and a half years, dismissed, and since installed at Rowe, 1834.—Mr. Ballou, a Universalist, is the stated preacher in the first parish.

WALPOLE, set off from Dedham, May 15, 1724, and incorporated Dec. 10, 1724.—The church formed previous to the settlement of Mr. Payson, Sept. 16, 1730, who was a descendant of Edward Payson who lived in Roxbury 1640, and son of the Rev. Edward Payson, the fourth minister of Rowley. He continued in the ministry more than 47 years. He educated four sons, all of whom settled in the ministry—Philips, at Chelsea, 1757; Samuel, at Lunenburg; John, at Fitchburg; Seth, at Rindge, N. H.—Samuel lived but a few years after his settlement. Philips and Seth had conferred on them the title D. D.—Philips Payson of Walpole, was the grandfather of the late Dr. Payson of Portland.—Mr. Morey succeeded Mr. Payson in less than six years, and from the settlement of Mr. Payson, to the decease of Mr. Morey, almost completes a century.—Mr. Storer was settled colleague pastor with Mr. Morey in 1826.

Second Church was formed about the time Mr. Storer settled. Afterwards a meeting-house was erected, and Mr. Bigelow was ordained pastor, March 12, 1828. He studied divinity at the Theological Seminary, Andover.

WEYMOUTH, incorporated Sept. 2, 1635. As early as August or Sept. 1623, Capt. Robert Gorges, with a considerable company; and with him came out Mr. William Morrill, an Episcopalian clergyman. Some remained at Wessagussett, (now Weymouth,)—some went to Virginia, and some returned to England with Capt. Gorges. Mr. Morrill tarried about two years, part of the time at Plymouth and part at Weymouth, and then returned to England. 1624, says Mr. Prince, came from Weymouth, in England, an additional number of settlers, "who were another sort of people than the former. They had the Rev. Mr. Barnard, their first nonconformist minister, who died among them." He continued about 11 years. Mr. Prince represents them as having a minister when they came from England, and probably a church embodied, as the records speak of its new organization on the 30th of January 1638.—Mr. Hull came out from England with 21 families, who settled in Weymouth in 1635. In 1638, he represented the town of

Hingham in the general court, and May 5, 1639, preached his farewell discourse to his charge.—Between the years 1635 and 1639, Mr. Jenner and Lenthall and Hull, all appeared to be in Weymouth.—Mr. Jenner left Weymouth and went to Maine; and Mr. Lenthall in 1640 went to Newport, and afterwards went to England.—Mr. Newman, an Englishman, was the next minister. They were united in him, and the commotions and difficulties for the five preceding years, happily terminated. He came to New England in 1639, spent some time at Dorchester before he settled in Weymouth 1639, and remained between four and five years, and then with a majority of his church, emigrated to Rehoboth, where he died 1663. Perceiving the time of his departure was at hand, he sent for one of his deacons, and after the deacon had prayed with him, he said, “and now, ye angels of the Lord, come and do your duty.” He then immediately expired.—In 1644, the year Mr. Newman removed from Weymouth, Mr. Thacher, son of Peter Thacher of Old Sarum, in England, was ordained pastor of the church, where he continued twenty years; having lost his wife, daughter of Rev. Ralph Partridge, of Duxbury, he was induced to remove to Boston, where he married his second wife. When the third church in Boston was formed out of the first, at the time Mr. Davenport was settled, he was installed the first pastor over what is now called the “Old South.” He survived about 8 years. He was well acquainted with the Hebrew language, composed a lexicon of the principal Hebrew words. In the opinion of president Stiles, this country did not furnish a better Arabic scholar. He was also well skilled in the medical art, and could administer to relieve the pains of the body. He published a Fast sermon, 1674—directions how to conduct under the operation of the small pox, and measles, 1677.—Mr. Torrey was an Englishman, brought into this country by his father at the age of 8 years. Educated at Harvard college; but left college the year he was to have graduated; successor to Mr. Thacher; ordained 1664—forty seven years minister of Weymouth, and three in Hull before he was ordained at Weymouth. He was chosen three times by the general court, to preach the election sermon in 1674—1683—1695, all which were published. On the death of president Rogers in 1684, he was chosen to succeed in the presidency, but declined the office. Contemporary writers represent Mr. Torrey as possessing commanding mental powers, richly ornamented with science, and possessing all those qualifications which constitute a great and good man.—Mr. Thacher, son of Thomas Thacher of Boston, after he graduated, taught a school some time in Hatfield; was ordained the successor of Mr. Torrey, where he continued 11 or 12 years; resigned and was installed pastor of the new North Church in Boston, colleague with Mr. Webb. He published the election sermon, 1726, and sermon on the death of Mrs. Gee.—Mr. Paine continued in the ministry 15 years, with good harmony most of the time, till some difficulty occurred respecting his salary, which resulted in the application on his part, for a dismission, which was finally granted. He retired with his family to Boston, and after his death his body was conveyed back to Weymouth to mingle with some of his children and parishioners.—Mr. Smith retained the pastoral office more than 48 years.—And his successor, Mr. Norton, about thirty-seven. He now resides in Billerica.—Mr. Bent discharged the duties of the pastoral office about 9 years, then resigned, in 1833; installed at Falmouth, Feb. 5, 1834.—Mr. Phillips is the present pastor.

Second Church, or South Church, in Weymouth. In 1723, the south parish was formed, a church embodied, and Mr. Bailey ordained their pastor, which office he retained nearly 43 years.—Mr. Williams, his successor, continued more than half a century; and Mr. Tyler, who studied divinity with Dr. Emmons, was ordained his colleague about six months before Mr. Williams's decease. That church has not been without a pastor, but two years and two months, for one hundred and eight years. Mr. Tyler resigned the pastoral office, Oct. 1831, and was installed August 10, 1833, over the south church in South Hadley.—Mr. Warren was pastor about 18 months, and then resigned the pastoral office. He had previously been ordained over one of the churches in Attleborough; and is now gone to Long Island, to take the charge of a high school.

Union Society of Weymouth and Braintree formed, and a church organized, previous to the ordination of Mr. Clark, which took place Jan. 1, 1811. He continued their pastor little more than two years and a half. Mr. Clark has since been installed at Southbury, Conn., Amherst, Mass., Bennington, Vt., Adams, N. Y.—Mr. Perkins, the present pastor, has sustained the ministry about 20 years.

WRENTHAM, was originally contained in Dedham, and set off March 27, 1661, when there were only 16 families; and incorporated Oct. 15, 1673. No church embodied until April 13, 1692, when Mr. Mann, the first minister, was ordained. Mr. Mann preached sometime to the few families then in a wilderness, and in consequence of an Indian war, he and the inhabitants were obliged, March 30, 1676, to abandon their settlement, for more than four years. They returned August 21, 1680, and they had prevailed upon Mr. Mann to accompany them, who was at Milton, under prospects of settling there. He shared with them in their difficulties, left a numerous posterity, and died May 22, 1719, in the 49th year of his ministry, including the time he was with them pre-

vious to his settlement.—Mr. Messenger, a native of the place, succeeded Mr. Mann in about seven months, and continued in the ministry nearly 32 years.—In about 8 months, Mr. Bean, a native of Boston, was invested with the pastoral office. He was established in business in Cambridge, and under the preaching of Whitefield, Tennent, and his own minister, Dr. Appleton, his heart was subdued, and he felt it his duty to engage in the service of his Redeemer, left his occupation, entered on the preparatory studies for a classical education; graduated at the age of 30. He continued the pastor of the church nearly 35 years—died at the age of 66. From the return of Mr. Mann, to Wrentham, after the Indian War, August 21, 1680, to the death of Mr. Bean, Dec. 12, 1784, a period of more than 104 years, the first church in Wrentham, was without a pastor but about 15 months.—Mr. Avery succeeded Mr. Bean in 1786, and was dismissed 1794. He died in Virginia.—Mr. Fisk, the present pastor, has continued to discharge the duties of the sacred office nearly 36 years.

Second Church in Wrentham. The church and society were formed in North Wrentham previous to the instalment of Mr. Cleaveland, June 6, 1798. He was the son of the Rev. John Cleaveland, pastor of the *fourth church* in Ipswich. His father designed to give him a public education, but when prepared to enter Yale college, his health was such as to compel him to relinquish the object. He pursued his studies, as his health would admit, in a private way. In the year 1785, he was ordained over the church at Stoneham, continued to discharge the duties of his office until 1794. He continued the pastor more than 16 years in North Wrentham, and died Feb. 1, 1815, aged 65.—Mr. Field was the pastor little more than three years, and resigned, and since died in Kentucky.—Mr. Thacher was his successor, ordained August 20, 1823, and in the latter part of the autumn of 1830, Mr. Thacher, and a part of the church, seceded, and formed themselves into “a distinct and separate church.”—Mr. Cushman is stated preacher to the second church.

ON THE IMPORTANCE OF A SENSE OF RELIGIOUS OBLIGATION IN RULERS.

[Communicated by Rev. John W. Chickering, Portland, Maine.]

It is a great truth, and worthy of a place among the few grand principles which lie at the foundation of all wise and just government, that “the Most High ruleth in the kingdom of men.” This may be understood *de jure*, or *de facto*; and in either sense must be believed, not only by those who admit, on the authority of the prophet, that it was spoken by a divine voice, but by all who do not deny the whole theory of an overruling Providence.

If the Most High does in fact *rule*, that is, regulate, control any events or transactions on earth, it must be those of greatest extent, and most important consequences; and what are they, but the events and transactions which concern states and nations? Or, if the expression be understood simply of Jehovah’s *right* to rule and to be obeyed, it is equally plain, both to the Christian and to the deist, that since if his character be worthy of divinity, no standard of right is so perfect as his standard. His will ought to be law. That the almighty Ruler retains both a right and an agency in the management of terrestrial governments, is undisputed by all who recognize his right and his agency in any thing. It is the atheist alone who would insulate the kingdoms of the earth from the kingdom of heaven. None would banish Jehovah from the smaller empires his providence has organized and sustained, but those who banish him from the universe his power has created.

Thus atheism in philosophy is sole progenitor of atheism in politics; and it should not excite our surprise, that he who “sees” *not* “God in clouds nor hears him in the wind,”—who beholds in the great things of the earth, the air and the sea, no footsteps of divine power, and no finger-prints of divine wisdom, should be equally blind concerning the progress of civil affairs, and should so have perverted his mind, and so tortured the moral sense which God gave him, as to believe, and to rejoice, that without God, kingdoms rise and fall, and that it is *not* “by him” that “kings reign, and princes decree justice.”

But with the atheist, that moral monster, "—— horrendum, informe, ingens, cui lumen ademptum," we are not now concerned. We leave him to the darkness he has brought upon himself through his "philosophy and vain deceit," and to the enjoyment, if enjoyment it be, of his dreary cavern, more dreary than that of Polyphemus,—a godless world.

We come to inquire, by way of preparation for the more direct prosecution of the object of this article, concerning the views entertained by the great mass of mankind who believe in the existence and providence of Jehovah, as to his particular connection with the subordinate governments on earth, and the station which it is his holy pleasure to occupy in their control and management. And here we find at once, wide and hurtful mistakes; occupying relatively, such is man's tendency to extremes, the position of antipodes. Some, overlooking the twofold agency, partly civil, partly ecclesiastical, by which the Most High promotes his own ends and the well being of his creatures, have resolved each into the other, making religion an affair of the state, and civil government a matter for ecclesiastical influence; producing in practice the unseemly compound, commonly called "church and state," but which might be more accurately characterized as the ruin of both.

As the fruits of this mistake, the world has seen profane monarchs invested with titles of religion and piety. In catholic countries, aided by ambition and intrigue, it has brought kings to kiss the feet of the professed ambassadors of Jesus Christ; and gained for them honors and power, which their divine but humble Master declined for himself. This mistake has been confirmed, if it was not originated, by the organization of the great Jewish theocracy. This was, indeed, church and state. But it was under a divine administration.—And although the fact that the Deity not only attested and ratified the alliance, but condescended to be legislator, judge, and executive, might at once have prevented the inference; yet men *have* inferred that the civil and ecclesiastical powers ought always to be thus commingled. The consequences might have been anticipated. The history both of Christianity and of the world, is darkened by their melancholy shade. Religion, unguarded by the miraculous intervention of Him who, under a former dispensation, smote the offerers of strange fire, has been corrupted by those who would do her honor, and crushed by the embraces of false friends;—and her splendid sojourn in the halls of power, has been met by reverses not less striking, and far more disastrous, than Moses met after being the *protégé* of royalty; while the civil rights of men, invaded by ambition and avarice, under the name of religion, and with the sanction of God's name, have been yielded up without a struggle, under the impression that resistance would be "fighting against God." What would not have been demanded in the name of man, has been freely given in the name of God;—men who in defence of their rights, would have ventured cheerfully upon treason, have shrunk with horror from sacrilege.

Thus religion and liberty have well-nigh perished together, and their present resting-place on earth resembles rather the one found by Noah's dove on her second flight, than the broad home, illimitable but by the world's circumference, which as philanthropists we hope, and as Christians we pray, they may soon enjoy.

Others again, warned, perhaps, by the disasters consequent upon the policy last described, have gone to the extreme, not less hurtful, and far more presumptuous, of excluding religious motives and religious principles from all influence in the affairs of the commonwealth. They have thus become *quoad hoc*, practical atheists. Content indeed, that the Deity should keep our planet in motion, and regulate its seasons and its tides; and surround and cover it with the blessings of Providence, nor careful to forbid him a participation even in the *internal* concerns of Jupiter, or Herschell,—perhaps even willing to admit in theory, the truth of the statement from the inspired record with which this article commenced,—they yet deem it best for man, considered either as a governing or as a governed being, that the notion of a presiding Deity should be as much as possible excluded from his mind. The mere juxtaposition of the words "religion" and "politics," or any of their correlates, is sufficient to excite the fears of these scrupulous alarmists; and if they do not imitate the

example of the French, who were seen near the close of the last century, rushing madly with the pendulum—like oscillation of human nature, from the bonds of religious despotism, into the very wilderness of atheism, and denounce Jehovah as a usurper, and his adherents as rebels against “the powers that be,” they strive to separate all questions and acts of government from God and his laws, as if there *were* no God; thus making, if not an atheistic people, an atheistic government. Far otherwise, we cannot but pause here to remark in the fullness of grateful and patriotic hearts, acted the noble men, the sifted wheat of three kingdoms, who were thrown by God’s providence through ecclesiastical tyranny, upon these shores. If they for a time, with a strange tenacity of old habits, which showed that principle, not passion, led them, clung to the very usages respecting toleration, which had exiled them, they at least preserved the nation which they founded, from the character and the curse of a nation which despises God. Heaven grant, that the pendulum may not even now be swinging to the other extreme!

To say that the truth concerning the connection of the divine with human governments lies somewhere between the two wide and ruinous extremes now described, is, we are aware, to say but little by way of defining the truth; and yet, such is the intricacy of the subject, and such the difficulty of assigning exact limits to that which the Supreme Being has left to be measured by every man’s conscience, having first rendered it certain that the conscience unsophisticated, and suffered to act, would measure aright, that further remark upon this point, if it be not needless, may at least be useless.

Enough has already been said, in our simple statement of the two extremes, to shield us from the suspicion which in these times might grow out of the very title of this article, of being in league with that invisible, inaudible, intangible, but terrific and justly odious body of men—the church-and-state party. Such a suspicion might indeed fall innocuous on our heads, as it has on those of wiser and better men, nor would it cause us a moment’s regret, except as a possible means of causing what we write in the soberness of our minds and in the sincerity of our patriotism, to be either unread, or read with a neutralizing prejudice by any of our fellow-citizens, either in public or in private life, into whose hands these pages may fall. It is unnecessary for us to say, after what has already been said, that we are equally and heartily opposed to ecclesiastical domination, and to political atheism. We deprecate with the deist, and more heartily than he, because of our love for Christianity, an alliance of the state with the visible kingdom of Christ; but with equal earnestness do we protest against an alliance, however informal, of the state, with the invisible kingdom of Satan.

While we would have the affairs of the nation managed as if there were no *church* in the world, we would not have them managed as if there were no *God* in the world. Could our voices reach the millions of our countrymen, as Joshua’s voice reached the thousands of Israel, we would say as he said, ‘*IF THE LORD BE GOD, SERVE HIM.*’ In a word, while we believe that the civil and ecclesiastical departments ought to be distinct, and that their union is a departure from the intention of Him who formed both, and that it is fraught with the most disastrous consequences to both, we do *not* believe that the almighty Ruler has excluded himself from the control of either, or given the least permission that either should be managed on any other principles than the eternal principles of right, which are embodied in his character, and laid down in his word.

We have not dwelt thus at length upon the opposite and mournful errors into which men have fallen respecting the place due to religion in the affairs of government, merely to shield ourselves from the suspicion already adverted to;—we trust it is too late for such a suspicion to be cherished against any man or set of men among the Protestant sects of this country, by any who are likely to look over the pages of a quarterly journal. It is the weekly press which still numbers among its readers men who are so weak as to cherish the suspicion; and among its conductors and caterers, men who are wicked enough to nourish it by fitting food, garnished and seasoned with such blasphemy and indecency, as suit it more effectually to the depraved appetite, and vitiated taste, it is de-

signed to gratify. Our purpose has been, to find a broad and easily ascertained ground, upon which to base our subsequent remarks respecting the religious obligations of rulers, and the consequent importance of a proper sense of those obligations.

It would be idle to talk of the importance of a *sense* of obligation, without first having a general idea at least, of the nature and extent of that obligation; and as the obligations of a public officer in his official capacity, to the Supreme Being, are of course the result of, and parallel with, the station which that Being holds with regard to the government in question, it seemed necessary to settle the latter point before discussing the former.

When we speak of a sense of religious obligation, we mean more than a general undefined belief that such an obligation exists. Such a belief is withheld, we trust, by comparatively few who hold important places in our national and State governments. But can it be doubted by any man who has accustomed himself to contemplate the distinction between mere intellectual assent, and the warm, practical conviction which reaches the heart, and controls the conduct, that this belief may coexist with as total an insensibility to the claims of Jehovah, as if it were William IV., or Nicholas of Russia, who preferred them, instead of the Most High God?

Is it too much to desire, nay to infer, as a *duty*, from what has already been said, that our rulers in the executive, legislative, and judicial departments, both in the general and State governments, should have an *abiding consciousness of accountability*—should live under a *felt pressure of obligation*—to the Sovereign of the universe, which should assume, as it must where it exists at all, a practical, binding force? Is it too much to ask, that they should remember that they are the servants of God for good to this great people, and that to their own Master they stand or fall? That they rule by God's permission, and for his ends; and that a higher tribunal than any on earth awaits the termination of their responsibility to man? That they should remember their obligation, in common with those who elevated them to office, "whatever they do, to do all to the glory of God;" and the solemn truth, that a sin against God or man, whether of omission or of commission, whether committed in private, in the family circle, or in the high places of authority, is no less a sin, when committed by a judge, or a legislator, or a chief magistrate of a State or nation, than by the humblest of his constituents? In a word, do we claim too prominent a place for religious principle in the administration of public affairs, when we avow our desire that the rulers of a people, who are the nominal, and in a free government the *real*, representatives of the people, should be daily and practically aware, that they are accountable to a higher Power, thus realizing, if not in the highest and most Christian sense, yet in the literal signification, the picture of a good ruler drawn by the prophet, who, in the name of the almighty Ruler, declares, "He that ruleth over men, must be just—*ruling in the fear of God?*"

We cannot reflect without occasion for the deepest gratitude, that in contemplating the advantages of such a state of mind and of heart, as possessed by men in authority, we are not confined to a *a priori* reasoning. England has had her Alfred, her Edward VI., and her Matthew Hale; Sweden her Gustavus Adolphus; our own most cherished and beloved country, a Washington, and a Wirt, with many others among the dead, and not a few among the living, to whom our readers may recur as we proceed, both for illustration of our meaning, and proof of our assertions.

Among the effects of this sense of obligation, which go to show its importance to every man in public life, we mention first, *its influence in checking the love and pride of power*. It will not be said by any man, who has acquired even a smattering of the science of human nature, that the simplicity of our republican institutions excludes all danger from this source. It is the great weakness of man, to desire power; and, having it, to be proud of it; and, in his pride, to abuse it. It matters not whether it be the power of a monarch on his throne, or of the humblest village functionary. If it be *power*, or even the semblance of power, it charms the eye of the expectant, and, too often, turns the head of the possessor.

True, in this land, power walks in humble guise. She rides in no gilded chariot—is clothed with no robes of state—is preceded by no heralds with announcement of noble titles—is decorated with no ribbons and stars. Nor is there an office worth seeking, as a matter of gain, except in some special cases, growing rather out of individual character and circumstances, than from design on the part of legislators. But who will deny, that *RANK*, here, as elsewhere throughout the wide world, has its attractions? And who, that has thought upon the subject carefully, doubts that they are as strong, as if it were hereditary? As far as pride of heart in the possessor is concerned, undoubtedly the temptation is even greater. That rank is *not* hereditary, and is therefore attainable by individual effort, opens a fountain of ambition in a thousand hearts, which, under another constitution of society, would never have known ambition, but as a *strange word*, while the fact that it is ordinarily the prize of talent, attaches to it an additional power to tempt and seduce the mind. It need not be said, that so far as this love and pride of power exists, it tends to subvert all the true ends of government.

The moment a man, in whatever public station, loses sight of the people's good, and sets up *his own* good as the idol of his wishes, and the end of his efforts, and the subject of his self-gratulation, that moment all is wrong,—and if no disastrous effects should immediately appear, it is either because his influence is too small to do harm, or because he is wise enough to know that he will promote his own good most effectually by promoting the people's good. The last remark, applied to a *total* forgetfulness of the true end, and a reckless following of the wrong and selfish end, of all authority, will apply measurably, to every *degree* of that aberration from the path of justice and patriotism. How many and how sad have been those aberrations, through the false lights and deceptive waymarks of ambition and pride! That the influence of a sense of subordination and accountableness to the Supreme Being, will be direct and strong in checking these tendencies of human nature, is so plain as to command assent without argument. Who can be proud in the perceived presence of infinite splendor and worth? How can ambition thrive under the overshadowing greatness of almighty Power?

It is recorded of Gustavus Adolphus, that being surprised one day by his officers in secret prayer in his tent, he said: "Persons of my rank are answerable to God alone for their actions;—this gives the enemy of mankind a peculiar advantage over us; an advantage which can be resisted only by prayer and reading the Scriptures." This remark, though it does not specify the moral dangers to which the royal worshipper was exposed, has reference, undoubtedly, in part, if not mainly, to that pride and loftiness of heart, which are the unrestrained denizens of those high regions in the social atmosphere, which lie above the common walks of life. Let a man in one of the high places of the earth, be accustomed only to *look down*, and he is ready like Herod of old, to fancy the flattery, truth, which tells him he is a god;—let him *look up*;—there Jehovah sitteth above the water floods, and remaineth king forever!

With such a constitution of society, and such forms of government as ours, it is true none can fully enter into the feelings of the king of Sweden, expressed above; and yet, by so much as any man is even by an ephemeral popularity, however well or ill founded, raised to an ephemeral elevation above the mass, by so much is he in danger of being dizzy, unless his eye is fixed, reverently and obediently, upon his great Master and Lord.

Another important effect of such views of religious obligation, will be seen in *restraining the blind and ruinous excess of party feeling*. He is a short-sighted politician indeed, who utters a sweeping denunciation of party distinctions. And if they may be harmless, and even in some cases form the very safety of the nation, then *party feeling*, without which *parties* could not exist, is, in some of its degrees and developments, right and desirable. But like the lightning of heaven, while it purifies the political atmosphere, how easily and how quickly may it desolate and destroy!—In its healthful action, it is like the gentle breeze, which refreshes man and fertilizes the earth; in its excess, like the tornado, which sweeps away every green thing, and even upturns the foundations of many generations.

When it is a modification of true-hearted patriotism, seeking the public good by party organizations, it is right and safe ; but when it is the offspring of the wicked selfishness, already described, it is restrained by no bounds, and directed to no good end. In its absorbing current *may* be swallowed up all those feelings of patriotism, and of honest desire to do right in the sight of God and man, which, as cherished by the rulers, form, under God, the hope of the people. When a public officer, of whatever rank, becomes the servant of a party, instead of being a servant of God, for good to the *people*, it is not difficult to foresee the consequences. When such a state of things becomes general in a community, the great interests of liberty, religion, and whatever else is dear and precious, may all be sacrificed, a whole burnt offering, upon this horrid altar !

No argument is necessary to show that he who feels himself accountable to God, will be but slightly constrained by the bonds of party influence. So far as he regards the ends of a party as accordant with the true ends of government, which in some cases may be nothing more than the truth, and in others nothing *less*—his sense of religious obligation will of course not interfere with his diligent prosecution of those ends. But at that critical point, where ends zeal for party, for the sake of the common weal, and begins zeal for party, for the party's sake, and for ambition's sake, there a sense of paramount obligation, like the magnetic power, will still the whispers of selfishness, and counteract the tendencies of party commitment. The Christian politician knows no party but the party of patriots, or, if that party be divided, he seeks not the building up of either fragment for its own sake—but the building up on the best and most hopeful, or if need be, on the ruins of both, the great fabric of public welfare. Who does not desire to see a deep sense of allegiance to one who is our Master, pervading the leaders and the adherents of the great political parties, into which it is so common and perhaps necessary, for nations to be divided?—under such an influence, how might excesses be restrained, needless repellances be neutralized, and how soon, instead of fierce bands of brethren gathered in distinct and opposing array, like the dark clouds of summer, meeting over our heads, might we see the beauty and the strength of party organization, without its wide severance and its deadly hate, like the rainbow, which is not more beautiful in the variety of its colors, than in the grace with which the divine Painter has blended them.

Closely allied to the last mentioned influence of this sense of accountableness, is its power to soothe the asperities of political strife, and to promote kind and fraternal feelings and conduct among the representatives of the people, and through them, among the people themselves. It was once remarked in the hearing of the writer, by several gentlemen who held a high rank in our national army, and who had also enjoyed many facilities for observation at Washington, that "the 'code of honor,' however much its existence is to be regretted on the whole, had yet one desirable effect, in checking the freedom of the tongue and of the pen, among our legislators, since even a member, whose principles would forbid him to accept a challenge, would prefer to avoid the alternative of *declining* one." A remark sufficiently reproachful to our national character, if it were true ; since it implies that other principles besides those of propriety and courtesy, which are innate in every man of sense and moral worth, are necessary in the case of our public men, to restrain them from gross personalities, and ungentelemanly abuse. But while we may admit that the remark was the offspring in part of an "*esprit du corps*," on the part of those who uttered it—is there too much foundation for it in the history of Congress for the few years past? Have not the good days of gravity and courtesy, and dignified kindness, in our national councils, passed away? Where are our patriots of the old school in manners?

If the God of peace should reign in the hearts of all our rulers, how soon would the olive branch of peace be seen flourishing even in the hard beaten soil of the political arena, and how really would the banner of peace float, under the stars and stripes, from the dome of the Capitol.—And then the end of Peace societies as far as this country is concerned, would be well-nigh accomplished,—for it is the war of words at home, that prepares the mind and the heart for foreign strife, and active combat. Civil war has usually been the handmaid and

precursor of foreign aggression. We do not feel at liberty to omit another topic, which we advert to with sorrow, that there is occasion for it, and with diffidence lest we should treat it to no good purpose.

It will be denied by none, of whatever religious or political faith, that public morals are, under a government like ours, the life-blood of national strength and safety. The day that shall behold us a nation of gamblers, or duelists, or profane swearers, or drunkards, or Sabbath-breakers—will be the day of our political death. Armies, and navies, and enterprise, and numbers, with a sound hereditary government, may for a time give prosperity to a dissolute immoral people. But in a government like ours, where the laws and the administration of law, are as quickly and as certainly affected by the popular sentiment, owing to frequent elections, as the sunbeams are reflected from the summer clouds, prosperity cannot survive morality a single day. And who can tell how important, in this view, it is, that our public men should be public models of private virtue!

Their history is claimed as the property of their constituents; and through the immense facilities for information, afforded by the periodical press, the claim is fully satisfied. Do our senators or representatives make up a party of pleasure for the Sabbath? In one fortnight it is known from Maine to Florida, and the heart of every Sabbath-breaker is confirmed in its proud hatred of the influence which would restrain him from a similar desecration. Nor is this all. Would that it were! The young man—religiously educated—restrained hitherto by conscience—begins to hesitate concerning the necessity of all this strictness. "If those men deem it not wrong, why should I?"—He breaks away from what he now begins to regard as a vulgar prejudice—and apes the impiety of those whom he is willing to acknowledge as his superiors. It is unnecessary to apply this train of remark to other offences against the universal code of Christian morals.

We remember the scriptural caution, "thou shalt not speak evil of the ruler of thy people." Let a veil be drawn if possible, over the private vices of those whom the people delight to honor. But it is too late for entire concealment. The birds of the air shall carry the matter. The evil example, borne on every wind, descends not like the rain of heaven, but like the desolating hail, or like the sirocco of the desert, upon the length and breadth of the land, discouraging the hearts, and weakening the hands of those who in their proper sphere are laboring to save and bless their beloved country.

Oh, when, our hearts exclaim, when shall the *evil* example be unknown in the high places of power; and purity, truth, high-toned Christian morality, beam like another sun, from the seats of influence? The true answer to this question would afford another argument for the importance of that sense of religious obligation which has now been considered. The command of God is the only mandate in the universe which can effectually restrain human passions and desires. The voice which comes attended by the sanction, "Thus saith the Lord," is the only voice which can successfully say, "peace! be still," to the winds and the waves of wrong inclination. When our rulers shall "all be taught of God,"—and yield themselves to a constraining sense of his dominion, and their own accountableness—then, and not till then, will they, as a body, be such models of private correctness and virtue, as many of them both among the dead and among the living, have been, for the imitation of the young men, the hope and glory of our land.

Again, and it is the last consideration we shall present, how powerful a tendency would such views on the part of our rulers, possess, to awaken the utmost vigilance in the guardianship of their sacred trust, and to elevate the mind and heart to the purest feelings, and the noblest efforts.

A sense of accountability, in some manner and to some tribunal, is essential to ensure fidelity under all temptations to indolence or perversion, in every case in which men are the recipients of any trust. It may be accountability to our fellow-men, or to a high power, or to ourselves, *in foro conscientie*; but it must exist somewhere, and it must be felt, or every thing is afloat, the sport of the winds and tides of passion and interest, or the victim of the dead stagnation of indolence. Nor does it require any argument to convince a thinking

man, that as the tribunal of heaven is most august and imposing, and the others extremely liable to be forgotten or contemned, a deep sense of obligation to One above is the safest principle of fidelity on which we can depend.

So even the savages judged, who trusted the venerable Swartz, when they would trust no one else. So we all judge, in preferring the word of some men to the bond of others. Apply this principle to the case of him who holds some station of high importance and weighty trust. He feels himself responsible, not only to men, but to God. He knows and remembers that he is the *servant of God* for good, to the people. This remembrance and impression is the sheet anchor of his steadfastness. Other principles *might* hold him amidst the storms and commotions of the popular sea, and of his own heart; this *must*. With what care will he watch the precious trust, which comes to him under the seal of heaven! How sedulously will he guard the doors of the temple of liberty, when he perceives within it the altar of God, and finds his sentinel's commission countersigned with the hand-writing of Jehovah! His heart, too, will be filled with the purest and most exalted sentiments.

The fountain from which such a man daily drinks, sparkles with the elements of all that is grateful and refreshing.

The purest patriotism, the sweetest charities of domestic life, the most expansive and wise benevolence, all spring up in the heart together, the consensual and harmonious fruits of the love and fear of God. It was in the same school that Wilberforce learned to love the slave—Howard to love the prisoner—Wirt to love his country—and all to love the world. They *feared and obeyed God*—and all noble and generous emotions grow spontaneously in the soil of the heart thus prepared and enriched.

Nor is the effort less marked or less salutary upon the *mind*. Its thoughts are loftier, and its purposes deeper and more steadfast, for being conversant with the great subject of divine obligation. No man can think much of the Deity, and realize strongly His constant presence and inspection, without an elevation of views, and a growing consciousness of that mental power, for the right use of which he is accountable to Him who bestowed it. We were not made to inhabit a godless world, and we cannot make it so, in speculation and in practice, without a deterioration analogous to the dwarfish tendency of emigration to a region colder than our native clime. "God is a sun," to the mental as well as to the moral powers; and in the frozen zone of practical atheism, both degenerate and die. The noble motto, "*Bene orasse est bene studisse*," applies with hardly less force to secular, than to sacred studies.

With what energy must it arm the soul of the patriot statesman, struggling against wrong counsels, and discredited dangers, to know that the God of truth and of right sees and approves his course! With what new power does his mind grasp a difficult and embarrassed subject, when he feels that the Former of that mind, now demands from him an exertion of its highest powers! What exciting power, to call forth the most thrilling eloquence, can be found in the crowded senate-chamber, compared with the consciousness that for every word he must give account to Him, whose applause, if he fulfils his high behest, will surpass in value the shouts of an enraptured universe besides!

Our remarks have, almost in spite of ourselves—so true it is that out of the abundance of the heart the mouth speaketh—assumed in many parts a bearing so specific towards our own beloved land, that unwillingness to make a larger demand upon the patience of our readers, need not be our only apology for dismissing the subject with but a few words of reference to the peculiar responsibilities of *our* rulers, both to God and man. If any man even needed all the good influences which the sense of obligation now described, or any other principle can impart, such are those who in any manner or measure have power and influence in our national and State councils. Our fathers justly regarded the plan of a *Christian* republic as new and promising. It was tried. And now for more than sixty years, we have been a spectacle to the world. Despots have gnashed their teeth at our prosperity.

The tools of despots have sought to charm away the evil spirit from their masters, by predicting our downfall; while the free and the enslaved have together looked upon our grand experiment with wonder and joy. The thought

of liberty has sprung up in the heart of the Russian serf, as he has heard of the yeomanry of New England. The crushed and enslaved millions of Asia, have almost smiled with hope as they heard of our governing ourselves. The fragrance of this free atmosphere has infused the spirit of liberty like leaven into the mass of European subjects. Our religious character, too, is known abroad. Our system of diffused education has awakened the attention of wise and good men in almost every nation under heaven; and it is yet an interesting inquiry among those *who think*, whether by the aid of the Bible, the village church, and the district school, this last of the republics shall be able to stand. It is not too much to say, that the hopes of the lovers of liberty throughout the world hang in a great measure upon our success. Neither France, nor any part of South America has ever been so valuable in their eyes, as our example, or awakened such hopes.

The downfall of this nation, by whatever means, would be the signal for a jubilee in every despotic court in the world. We might imagine a shout of triumph in hell, at such a prostration of human hopes, and such a retardment of the peaceful kingdom of Christ. If these remarks are correct—and that they are not less true than trite, our readers will unitedly admit—then we have a partial measure for the actual responsibility in the sight of Heaven, of those by whom this country is mainly known abroad, and on whose character and doings our political salvation, under God, depends. And is this high and solemn relation to the Supreme Being, this responsibility to his ultimate and august tribunal, both for private and public acts, generally and adequately realized by those who occupy the high places in our civil community?

That there are but few among them who are avowed infidels of the Wright and Owen school; few who have disgraced the journals of Congress by causing the name of a female foreigner, which we are ashamed to repeat in such a connection, to be recorded on the list of candidates for the chaplaincy of the house; we are happy to believe;—while as Americans, we are ashamed and humbled, that the recklessness of party strife, or a forgetfulness of our dependence on God, or the prevalence of loose principles, should have caused even one man, who contemns and defies Jehovah, to be thus elevated.

But is not the number far greater, of those who *forget* God's supremacy, and their own obligations to Him? Are not many of them ready to acknowledge, that He "is not in all their thoughts?"—And who are scarcely more conscious of allegiance owed to Him than to Louis Philippe?

For such, let the aspirations of all devout worshippers in this land, daily ascend to heaven, that they may speedily possess that noble preparation of mind and of heart, for their great duties, both as public examples and as public officers, which has been described in these pages; viz. *a constant, deep, practical sense of religious obligation!*

Might we breathe another fervent wish of our hearts, without giving offence to those for whom it is most sincerely and constantly cherished, we would express the earnest desire we feel concerning many, whom we, with the people, delight to honor, and who already come up to the standard of moral and religious feeling which we have now described, that they should learn to appreciate and to reach that higher standard which the gospel discloses. We would that they might come to understand in their own consciousness, the happy influence of deep piety, upon the heart and mind, and the transforming and beatific power of that hope which is by faith on the redeeming Son of God. There are high places in the moral, as in the civil world. As they have, by their own merits, been elevated to the latter, may they aspire to the nobler distinction, conferred through the merits of Jesus Christ, of attaining to the former, which lie within the atmosphere of heaven, and afford an earnest of higher pleasures and more desirable honors, than any, even the noblest and purest, which this world can afford.

COLLEGIATE ADDRESSES, AND OTHER DOCUMENTS.

WE have recently received a large number of pamphlets from various literary institutions in the United States. The most important of them, we shall briefly notice. We begin with the

Annual Report on Harvard University, 1833-34.

The property of the college, not producing a direct income, and to which no valuation is attached in the college books, comprehends ten buildings with the land under and adjoining; college, law, medical, and theological libraries; pictures and statuary; philosophical, chemical, and anatomical apparatus; minerals and fossils; botanic garden estate; divinity hall estate; matron's house, furniture, &c. The balance of stock-account, the common fund of the college, amounts to \$151,898 75; the funds towards salaries and grants, \$180,977 37; library fund, \$6,000; funds accumulating for various purposes, \$7,774 12; funds for theological purposes, \$35,814 96; funds for law department, \$17,943 63; funds in trust for various purposes, \$68,353 66; funds for indigent scholars, \$28,164 45; for prizes, \$24,058 72; funds received from Christopher Gore's legacy, \$48,475 23; funds in reversion to the college, (John McLean's donation, \$25,000, and James Perkins's \$20,000,) \$45,000. The whole amount of the property is \$617,340 19. However, after the funds in reversion, funds in trust for various purposes, law and theological departments, income pledged to salaries and professorships, &c., are subtracted, there remains but \$151,939 39, for the ordinary expenses, and keeping up the standard of instruction. The value of the pamphlet is much increased by the insertion of all the charters, laws, &c. which have emanated from the legislature, touching Harvard College. The report is in all respects very satisfactory. The salaries of the instructors are reasonably low, and some of them, we should think, incompetent.

Bishop McIlvaine's Charge.

This charge was delivered to the seventeenth annual convention of the Episcopal church of Ohio, on the 5th of September last. Two editions of it have been published. It is replete with sound and evangelical views on the right method of "preaching Christ."

Seventeenth Annual Report of the Baptist Education Society, of the State of New York.

This Society has under its charge the seminary at Hamilton. A building for this institution has just been completed at a cost of \$6,000. Owing to the voluntary disuse of tea and coffee on the part of the students, the price of board in commons has been reduced to ninety cents a week. Professor Sears, now in Europe, is intending to purchase at Leipsic, a theological and classical library for the seminary. The institution, in sixteen years, has educated 140 young men; 150 are still pursuing their education. It is surrounded by 600 Baptist churches, containing 60,000 members.

First Report of the Missionary Education Society of the New England Conference.

This Society, attached to the Methodist Episcopal Church, has 2,787 members, who are formed into societies on the condition of paying fifty cents annually. The number of beneficiaries under the patronage of the Society is 8, at an annual expense of from 85 to 100 dollars each. The object of the association, as expressed in the second article

of the constitution, "is to look up, and bring forward, such young persons of both sexes as may be judged suitable for home or foreign missions, and to furnish them with the means of an education suited to the peculiar duties to which they may be respectively called." All, who are received as beneficiaries, hold themselves obligated to serve in the field of missionary labor, assigned to them by the constituted authorities of the church, for at least six years.

Constitution of the Evangelical Lutheran Synod of South Carolina and adjacent States.

This synod has under its charge the Theological Seminary at Lexington. A full account of the rules and by-laws of the synod is given.

Laws of Mount Hope College, Md.

The charter of Mount Hope College was granted in 1832 by the legislature of Maryland. Frederick Hall, M. D., is president and professor of natural philosophy, chemistry, and mineralogy. Rev. Charles B. Dana is professor of rhetoric and belles lettres. The whole number of instructors is 7. Many testimonials are given by gentlemen of Baltimore and elsewhere, in relation to the high character of the institution.

President Humphreys' Address, St. John's College, Md.

This address was delivered at the annual commencement of St. John's college, in February, 1835. It urges the claims of the college on its patrons, and on the people of Maryland, with great earnestness. Many facts in the history of the college are also stated. "The college was founded by men of various Christian creeds, who gave it a character decidedly Christian but catholic. No individual can sit in her board of trustees who does not express his unqualified belief in the Christian religion, and the principle is carried to its proper extent in the government of the college." Rev. Hector Humphreys, D. D., is president and professor of moral science; J. T. Ducatel, professor of chemistry, &c.; E. Sparks, M. D., of ancient languages; T. E. Sudler, of mathematics; W. B. Leary, of grammar; and C. T. Flusser, of modern languages. About \$10,000 have recently been subscribed for the college.

General Theological Seminary.

This institution, located in the city of New York, has educated, since 1821, about 80 students. The present number of students is 81. Volumes in the libraries, 3,880.

East Windsor Seminary.

We have received the inaugural address of Dr. Tyler, and the addresses of Dr. Perkins and Mr. Riddel, on the laying of the corner stone of the Theological Institute of Connecticut. The corner stone was the step stone of the door of the house of the Rev. Timothy Edwards, father of the Rev. Jonathan Edwards. The various addresses explain the reasons for the establishment of the Seminary, and the hopes which its friends indulge of its future usefulness. The professors are Rev. Messrs. Tyler, Cogswell, Nettleton, and Thompson.

Condition of Washington College, Hartford, Ct.

This college has received, since it was founded, about 90,000 dollars from private munificence, and 11,500 dollars from the legislature. The average number of students has been about 60, and of salaried officers 6. About three fourths of the pupils only have been in circumstances to pay their bills in full. Measures are now taking to raise \$20,000 to endow a Hobart professorship, \$20,000 for a Seabury professorship, and \$20,000 for a general fund. A large part of the first named has been raised, and a considerable portion of the others.

Rev. Dr. John Ludlow's Address.

This address, delivered on occasion of the inauguration of the author as provost of the university of Pennsylvania, is mainly employed in considering the question, How can the most be made of mind? or in what way can youth be most successfully trained to enjoy the greatest amount of happiness, and to qualify them for the greatest usefulness in society? The address is well written, and contains many valuable suggestions.

Professor Eaton's Inaugural Address.

Mr. Eaton is professor of mathematics and natural philosophy in the Hamilton Literary and Theological seminary. The main purpose of this address is to point out the connection of the study of the mathematical sciences with a thorough education, and especially the value of them to the Christian ministry. They constitute a vast storehouse of illustrations. It is only by an acquaintance with these sciences, that the minister is able to refute the opinions, and counteract the influence, of infidel philosophy. The character of educated mind at the present day is scientific rather than classical. The address is written in a highly glowing style.

Inaugural Address of Rev. Dr. Hazelius.

Dr. Hazelius is professor of divinity in the theological seminary of the Lutheran church, Lexington, S. C. The subject is "the usefulness of theological seminaries." In proof of the position, he mentions that in 1812, the number of Lutheran ministers in the United States did not amount to 100. The number of pastors now amounts to 250. This great increase has been owing very much to the establishment of three or four theological seminaries.

LIST OF THE MINISTERS OF THE REFORMED CHURCHES IN FRANCE, SEPTEMBER, 1834.

WE have compiled the following lists from a supplement to the Archives du Christianisme, of the 27th of September, 1834, politely lent to us by the editor of the Boston Recorder. The number of consistories of the Reformed churches is 110, seventeen of which are in the department of Gard. The consistory has charge of all ecclesiastical affairs throughout a particular district or province. It is intimately connected with the civil government. To the consistories belongs the examination of candidates for the ministerial office, the disposal of vacant livings, etc.

Aigues-Vives, (consistory of)

<i>Ministers.</i>	<i>Location.</i>
Barbusse,	Gallargues.
Hugues,	Grand-Gallargues.
Laget,	Bernis.
Maraval J.,	Aigues-Vives.
Maraval J. M. C.,	do.

Alais.

Algans,	St.-Paul-Lacoste.
Combet,	Blannaves.
Dubois,	Alais.
Gabriac,	Alais.
Gaillard,	do.

Anduze.

Soulier,	Anduze.
Auziere,	do.
Fraissinet,	do.

Barre.

Moline, senior,	Barre.
Pascal,	Le Pompidon.
Ribard,	Sainte-Croix de Valfrancisque.

Bergerac.

Bastie,	Bergerac.
Hugues,	do.

Vidal, Bergerac.
Debetz, Eymet.

Besançon.

Miroglio, Besançon.
Sandoz, do.
Frontin, Dijon.

Bischweiler.

Exter, Oberseebach.
Culmann, Bischweiler.
Bruder, do.
Hofmeister, Runspach.
Hietz, Cleeburg.
Bruch, Sleinseltz.

Bolbec.

Maurel, Bolbec.
De Félice, do.
Sohier, Montvilliers.
Paulain, Havre.

Bourdeaux.

Martin, Bourdeaux.
Maillard, do.
Vermeil, do.
Villaret, do.

Caen.

Martin-Rollin, Caen.
Olive, do.
Frossard Emile, Condé-sur-Noireau.
Gourjon, Cherbourg.
——, Chefrène.

Calmont.

Chabrand, Toulouse.
Sabatié, do.
Falle, Calmont.
Viéla, Revel.

Calvisson.

Soulatge, Congénees.
Tempie, Calvisson.
Delon, Langlade.
Reboul, do.
Lantelme, St. Cômes.

Castelmoron.

Gibert, Castelmoron.
Sirvant, Montflanquin.
Souvaitre, La Parade.

Castres.

Raband, Mont-Redoro.
Durand, Castres.
Dejean, do.
Pradel, Puy-Laurens,
Houlez, Roquecourbes.
Armengaud, Réalmont.

Clairac.

Jacquier, Clairac.
Frossard E., do.

Crest.

Arnaud F., Crest.
Servière, do.
Descours, Bourdeaux.
André, do.
Brurel, Beaufort.
Barre, Saillans.

Die.

Chara, Pontaix.
Tarrou, St. Julien-en Quint.
Raoux, Die.
Manson, do.
Lilla-Gabriel, do.
——, Aix.

Dieu-Le-Fit.

Brun, Dieu-Le-Fit.
Arnaud-Péduran, Montjoux.
Théron, Vinsobres.
Gautier, jun., Sainte-Eupémie.
Ducros, Nions.
Alméras, Montélimart.
Paul, St. Paul-Trois Châteaux.

Fiorac.

Albaric, Fiorac.
Sirven, St. Julien.
Fonville, Pont-de-Moulvert
Shombrat, do.

Ganges.

D'Eestienne, Ganges.
Nines, do.

Gensac.

Dumas, Gensac.
Labat, do.
Biot, Castillon.
Martin, Pessac.

Jarnac.

Berneaud, Jarnac.
Guy, do.
Goguel G., do.

Lacaune.

Moziman, Lacaune.
Calès, Viane.
Enjalbert, Lacase.

Lafitte.

Caulet, St. Brice.
Prat, Lалуque.

Lamastre.

Dejours, Lamastre.
Brisset, Desaignes.
Dumas, Gilhoc.

La Motte-St.-Heray.

Gibaud, La Motte-St.-Heray.
Portal-Viala, do.

La Motte-Chalençon.

Renous, La Motte-Chalençon.
 Arnaud Scipion, do.
 Morel, Valdrome.
 Charlier, do.
 Morache, Lesches.
 Fynes, Poyols.

La Rochelle.

Gonini, Morennes.
 Cambon, do.
 Delmas, La Rochelle.
 Fau, do.
 Castel, Rochefort.
 Boudet-Fenouillet, L'île de Ré.
 Carrière, St. Pierre, Ile d'Oléron.

La Salle.

Gabriac, St. Martin.
 Bourgaills, La Salle.
 Aubanel, do.
 Lafond, Sainte-Croix-de Caderle.
 Portalier, Monoblet.

La Tremblade.

Dyvorne, La Tremblade.
 Lafon, do.
 Vermail E., do.

La Voulte.

Meyer, Pape.
 Astier, Léousie.
 Richard, St. Michel.
 Demagnin, St. Fortunat.

Le Vigan.

Dhombre, Vigan.
 Colombier T. A., do.
 Dardier, Aulas.
 Finiel, Aumessas.
 Arnal, Bréau.

Lezay.

Bellivier, Lezay.

Lille.

Larchevêque, Wallincourt.
 Levavasseur-Durell, Quiévy.
 Marzials Théoph, Lille.
 Devismes, Maude.
 Bellot, Arras.

Lourmarin.

Gaitte, Orange.
 Lavondès, Lourmarin.
 Floris, Lacôte.
 Senaux, Lamotte d'Aigues.
 Corbière, Mérindol.
 Frossard Louis, Avignon.

Lyon.

Martin-Paschoud, Lyon.

Buisson, Lyon.
 Aeschimann, do.
 Duminy, Ferney.
 Roussel, St. Etienne.
 Vigulier, Clermont-Ferrand.

Marseille.

Marion, Marseille.
 Sautter, do.
 Dhombre, do.
 Chauvin, La Rogne.
 Bruniquel, Toulon.

Marsillargues.

Toisonnière, Marsillargues.
 Bazile, Lunel.
 Devèze, Saussines.

Mezamet.

Salvetat, St. Amaut-Valloret.
 Dardier, Mazamet.
 Méjanel, do.
 Meinau, La Bastides-Rouairouse.
 Salvétat, Angles.
 Bélugon, Calmout.

Maz d'Azil.

Vieu, Maz d'Azil.
 Arabet, Carla.
 Lacroix, Saverdun.
 Gachon, Mazères.
 Martin-Dupont, Bordes.
 Jauge, La Bastide-sur-Sers.
 Lafon, Sabarat.

Meaux.

Ladevèze, Meaux.
 Hervieux, Monneaux.
 Brunet-Bertin, Nanteuil-les-Meaux.

Melle.

Baillif, Melle.

Mens.

Blanc, Mens.
 Cadoret, jun., do.
 Bonifas, Grenoble.
 Baulme, La Mure.

Metz.

Lafite, Metz.
 Mall, Courcelles-Chaussy.
 Schmidt, Nancy.
 Huter, Hellingen.
 Boenzinger, Lixheim.

Meyrueis.

Bourbon, Meyrueis.
 Vincent, Vébron.

Montagnac.

Salvetat, Bédarieux.

Massé, Bédarieux.
Combet, Montagnac.

Montauban.

Marzials, Montauban.
Moline, do.
Magnan, do.
Tachard, do.
Lourde-Laplace, La Garde.
Montbrun, Mauvesin.

Montcarret.

Jousse, Montcarret.
Pascaud, Montcarret.
Coyné, La Roche-Chalais.

Montpellier.

Michel, Montpellier.
Lissignol, do.
Grawitz, do.
Cazelle, Cette.
Lardat, Pignan.
Massé, Cournonterral.

Mulhausen.

Clémann, Illzach.
Spoertin, Mulhausen.
Graff, do.
Tachard, do.
Joseph, do.
Morell, Thann.
Meyer, Cernay.

Nantes.

Rosselet, Nantes.
Le Fourdrey, Brest.

Necrepelisse.

Mourgues, Réalville.
Fournier, Négropelisse.
Maigre, Caussaole.
Lourde-Laplace, St. Antonin.
Lombrail, Bioule.

Nérac.

Quatreils, Nérac.
Hosemann, do.
Cabos, do.

Nîmes.

Vincent, Nîmes.
Tachard, do.
Gardeg, do.
Fontanès, do.
Borel, do.
Frossard E., do.

Niort.

Duchemin, Niort.
Matile, do.
Dadre, Prailles.

Orléans.

Kerpezdron, Aulnay.

Rosselloty, Orléans.
Petit, do.
Duvivier, Asnières-les-Bourges.
Cazalis, Sancerre.
Née, Marsauceux, Dreux.
Cailliatte, Chatillon-sur-Loire.

Orpierre.

D'Aldebert, Orpierre.
Duran, do.
Ehrmann, Arvieux.
Clavel, St. Laurent-du-Cros.

Orthez.

Nogaret, Salies.
Gabriac, Orthez.
Conduzorgues, Bayonne.
Jacquier, do.
Carrière, Bellocq
Mazauric, Osse.
Mourgues, Sauveterre.

Paris.

Monod, sen., Paris.
Juillerat-Chasseur, do.
Monod, jun., do.
Coquerel A., do.
Moutandon, do.
Jaeglé, Ageux.
Nelson-Vors, Versailles.

Pouzauges.

Gautier, Foutenay-le-Compte.
Germain, Pouzauges.

Privas.

Hilaire, Chomérac.
Bosc, do.
Guerm, Vans.
Blanc Henri, Vallon.
——, Privas.

Rouen.

Paumier, Rouen.
Alégre, do.
Réville, Dieppe.
Lemaître, Luneray.

Rouillé.

Souché, Rouillé.
——, do.

Saintes.

Feyne, Coze.
Delon, Saintes.
Feyne, jun., Jorzac.
Jay, Royan.
Marchand, Pons.

Saint-Affrique.

Nazon, Saint-Affrique.
Bonice, do.
Castelviél, Millbau.
Maffre, do.

Randon, St. Jean-du Bruel.
Mazauric, Pont-de-Camarès.

Sainte-Agrève.

Chubal, Sainte-Agrève.
Girard, Devesset.
Bertrand, Anonay.
Dubois, Saint-Romain-le-Désert.

Sainte-Ambroix.

Olives, Sainte-Ambroix.
Encoutre, St. Jean-de-Marvéjols.
Massot, Genolhac.
Moutier, Brouzet.

Saint-Chaptes.

Broussous, Saint-Chaptes.
Guittard, Garrigues.
Broussous Victor, Saint-Geniès.

Sainte-Foy.

Drilhollé, Sainte-Foy.
Marche, do.
Bourgade, do.

Saint-Germain de Calberte.

Metge, Saint-Germain de Calberte.
Laval, Saint Martin de Boubos.
Dussant, Saint-Etienne.
——, Collet-de-Dèze.

Saint-Hippolyte.

Dussant, St. Hippolyte.
Boissière, do.
Pervier, Cros.

Saint-Jean-du-Gard.

Génies, St.-Jean-du-Gard.
Lafon, do.
Buchet, Mialet.

Saint-Maixeut.

Gibaud-Rivière, Saint-Maixeut.
Gibaud-Rivière, do.

Sainte-Marie-Aux-Mines.

Goguel, Sainte-Marie-Aux-Mines.
——, do.
Maeder, Guebweiler.
Rauscher, Saint-Diez.

Saint-Pierreville.

Rouquette, Glairas.
Laune, Saint-Pierreville.
Vincens, do.
Mommejd, Vals.
Geminard, Saint-Christol.

Saint-Quentin.

Matile, Hargicourt.
Colany-Née, Lemé.
Sabonadière, Saint-Quentin.

Flaissières, Lemdouzy-la-bille.
Peyran, Sedan.
Cadoret, Vadencourt.

Saint-Voy.

Adhéran, Tence.
Bourbon, Mazet.
Fargues, Vastres.

Sauve.

Panc, Cannes.
Bourguot, do.
Grieumard, do.
Fraissinet, Sauve.
Roland Méjan, Durfort.
Volpelières, Canaules.
Martin, Logrian.

Sommières.

Ribot, Sommières.
Devèze, do.
Randon, Crespian.
Vincent, Gajan.
Jacquin, do.

Strasbourg.

Maeder, Strasbourg.
Richard, do.
Heph, Altweiler.
Simons, Cossweiler.
Bruch, Burbach.
Schaeffer, Diedendorf.
Candidus, Assweiler.
Guerre, Rauweiler.
——, Hohwald.

Tonneins.

Martin, Tonneins.
Montbrun, do.

Uzès.

Roux, Uzès.
Nicolas, Montaren.
Gardes, Lussan.

Vabres.

Blanc, Vabres.
Castel, do.
Moziman, Sablailrolles.

Valence.

Rattier, Valence.
Megnadier, do.
Armand, do.
Maisonnette, Lorient.
Mazade, Lioron.
Borel, Châlean-Double.

Valleraugues.

Abrie, Valleraugues.
Viguié, do.
——, do.
Mourgue-D'Algue, St. Laurent-le-Minier.

Kleinhennig, Sumène.
Salles, Saint-André.
Illaire M., Saint-Marcel.

Vauvert.

Guérin, Cayla.
Villard, Vauvert.
Bassaget, Saint-Laurent-d' Aigouse.
Blanc, Saint-Gilles.

Vernoux.

Lanthois, L' Orme.
Fort, Théoulier.
Lombard, Vernoux.

Valissette, Saint-Jean-Chambre.
Brunel, Boffres.

Vézénobres.

Bruguier, Ners.
Conduzorgues E., do.
Dizier, Vézénobres.
Fortanès, Lédignan.
Coulomb, do.

Vialas.

Marion, Vialas.
Combet, Lacombe-de-Ferrière.
Lamarche, Frésal.

Total, 110 consistories; 380 ministers; 8 vacant churches.

CHURCHES OF THE CONFESSION OF AUGSBURGH.

GENERAL CONSISTORY.

F. D. Türkheim, Strasbourg, president.
F. H. Redslob, Strasbourg, Ecclesias. prof.
F. G. Schmidt, St. Marie-Aux-Mines.
L. Hecht, Strasbourg, professor.
Brackenhoffer, Strasbourg.
Pétri, Bouxweiler, notary.
Sentz, senior, Wissembourg, advocate.
U. Metzger, Colmar.
Rossel, Montbéliard.
Klauhold, Strasbourg, patron.

INSPECTION OF WISSEMBOURG.

F. Weber, Wissembourg, inspector.

1. Consistory of Wissembourg.

F. Weber, Wissembourg.
M. Velten, do.
C. L. Wolwerth, Rott.
J. Hoepfner, Lembach.
L. G. Heydennich, Wingen.
D. Lix, Niederroeden.
H. Bastian, Obersleinbach.

2. Consistory of la Petite Pierre.

P. H. Zwilling, Neuwiler.
F. G. Francké, la Petite Pierre.
C. H. Woringen, Tiefenbach.
H. C. Grünwald, Lohr.
P. J. Schnell, Dossenheim.
L. Zwilling, Wintersbourg.
F. J. Hoffmann, Hangenweiler.
F. A. Schaller, Phalsbourg.
J. D. Huck, Wimmenan.

3. Consistory of Oberbronn.

F. L. Jaeger, Mietesheim.
L. Schweppenhauser, Oberbronn.
P. J. L. Horst, Niederbronn.
G. C. Quirin, Gundershofen.
H. T. Schmidt, Gumbrechtshofen.
G. J. Kobler, Engweiler.
F. Schimper, Offweiler.
J. C. Anrich, Rothbach.

C. Eschenbrenner, Uhrweiler.
G. W. Weber, Baerenthal.

4. Consistory of Woerth.

C. F. Rollé, Preuschdorf.
J. G. Dangler, Woerth.
S. Issler, Froeschweiler.
J. F. Brehmer, Langensulzbach.

5. Consistory of Hatten.

H. C. G. Weismann, Soultz-sons-Forêts.
P. H. Dangler, Birlenbach.
C. L. Ningler, Oberbetschdorf.
F. C. Pfender, Hatten.
G. H. Dangler, Rittershofen.
J. Goetz, Niederkutzenhausen.

INSPECTION OF BOUXWEILER.

Reichardt, Bouxweiler, inspector.

1. Consistory of Bouxweiler.

C. Reichardt, Bouxweiler.
H. L. Kunlin, do.
C. L. Nessler, Kirrweiler.
J. G. Pfahler, Ringendorf.
C. J. Goetz, Imbsheim.
C. Elles, Brennsheim.

2. Consistory of Ingenheim.

F. Schneider, Alt-Eckendorf.
C. L. Hoffmann, Waldenheim.
S. F. Hollaender, Mittelhausen.
G. F. Goetz, Ingenheim.
A. Karcher, Ernolsheim.
S. G. C. Kassel, Dunzenheim.
P. Mehl, Dettweiler.
F. C. Birkenkoff, Schwindvatzheim.

3. Consistory of Ingweiler.

L. C. Weyrich, Obermodern.
J. J. Müller, Ingweiler.
J. P. Fischer, Pfaffenhofen.
J. F. Schaeffer, Weitersweiler.

C. F. Shach, Weinburg.
J. H. Metzger, Zutzendorf.
G. G. Lembké, Schillersdorf.

4. Consistory of Saar-Union.

C. Wagner, Harskirchon.
C. P. Kinnach, Altweiler.
F. Lieftrich, Saar-Union.
J. P. D. Mercklé, Keeskastel.
F. A. Liebrich, Herbitzheim.
P. J. Hessel, Dehlingen.
J. F. Hoppé, Bütten.
C. E. Kampmann, Lorenzen.
E. F. Beyer, Fenetranges.

5. Consistory of Diemeringen.

G. Kremer, Berg.
F. Jung, Pistorf.
J. H. Brick, Wolfskirchen.
C. A. Liebrich, Hirschland.
G. Laiblé, Weyer.
C. F. Nessler, Durstel.
A. T. Kampmann, Aweiler.
J. H. Quirin, Hambach.
G. T. Hirt, Diemeringen.
——, Drulingen.

INSPECTION OF TEMPLE-NEUF.

F. H. Redslob, inspector.

1. Consistory of Temple-Neuf.

F. H. Redslob, Temple-Neuf, Strasbourg.
F. G. Edel, do. do.
J. J. Rieder, do. do.
F. H. Hoerter, do. do.

2. Consistory of St. Pierre-le-Jeune, and St. Guillaume.

J. J. Kreiss, St. Pierre-le-Jeune, Strasbourg.
J. J. Schmidt, do. do.
J. J. Würtz, do. do.
G. F. Gerhardt, St. Guillaume, do.
J. P. Kroh, do. do.
J. J. Jaegle, do. do.
P. F. Dannenberger, Schiltigheim.
T. Fuchs, Bischeim.
C. F. Riff, Robertzan.

3. Consistory of Wolfisheim.

F. F. Horning, Vendenheim.
J. D. Barbaras, Munddsheim.
J. G. Schrumpl, Oberhausbergen.
J. Düringer, Lampertheim.
P. Hickel, Kolbsheim.
J. C. Sohn, Eckbolsheim.
C. F. Weber, Wolfisheim.
M. J. Ungerer, Hangenbieten.
J. G. Haushalter, Breuschwickersheim.

4. Consistory of Wasselonne.

J. C. C. Blaesius, Wasselonne.
J. F. Küss, Westhoffen.
G. C. Gaeckle, Romaswieler.

F. C. Weber, Wangen.
J. D. Spatz, Trenheim.
J. N. Gaspan, Scharrachbergheim.
G. Scherer, Ballbronn.
J. C. Stahl, Zehnackern.
J. J. Wetzal, Allenweiler.

5. Consistory of Bischweiler.

P. F. Lucius, Roppenheim.
J. C. G. F. Duncker, Bischweiler.
L. Heldt, Oberhoffen.
J. B. Bosch, Schweighausen.
F. Schweppenhaeuser, Sessenheine.
F. Schaffer, Kauffenheim.

6. Consistory of Brumatts.

J. Blaesius, Brumatts.
P. F. C. Englert, Hoerdt.
S. F. Hollaender, Gendertheim.
J. J. Hüter, Gries.
J. G. Michel, Eckwersheim.

7. Consistory of Paris.

J. J. Goepp, Paris.
G. D. F. Boissard, do.
R. Cuvier, do.

INSPECTION OF ST. THOMAS AND ST. NICHOLAS.

J. Boeckel, inspector.

1. Consistory of St. Thomas and St. Nicholas.

J. D. Brunner, St. Nicholas, Strasbourg.
L. Himly, do. do.
D. F. Schuler, do. do.
J. F. Bruch, do. do.
G. Dürrbach, do. do.
J. Müller, St. Thomas, do.
E. Brownwald, do. do.
J. G. Herrmann, do. do.
J. D. Aylé, do. do.
P. J. Gaeckler, Illkirch, do.

2. Consistory of St. Pierre-Le-Vieux and St. Aurélie.

J. Boeckel, St. Pierre-le-Vieux, Strasbourg.
J. J. Küss, do. do.
C. F. P. Jaeger, do. do.
L. F. Vierling, St. Aurélie, do.
T. Kopp, do. do.

3. Consistory of Dorlisheim.

L. Grucker, Entzheim.
D. E. Jaegle, Dorlisheim.
J. J. Goepp, Berstett.
J. F. Shaeffer, Reitweiler.
J. P. Schneegans, Blaesheim.
J. Lechten, Plobsheim.
C. G. W. Kurtz, Lingolsheim.
T. G. Roehrich, Fürdenheim.
J. Schneider, Hurtigheim.
F. T. Jacob, Pfulgriesheim.

4. Consistory of Barr.

J. D. Venator, Barr.
 H. A. Schwalb, do.
 C. Blanck, Heiligenstein,
 J. Heintz, Mittelbergheim.
 M. Haas, Gertweiler.
 J. J. Brion, Goxweiler.
 D. C. Lichtenberger, Klingenthal.
 P. L. Rauscher, Waldbach.
 C. F. Kuntz, Rothan.

5. Consistory of Sundhausen.

T. F. Erichson, Baldenheim.
 C. C. Gaspard, Sundhausen.
 F. C. L. Keller, Mietersholz.
 J. E. Müller, Bofzheim.
 J. G. Schmutz, Obenheim.
 J. Ehmann, Gerstheim.

INSPECTION OF COLMAR.

Schmidt, inspector.

1. Consistory of Colmar.

J. C. Hitschler, Colmar.
 G. D. Müller, do.
 P. G. Gretscher, do.
 P. Witz, do.

2. Consistory of Munster.

C. F. Eccard, Mühlbach.
 J. J. Schillinger, do.
 G. F. Binder, Münster.
 J. J. Blind, do.
 J. G. Rittelmeyer, do.
 J. G. Müller, Günsbach.

3. Consistory of Riquewihr.

F. G. Schmidt, St. Marie-aux-Mines.
 B. P. Herrensneider, Riquewihr.
 F. A. Herrensneider, Ribeauville.
 J. Bentz, Mittelwihr.
 L. H. Heyler, Beblenheim.
 G. P. Bing, Ostheim.
 L. H. Heylandt, Hunawehr.

4. Consistory of Andolsheim.

S. Kriegelstein, Jepsheim.
 J. J. Heywang, Andolsheim.
 C. Hitschler, Horbourg.
 F. B. Balzweiler, Kunheim.
 J. F. G. Schmidt, Algolsheim.

J. J. Balzweiler, Kunheim.
 J. J. Ortlieb, Muntzenheim.
 J. G. Bollmann, Fortsweyer.

INSPECTION OF MONTBELIARD.

Duvernoy, inspector.

1. Consistory of Montbéliard.

J. F. Tuefferd, Montbéliard.
 L. A. F. Masson, do.
 G. L. Duvernoy, do.
 Boissard, do.
 C. L. Lecompte, do.
 J. F. Lalance, St. Susanne.
 C. N. Cuvier, Bèthencourt.

2. Consistory of Audincourt.

A. F. Parrot, Valentigney.
 G. F. Fallot, Audincourt.
 C. F. Kuhn, Abbévillers.
 C. L. C. Goguel, Mandeure.
 J. F. Farrand, Etupes.
 J. H. Morel, Adenjoie.
 G. U. C. Duvernoy, Beaucourt.
 G. Dubois, Dampierre.
 J. H. Morel, Voujaucourt.

3. Consistory of St. Julien.

L. Surleau, St. Julien.
 J. L. E. Berger, Désendans.
 J. G. Surleau, Bavans.
 D. F. Fallot, Beutal.
 G. F. Duvernoy, Trémoins.
 C. L. Tuefferd, Longeville.
 G. E. Lalance, Champey.

4. Consistory of Blamont.

C. F. Goguel, St. Maurice.
 L. F. Wetzel, Roches.
 J. F. Perdrizet, Montécheroux.
 H. C. Banzet, Blamont.
 A. F. Sahler, Glay.
 D. C. F. Cucuel, Seloncourt.
 J. F. Perdrizet, Vandoncourt.

5. Consistory of Héricourt.

L. C. Cuvier, Breveliers.
 C. F. Lods, Héricourt.
 G. F. Fallot, do.
 G. D. Durot, Couthenans, etc.
 P. F. Beurlin, Etobon.
 G. L. C. C. F. Jeanmaire, Magny d'Anigon

FACULTIES OF THEOLOGY.

Montauban.

Bonnard, Prof. of Hebrew.
 Jalaquier, " Christian Morals.
 Nazon, " Dogmatics.
 Montet, " Church History.
 Floris, " Philosophy.
 Encontre, " Latin and Greek Lit.

Strasbourg.

F. H. Redslob, Prof. Dogmatics Conf. Augs.
 J. Willm, " Christian Morals
 T. H. Fritz, " Exegesis.
 J. F. Bruch, " Sacred Elog.
 A. Jung, " Church History.
 M. Richard, " Helvet. Conf.

CHRISTIAN MINISTRY.

Inward Call to the Christian Ministry.

You have no special impressions on your mind, you say, urging you forward; you have never felt those secret and mysterious inclinations towards the service, which you may think to be indispensable prerequisites. It is true, that some pious young men have long felt a decided tendency towards the ministry, which no efforts could eradicate or divert. But in closely examining this tendency, we should find that, in some cases, it is merely imaginary. It is an impression which has no foundation in truth, or in the Spirit of God. In other cases, it may be a deep feeling of the mind, but created and cherished by early education, by the expressed intention of parents and friends, by the individual in question having been accustomed to look entirely on the *favorable* aspects of the subject. It is not to be regarded as the decision of a sober judgment, or the dictate of a warm hearted piety. In some instances, it may be genuine, caused by Him, who leads his servants in a way they know not. Still, he acts in conformity with the laws of Providence and of the human mind. You have a more sure word of prophecy. You are not to look for impressions, dreams, inclinations, secret and mysterious impulses. You are to consult the written revelation, and the openings of Divine Providence. You are faithfully to judge of your own character, and determine what manner of spirit you are of. This is the only certain and correct mode of coming to a decision. Many individuals, who have shone as luminaries in the church of God, would have never entered on their bright career, if they had waited for an inward and unexplained inclination. They believed it was their

duty to go forward, and God blessed their determination.

Want of Bodily Health not an absolute hindrance.

WEAK or indifferent bodily health is not, in itself, an insuperable hindrance. By conscientious attention to diet, exercise, sleep, interchange of study, &c., you may gain better health, and in the end become an able bodied man. Close and continued study is not necessarily detrimental to the health. It is susceptible of the clearest proof that the body cannot attain its full vigor, while the mind is entirely dormant. God has made our physical and intellectual natures mutually dependent. It is possible that ill health may be owing in a measure to the neglect of your mind.

But if you should always be compelled to suffer from imperfect health, you ought not in that case to despair. Mental energy and love to Christ have often triumphed over the severest pains of the body. The late venerable president Porter, of Andover, was compelled, year after year, to give the most unremitted attention to his health. Yet few men have been more useful. One reason why president Edwards declined his first appointment to the college of New Jersey, was his infirm constitution. Through his whole life, he was compelled to confine himself to the strictest diet and the most rigorous bodily discipline. Richard Baxter was the sport of medical treatment and experiment. From first to last, he had the advice of no less than thirty-six professors of the healing art. He was certainly one of the most diseased and afflicted men who ever reached the ordinary limits of human life. Yet his works, if printed in a uniform edition, could not be comprised in less than sixty volumes, making at least thirty-five thousand closely printed octavo

pages. At the same time, he speaks of writing as only a *recreation* from more severe duties. Such instances might be greatly multiplied, but it is unnecessary.

You ought not, however, to infer that a firm bodily constitution and sound health are matters of little importance. There are certain defects which ought to operate as an effectual barrier to an entrance on a course of preparation for the Christian ministry.

Defective Early Education.

SOME individuals are unwilling to venture upon a course of public education, on account of early literary disadvantages. But this objection is, in very few cases, if ever, valid. This hindrance has been in innumerable instances, overcome. By intercourse with good society, an awkward and untutored demeanor will be laid aside. One of the most inveterate habits—an unpolished and vulgar pronunciation of language, can be nearly, if not wholly reformed. Through study of the works of God, imbibing the spirit of his word, familiarity with books of taste, and with educated men, the sensibilities will be purified, the imagination chastened, and the whole intellect emancipated and ennobled. Numerous are the instances, in which men from the lower and more depressed classes of society, under all the disadvantages of which you complain, have risen to distinguished reputation and usefulness. The difficulties which impeded their progress, they manfully met and conquered. From these very circumstances, they derived one great advantage. They had become fully acquainted with the habits and feelings of the class of people from which they sprung. They were, consequently, better able to sympathize with their circumstances, and improve their condition. On the whole, though an early education is a serious

evil, and though vestiges of it will long remain, yet patient and assiduous care will triumph over them.

Advanced Age.

ADVANCED age will present no insuperable hindrance. It is true that some studies, like the details of the learned languages, can be acquired with far greater facility, early in life. The memory is then most retentive, and the apprehension the most quick. Still this advantage is counterbalanced. Persons of mature age, or those from eighteen to twenty-five years of age, can grapple with many subjects much more successfully than the lad of fifteen. The details of the grammar they cannot so readily acquire, but they can much better comprehend the structure of language and its philosophical principles. They can engage with more success in all the higher branches of mathematics, and with the abstract studies of logic and metaphysics. They are also, in general, more provident of *time*, and make a better arrangement of their duties and studies. Great advantages are possessed, if the ministerial work is not assumed till the individual has reached twenty-six or twenty-eight years of age. Multitudes of the most useful men have accomplished their entire work, as ministers of Christ, beyond the age of thirty. One of the most eloquent French bishops was forty years of age when he first appeared in the pulpit. It is not before the age of twenty-five, ordinarily, that the bodily strength is developed, the muscles knit together, the powers of the mind matured and vigorous, firmness of piety and consistency of character possessed—all of which are of great importance in the work of the ministry. The cases are not few, when the ancient languages even have been thoroughly ac-

quired at the age of thirty or forty years. Dr. Scott was a sexagenarian when he conquered some of the more difficult of the Oriental tongues.

EDUCATION.

We take the following paragraph from an address of James M. Garnett, before a literary society in Hampden Sydney College, Va., Sept. 1834.

"Man, in fact, *must be* considered and treated from infancy to the last moment of his life as a being formed by his Maker for a state of existence far, very far different from the present—a state for which his sole business on earth is—constantly to be preparing, by a diligent culture of *all* his powers, by the beneficent use of *all* his means, and by the faithful performance of *all* his duties to himself, to his fellow creatures, and to his God. *This and this only is education.* The learning of languages, arts, and sciences, which too often comprise the whole of education, furnishes him only with the stepping-stones, the scaffolding, and the tools to aid him in the erection of the grand edifice, which although based on earth, should rear its dome to the highest heaven, and be built for eternity as well as for time."

REV. PRESIDENT ADAMS' SERMON.

The following passage is selected from a sermon preached by Mr. Adams, on the day of the total eclipse of the sun, Charleston, S. C., Nov. 30, 1834, it having been Advent Sunday, as observed by the Episcopal church.

"We may be further grateful to God, that he has endowed us with the faculties of understanding requisite to investigate and understand a system so magnificent and so comprehensive. Nor must we forget to render a suitable acknowledgment to the Giver of those powers and faculties, for the fruits which they have produced, as displayed in those sciences which impart dignity to human nature and have conferred the most enduring benefits on mankind. We may, moreover, suitably cherish a respectful and grateful remembrance of those gifted and disinterested individuals, who withdrawing themselves, in a great measure, from social amusements and the usual enjoyments of life, have expended their choicest years and their best energies, in the service of mankind. The names of Archimedes, of Hipparchus, of Kepler, of Galileo, of Newton, of Euler, Herschel and

La Place, should live in the grateful recollection of us who are at this day, and of those who must, in all succeeding time, be benefited by their labors. Finally, may the approaching scene of grandeur and sublimity, coming as it does, on the anniversary celebration of the first advent of our Lord and Saviour Jesus Christ, remind us of his second advent in glorious majesty, when the sun will not only be shrouded in darkness and the moon cease her shining, but the heavens themselves shall be consumed and pass away, and when the angel standing upon the sea and upon the earth, shall lift up his hand to heaven, and shall swear by Him that liveth forever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there shall be time no longer."

Erratum. Page 16, line 88, for Thomas Hooker, read Daniel Hooker. Page 23, line 26, for Samuel Whittlesey, read Chauncey Whittlesey.

QUARTERLY LIST OF ORDINATIONS AND INSTALLATIONS.

- JOHN W. CHICKERING, inst. pastor, Cong. Portland, Maine, April 2, 1835.
JASON WHITMAN, inst. pastor, Unit. Portland, Me. July 1.
MOSES G. GROSVENOR, inst. pastor, Cong. Marlboro', New Hampshire, May 20, 1835.
HENRY EMMONS, ord. pastor, Unit. Naahua Village, N. H. June 10.
DAVID BURROUGHS, ord. pastor, Baptist, Groton, N. H. June 17.
ALANSON RAWSON, ord. evang. Cong. Roxbury, N. H. June 24.
SOLON MARTIN, ord. pastor, Cong. Concord, Vermont, June 19, 1835.
DAVID DAMON, inst. pastor, Unit. West Cambridge, Massachusetts, April 15, 1835.
JOHN A. ALBRO, inst. pastor, Cong. Cambridge, Mass. April 15.
MICHAEL BURDITT, inst. pastor, Cong. Northbridge, Mass. April 15.
S. STILLMAN PRATT, ord. pastor, Cong. Orleans, Mass. April 22.
WILLIAM H. DALRYMPLE, ord. pastor, Baptist, Abington, Mass. April 29.
JAMES D. FARNSWORTH, inst. pastor, Cong. Paxton, Mass. April 30.
REUBEN BATES, inst. pastor, Unit. Ashby, Mass. May 13.
JOSEPH BATES, ord. pastor, Unit. New Bedford, Mass. May 20.
LUKE A. SPOFFORD, inst. pastor, Cong. Scituate, Mass. May 20.
ALVAH DAY, inst. pastor, Cong. North Adams, Ms. May 27.
WILLIAM P. LUNT, inst. pastor, Unit. Quincy, Mass. June 2.
LORENZO O. LOVELL, ord. pastor, Baptist, West Boylston, Mass. June 3.
JAMES R. CUSHING, inst. pastor, Cong. East Haverhill, Ms. June 10.
CYRUS YALE, inst. pastor, Cong. Ware, Mass. June 11.
EBENEZER POOR, inst. pastor, Cong. Berkley, Mass. June 17.
JAMES H. SAYWARD, ord. pastor, Unit. Mansfield, Mass. June 17.
WILLIAM BEALE LEWIS, ord. pastor, Cong. Providence, Rhode Island, April 18, 1835.
RICHARD M. CHIPMAN, ord. pastor, Cong. Harwinton, Connecticut, March 4, 1835.
ANSON GLEASON, ord. pastor, Cong. Mohegan, Ct. April 1.
EZEKIEL MARSH, ord. pastor, Cong. Ellington, Ct. April 29.
ALVAN BOND, inst. pastor, Cong. Norwich City, Ct. May 6.
ROBERT MCWEN, inst. pastor, Cong. Middletown, Ct. May 7.

DARIUS MEAD, inst. pastor, Cong. Deep-River, Saybrook, Ct. May 27.
 LESTER A. SAWYER, inst. pastor, Cong. New Haven, Ct. June 8.
 FOSDICK HARRISON inst. pastor, Cong. Bethlehem, Ct. July 1.
 CHAUNCEY E. GOODRICH, inst. pastor, Cong. Fly Creek, New York, Feb. 17, 1835.
 SOLOMON STEVENS, inst. pastor, Cong. China, N. Y. March 4.
 JOHN A. SAVAGE, inst. pastor, Pres. Ogdensburg, N. Y. March 18.
 AUGUSTUS F. NORTON, ord. pastor, Pres. Windham, N. Y. April 1.
 EDWARDS A. BEACH, inst. pastor, Cong. Groton, N. Y. April 8.
 ROLLIN S. STONE, ord. pastor, Pres. Brooklyn, N. Y. April 22.
 HENRY A. RILEY, ord. pastor, Pres. New York, N. Y. April 25.
 RICHARD WEBSTER, ord. miss. Pres. Albany, N. Y. April 29.
 FAYETTE SHEPHERD, inst. pastor, Pres. Walton, N. Y. April 29.
 JAMES R. JOHNSON, inst. pastor, Pres. Goheen, N. Y. April 30.
 AMOS SAVAGE, inst. pastor, Pres. Utica, N. Y. May 8.
 ALFRED HOUGH, ord. pastor, Pres. Vernon Centre, N. Y. May 20.
 WILLIAM ALLANSON, ord. priest, Epis. Stillwater, N. Y. May 22.
 THOMAS C. REED, ord. priest, Epis. Schenectady, N. Y. May 27.
 WILLIAM FRAZER, inst. pastor, Pres. Jefferson, N. Y. June 5.
 WILLIAM L. STRONG, inst. pastor, Pres. Vienna, N. Y. June 8.
 DAVID K. GALLY, ord. evang. Pres. Bergen, N. Y. June 4.
 ANSON P. BROOKS, ord. evang. Pres. Bergen, N. Y. June 4.
 EDWARD WHEELER, ord. evang. Pres. Bergen, N. Y. June 4.
 LUTHER CLARK, inst. pastor, Pres. Dryden, N. Y. June 9.
 WILLIAM CLARK, inst. pastor, Pres. Danby, N. Y. June 10.
 ALVAH MILLEY, inst. pastor, Pres. Newfield, N. Y. June 11.
 CHARLES S. PORTER, inst. pastor, Pres. New York, N. Y. June 14.
 JOHN C. HART, inst. pastor, Pres. Springfield, New Jersey, April 23, 1835.
 HENRY AXTELL, inst. pastor, Pres. Orange, N. J. May 7.
 RICHARD C. MOORE, instituted rector, Epis. Elizabethtown, N. J. May 12.
 JAMES SCOTT, ord. pastor, Pres. German Valley and Fox Hill, N. J. June 9.
 THOMAS P. HUNT, ord. Pres. Philadelphia, Pennsylvania, March 25, 1835.
 GEORGE DUFFIELD, inst. pastor, Pres. Philadelphia, Pa. April 5.
 HUGH WALKINSHAW, ord. pastor, Union, &c. Pa. April 15.
 SYLVESTER HAIGHT, inst. pastor, Pres. Managunk, Pa. April 21.
 JAMES L. DINWIDDIE, inst. pastor, Pres. Pentownship, Pa. April 18.
 JAMES McEWEN, ord. miss. Pres. Philadelphia, Pa. April 24.
 JOHN WOODVILLE, ord. deacon, Epis. Richmond, Virginia, March 21, 1835.
 CORTLAND VAN RENSSELAER, ord. evang. Pres. Buckingham, Va. May 4.
 C. W. ANDREWS, ord. priest, Epis. Richmond, Va. May 4.
 E. C. HUTCHINSON, inst. pastor, Pres. Petersburg, Va. May 10.
 JOHN SINGLETERRY, ord. priest, Epis. Richmond, Va. May 29.
 MOSES A. CURTIS, ord. priest, Epis. Richmond, Va. May 31.
 WILLIAM MYLNE, ord. miss. Baptist, Richmond, Va. June 29.
 GEORGE H. W. PETRIE, ord. pastor, Pres. Kingstree, South Carolina, April 19, 1835.
 ANDREW G. FELEN, ord. pastor, Pres. Indiantown, S. C. April 21.
 I. S. K. LEGARE, ord. pastor, Pres. Orangeburg, S. C. May 3.
 COLUMBUS F. STURGIS, ord. miss. Augusta, Georgia, March 8, 1835.
 JOHN C. EASTMAN, ord. pastor, Pres. Chillicothe, Ohio, May 13, 1835.
 GEORGE G. McAFEE, ord. evang. Pres. Hopkinsville, Kentucky, April 15, 1835.
 HENRY W. HOPKINS, inst. pastor, Pres. Big Spring and Taylorsville, Ky. April 25.

Whole number in the above list, 79.

SUMMARY.

		STATES.	
Ordinations.....	39	Maine.....	2
Installations.....	39	New Hampshire.....	4
Institutions.....	1	Vermont.....	1
Total.....	79	Massachusetts.....	16
		Rhode Island.....	1
		Connecticut.....	8
		OFFICES.	
Pastors.....	61	New York.....	23
Rectors.....	1	New Jersey.....	4
Priests.....	1	Pennsylvania.....	6
Deacons.....	1	Virginia.....	3
Evangelists.....	6	South Carolina.....	3
Missionaries.....	4	Georgia.....	1
Not specified.....	1	Ohio.....	1
Total.....	79	Kentucky.....	2
		Total.....	79
		DATES.	
Congregational.....	25	1835. February.....	1
Presbyterian.....	34	March.....	6
Baptist.....	4	April.....	27
Unitarian.....	7	May.....	21
Episcopalian.....	7	June.....	23
Not specified.....	2	July.....	2
Total.....	79	Total.....	79

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology.

JOSEPH W. CLARY, Cong. Cornish, New Hampshire, April 13, 1835.
 ASA PIPER, st. 79, Cong. Wakefield, N. H. May 17.
 WINSLOW W. WRIGHT, st. 27, Universalist, Weston, Vermont, June 29, 1835.
 OLIVER E. BOSWORTH, st. 26, Methodist, South Hadley, Massachusetts, April 8, 1835.
 MICHAEL EDDY, st. 75, Baptist, Newport, Rhode Island, June, 1835.
 SAMUEL GOODRICH, Cong. Berlin, Connecticut, April, 1835.
 JOHN W. CURTIS, st. 31, New York City, New York, June 7, 1835.
 WILLIAM A. RICHARDS, st. 29, Pres. Hanover, New Jersey, May 2, 1835.
 SAMUEL CARVER, st. 67, Methodist, Kingston, Pennsylvania, June, 1835.
 EDWARD DROMGOLE, Methodist, Brunswick, Virginia, June, 1835.
 THOMAS WRIGHT, Episcopal, Memphis, Tennessee, May, 1835.
 JOHN TAYLOR, st. 83, Baptist, Franklin Co. Kentucky, April 12, 1835.

Whole number in the above list, 12.

SUMMARY.

		STATES.	
From 20 to 30.....	3	New Hampshire.....	2
30 40.....	1	Vermont.....	1
40 50.....	1	Massachusetts.....	1
50 60.....	2	Rhode Island.....	1
60 70.....	1	Connecticut.....	1
70 80.....	4	New York.....	1
80 90.....	—	New Jersey.....	1
Not specified.....	—	Pennsylvania.....	1
Total.....	12	Virginia.....	1
Sum of all the ages specified.....	417	Tennessee.....	1
Average age.....	52	Kentucky.....	1
		Total.....	12
		DATES.	
Congregational.....	3	1835. April.....	4
Presbyterian.....	1	May.....	3
Baptist.....	2	June.....	5
Methodist.....	3	Not specified.....	—
Episcopalian.....	1	Total.....	12
Universalist.....	1	Total.....	12
Not specified.....	1	Total.....	12

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

AUGUST, 1835.

NINETEENTH ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.

THE Society held its Anniversary in the Park Street meeting-house in the evening of May 25, 1835. The Hon. Samuel Hubbard, LL. D. President of the Society, being absent from the city, the Hon. William Reed, a Vice President, took the chair. The services were commenced with prayer by the Rev. Dr. Bates, President of Middlebury college. An abstract of the Annual Report of the Directors, was read by Rev. Dr. Cogswell, Secretary of the Society.

On motion of Rev. John Spaulding, of Cincinnati, Ohio, Secretary of the Western Education Society, seconded by Rev. Theoren Baldwin, of Jacksonville, Illinois,

Resolved, That the Report, an abstract of which has now been read, be accepted and adopted, and be printed under the direction of the Executive Committee.

On motion of Rev. James Hoby, of Birmingham, Eng., seconded by Rev. Justin Edwards, D. D., of Andover,

Resolved, That the subject of spiritual education, as it respects the ministry, is, in all its bearings and relations, one of inconceivable importance to the well being of the church and the world.

On motion of Rev. Edward N. Kirk of Albany, New York, seconded by Rev. Eliza Fiske, of Wrentham,

Resolved, That the church of Christ is placed by him under the most solemn responsibility, *rightly* to perpetuate the gospel ministry;—that this is to be affected by the exercise of all that agency which is adapted to the conversion and sanctification of young men, especially by prayer for academies, colleges, and theological seminaries, and by providing the pecuniary means to educate pious indigent young men, until the wants of the world are supplied.

VOL. VIII.

On motion of Rev. Sylvester Holmes, of New Bedford, seconded by Rev. Francis A. Cox, LL. D., of Hackney, England,

Resolved, That the American Education Society, is engaged in a design, which has a most direct and important bearing on the conversion of the world to Christ.

On motion of Rev. Thomas H. Skinner, D. D., Professor in the Theological Seminary, Andover, seconded by Rev. Warren Fay, D. D., of Charlestown,

Resolved, That the spirit of the gospel and the times in which we live, demand, that those who now enter the sacred ministry, be men of unbounded benevolence, and unbounded trust in God; and that it should be the paramount object of their preparatory discipline to furnish them with these high moral qualifications.

Appropriate addresses were delivered by the Rev. Messrs. Spaulding, Hoby, Kirk, Holmes, Cox, and Skinner.

The public services were then closed with the benediction by Rev. John H. Church, D. D., of Pelham, New Hampshire.

OFFICERS OF THE SOCIETY FOR THE ENSUING YEAR.

President.

Hon Samuel Hubbard, LL. D.

Vice President.

William Bartlett, Esq.

Honorary Vice Presidents.

Hon. William Reed, Marblehead, Mass.
 Hon. John Cotton Smith, LL. D. & Baron, Conn.
 Robert Ralston, Esq. Philadelphia.
 John Bolton, Esq. New York.
 Rev. Ashbel Green, D. D. LL. D. Philadelphia.
 Rev. Jeremaih Day, D. D. LL. D. Pres. Yale College.
 Rev. Eliphalet Nott, D. D. LL. D. Pres. Union Col.
 Rt. Rev. Alexander V. Griswold, D. D. Boston, Ma.
 Rev. Joshua Bates, D. D. Pres. Middlebury College.
 Rev. Henry Davis, D. D. Clinton, N. Y.
 William Seabrook, Esq. Edisto Island, S. C.
 Rev. Daniel Dana, D. D. Newburyport, Mass.

Rev. William Allen, D. D. Pres. Bowdoin College.
 Rev. Nathaniel Emmons, D. D. Franklin, Mass.
 Rev. Edward D. Griffin, D. D. Pres. Williams Col.
 Rev. James Richards, D. D. Prof. Auburn Theol. Sem.
 Rev. Lyman Beecher, D. D. Pres. Lane Seminary.
 Rev. Heman Humphrey, D. D. Pres. Amherst Col.
 Rev. Nathan Lord, D. D. Pres. Dartmouth College.
 Rev. Francis Wayland, D. D. Pres. Brown Univ.
 Rev. Leonard Woods, D. D. Prof. Andover Th. Sem.
 Rev. James M. Matthews, D. D. Chan. N. Y. Univ.
 Rev. Sereno E. Dwight, U. D. Pres. Hamilton Col.
 Rev. John Wheeler, D. D. Pres. Univ. of Vermont.
 Hon. Theodore Frelinghuysen, LL. D. Newark, N. J.
 Rev. Robert H. Bishop, D. D. Pres. Miami Univ.
 Rev. George E. Pierce, Pres. Western Reserve Col.

Directors.

Rev. Abiel Holmes, D. D. LL. D.
 Rev. Brown Emerson.
 Rev. Warren Fay, D. D.
 John Tappan, Esq.
 Arthur Tappan, Esq.
 His Honor Samuel T. Armstrong, Esq.
 Rev. John Codman, D. D.
 Rev. William Cogswell, D. D.
 Rev. Samuel Gile.
 Rev. Ralph Emerson, D. D.
 Rev. William Patton.
 Rev. William Cogswell, D. D. *Secretary.*
 Hardy Ropes, Esq. *Treasurer.*
 Hon. Pliny Cutler, *Auditor.*

Abstract of the Nineteenth Annual Report.

The American Education Society, is exerting a most happy influence on the religious, literary and civil interests of the country.—It is beneficial to the Church by multiplying the number of ministers. It has, since its commencement, assisted in the education of about 700 individuals, who have already entered the ministry, most of whom would not have prepared for this sacred employment without this assistance. Besides, by its Agents and publications, it has probably been the means of inducing 800 more to preach the gospel, who possessed pecuniary ability to educate themselves. And it undoubtedly has excited to the formation of other Societies, whose object is to raise up heralds of salvation. While these are denominational, that is, confined in their operations to the particular communions with which they are severally connected, as Presbyterians, Baptists, Episcopalians, Methodists and others, they have together, probably, been instrumental in preparing for the ministry 500 or 600, who are now laboring faithfully for Jesus Christ.—The Society is also beneficial by improving the character of ministers. It does this by elevating the standard of ministerial education, and of ministerial piety. As a condition of receiving assistance, it requires that its beneficiaries pursue a regular course of theological study for three years, as well as obtain a complete collegiate education, or one that is equivalent to it. This, it is believed, is a higher requisition than was previously made by any other Institution whatever in the land, as a prerequisite to a participation in this species of charity. And

there is no other Education Society now existing, that requires this.

The Society is strict in its requisitions of piety in those who receive its patronage; in its pastoral supervision; indeed in its whole course of discipline. Thus it not only promotes personal holiness, but also sets forth the vast importance of high attainments in religion, in those who enter the ministry.—It will, too, improve the character of ministers, by increasing their bodily and mental vigor. The temperate, economical and industrious habits, which it enjoins, will promote corporeal health, strength, and activity. And these are intimately connected with intellectual soundness, vivacity, and energy.

Thus by multiplying the number and improving the character of ministers, the Society will be a means of enlarging and sanctifying the Church. The ministry is the standing ordinance of Heaven for the conversion and salvation of this world. By the foolishness of preaching, God is pleased to save them that believe. As ministers are multiplied, so this means of grace is increased, and so, according to the appointment of Heaven, conversions will be multiplied and the Church enlarged. And in proportion to the piety and faithfulness of the ministry, will, ordinarily, be the sanctification and purity of the Church.—In these ways the Society is beneficial to the interests of Zion.

This Society operates advantageously on the literary interests of the country. It favorably affects academies, colleges, and theological seminaries. It does this by requiring of its beneficiaries a regular and thorough education, and by continually holding up before the community the importance of education generally; and also by increasing the number of pious students. The beneficiaries, while pursuing their course of studies, will exert a most salutary influence on the Institutions, with which they are connected. They will be a means of promoting the sanctification of Christians and of restraining the immoral and vicious. It may be expected, too, that they will do much towards promoting revivals of religion among their literary associates, as has already in many instances been the fact. When they shall have completed their preparatory studies, and entered upon professional duties, they will become patrons to common schools, academies, colleges and theological seminaries. Many such Institutions will be established through their influence. There are now 84 colleges and 30 theological seminaries in the United States. Of these colleges, 46 have been erected since the formation of the American Education Society, and most of them with a view to the multiplication of ministers, and to some extent in the way of charitable education. And can it be doubted, that this Society has done much to increase the

number of colleges and to promote the cause of Manual Labor Institutions? All the theological seminaries in the country, with the exception of two, have come into existence since its establishment. The effect of these Institutions on the Society and of the Society on them, is most happy. And they should ever be accounted as mutual helpers in the great and glorious work of raising up ministers of the gospel for the supply of a world.

The Society also has a favorable effect on the interests of the country in a civil point of view. The political condition of a nation will be very much in accordance with the character of the people as a body. It is self evident, that this will be the case under a republican form of government, where all the rulers from the highest to the lowest are from among the people, amenable to them, and dependent on them. The morals and habits of the community are moulded in a great degree by clerical influence, and bear much resemblance to the existing ministry. The religious, moral and civil condition of a nation then, are closely connected with the number, holiness and efficiency of its ministers. Hence the immense importance of this Society as a means of multiplying those whose salutary influence will be so extensively felt, not only on the religious and literary; but also on the civil interests of this land—the glory of all lands, and which is to bear so active and efficient a part in achieving the conquest of this world to Jesus Christ.

Number of Young Men assisted.—The American Education Society is truly national, not only in name, but also in its spirit and proceedings. As its appellation is general, so its principles are catholic, and its operations extended. Appropriations have been made to young men of different evangelical denominations from every State in the Union. The whole number aided since the formation of the Society is 2,258. The number assisted in each succeeding year is as follows, 7, 138, 140, 161, 172, 205, 195, 216, 198, 225, 156, 300, 404, 524, 604, 673, 807, 912, 1,040. Of those who have received aid from the funds of the Society, since the last Annual Meeting, which was held in the city of New York, 200 were connected with 17 theological seminaries, 538 with 37 colleges, 302 with 98 academies and public schools—making in all 1,040 young men, connected with 152 Institutions. Of these 476 have been assisted at 84 Institutions within the bounds of the Presbyterian and Western Education Societies. The number of new beneficiaries during the year is 300—a larger number than was admitted in any preceding year.

Number who have entered the Ministry.—The number of ministers raised up through the instrumentality of this Society,

is probably not far from 700. About 100 of these have entered the field of labor the last year. The most sanguine expectations of the founders of this Institution, could not have anticipated, that in twenty years from its formation it would, annually, send forth a hundred spiritual reapers into the field of harvest.

Number who have deceased.—Of the beneficiaries of this Society 3 only, a very small proportion in comparison to the number assisted, have, during the year, been cut down by the shafts of death. After much examination and reflection, it is confidently believed, that the community have judged erroneously respecting the mortality of students. It is not a fact, as has been supposed, that a larger proportion of young men die who are in a course of preparation for the ministry, than of young men who are pursuing other employments of life. The same remark will probably apply to other students.

Patronage withheld.—As great precaution should be taken to prevent the unworthy from being admitted to a participation in the sacred charities of this Institution; so constant watchfulness should be exercised, that none of this description be retained under its patronage. The same qualifications are necessary for the continuance of beneficiaries, that are required for their admission.

With deep regret we are compelled to say that during the year the names of 15 have, for various reasons, been stricken from the list of beneficiaries.

Character of those patronized.—The character of those who are allowed to participate in the sacred charities of this Society, is best known by its Constitution and Rules. Talents, piety, and good scholarship, are indispensable prerequisites to admission as a beneficiary. Persons of such qualifications, and only such, should be patronized by the Society.

Thorough course of education.—He who ministers at the altar, should be taught not only in the school of Christ, but also in the school of human science. He must be not a novice, but a scribe well instructed into the kingdom. The priest's lips should keep knowledge. The prophets were men of learning. Moses was taught in all the wisdom of the Egyptians. Daniel excelled in knowledge. Schools of the prophets were established in various parts of Canaan; as at Dothan, Jericho, Gilgal, and Bethel. Samuel was President of the college which was at Naioth, and Elijah and Elisha succeeded him in the presidency. The state of society and the great Head of the Church demand a thorough education for the ministry. In accordance with this demand, are the Rules of the Directors.

Promotion of personal holiness.—It has ever been a leading aim of the Directors, to seek the promotion of holiness in the individuals who receive their patronage. The plan of pastoral supervision was adopted as early as April, 1826, and has resulted in much good to the beneficiaries and the cause generally. The Secretary of the Parent Society has performed this service so far as his other duties of an imperative nature would allow. Other Secretaries and permanent Agents have taken a part in this vastly important work. Communion has also been held with them by pastoral correspondence and addresses.—During the year, books and pamphlets, applicable to them as Christians, preparing for the ministry, have been given them as usual, so far as opportunity and convenience would permit.

Receipts.—From the Treasurer's Report, it appears that the receipts, during the year, have been \$83,062 70, over \$25,000 more than in any preceding year. Of this sum, \$66,589 90 are for current use, and \$16,472-80 for the scholarship fund. There have been raised within the bounds of the Presbyterian church \$25,289, and the remainder \$57,773 70 have been received from the New England States. To \$66,589 90, add \$6,000 by vote of the Directors transferred from the original fund to the current fund for present use—amount of the sale of real estate, bequeathed, for the general purposes of the Society, and the amount will be \$72,589 90—total of receipts for present use.

Bequests.—The amount received by legacies the last year, is \$27,010 38. Of this sum \$15,472 80 were from the Rev. Ebenezer Porter, D. D., of Andover, \$1,000 from Isaac Warren, Esq., of Charlestown, \$9,877 58, from Joseph Abbott, Esq., of Ellington, Connecticut, and \$660 from other persons. In no previous year has the Society received so large an addition to its funds from the testamentary acts of its friends. The time has come when the disciples of Christ, possessing this world's goods, not only while living, remember the cause of Zion by their charities, but when dying, leave in its behalf their prayers and alms to ascend together as an acceptable memorial before God.

Loans refunded.—The loaning system to a greater or less extent has been in operation fifteen years. During this time it has been fully tested, and proved to be the best course that has been devised for the accomplishment of the following objects;—the industry, economy, independence, health, morals and religion of the beneficiaries; the increase of funds; the prevention of impositions and abuses in various ways; the satisfaction of clergymen generally, especially those who by great efforts and sacrifices educated themselves; also those who, by assistance received from the Society,

obtained an education for the ministry, but on account of ill health or some other good reason, have been prevented from preaching the gospel of Christ; financial men, too, and those in particular who contribute to the funds. Indeed, it is believed, that the Society could not exist and flourish on any other than the loaning system. Difficulties innumerable would arise without this plan of procedure. Fifty individuals have the last year refunded \$2,957 14, thus helping to replenish the treasury of the Lord, and carrying forward this great cause of benevolent effort. The whole amount which has been refunded is as follows; During the eleven years preceding April 30, 1826, \$339 60—1827, \$90 00—1828, \$864 22—1829, \$830 91—1830, \$1,007 84—1831, \$2,647 63—1832, \$1,312 77—1833, \$2,113-27—1834, \$1,947 78—1835, \$2,957 14—making \$14,111 16.

Expenditures.—The expenditures for the year have been \$68,443 32. This sum added to the debt of the Society the last year, \$5,225 71, and the amount will be \$73,669 03. Subtract \$72,589 90, the receipts for current use, and there remain \$1,079 13, the present debt of the Society. Remittances to a large amount have been made during the year from the treasury of the Parent Institution to Branches and Societies connected with it. Some have sustained their own beneficiaries, and transmitted a portion of their collections to the general treasury to meet the necessities of others.

Amount of earnings.—The amount earned by labor, school teaching and other services is highly creditable to the beneficiaries and shows in part the happy effects of the loaning system. This in a great measure throws them upon their own resources, and induces them to make personal efforts, and to practice self-denial and economy. The sum of earnings reported from year to year, for the last nine years follows, viz: 1827, \$4,000—1828, \$5,149—1829, \$8,728—1830, \$11,010—1831, \$11,460—1832, \$15,568—1833, \$20,611—1834, \$26,268—1835, \$29,829. The whole amount is \$132,623.

Obligations cancelled.—Nineteen beneficiaries have asked for a release from their pecuniary obligations according to the Rules of the Society, and their request has been granted. Of these, 5 were Foreign Missionaries, 10 Home Missionaries, and 4 Pastors of feeble churches in peculiarly depressed condition.

Presbyterian Education Society.—This Society embraces the Middle, Southern and some of the Western States, and is highly important on account of its location and character, and the extension of its operations is much to be desired. The Rev. William Patton of New York, who had been its Corresponding Secretary, for the two

previous years, and who had rendered it assistance as his other avocations would allow, in July last relinquished his pastoral charge and devoted himself exclusively to the duties of his office. The Rev. John J. Owen who had been Assistant Secretary and Agent, for three years, and who had performed his official services with great fidelity and propriety, and with good success, in January last resigned his office with a view of settling ultimately in the ministry. Within the bounds of this Society, embracing the Western Education Society, 478 young men have been assisted and \$25,289 have been raised, during the year. In order to meet the appropriations made to these beneficiaries and the expenses which were incurred, the Parent Society has paid from its Treasury \$6,000.

Western Education Society.—After extensive correspondence and much deliberation, it was thought desirable that the Western Agency should be dissolved and a General Society for the Valley of the Mississippi should be formed. Accordingly such a Society has been instituted and organized, by the name of the "Western Education Society." The Constitution was adopted and the officers chosen, the 30th October last, at the time of the Anniversaries of the different benevolent Societies, held at Cincinnati. That place is to be the centre of its operations. The Rev. Dr. Wisner and the Rev. Mr. Patton were delegates from the Parent Society, and aided in the new arrangement and organization. It has already, Branches and Auxiliaries, and will, it is expected, ultimately embrace the whole Great Valley. The Rev. John Spaulding and the Rev. Ansel R. Clark, were chosen Secretaries. Mr. Spaulding had been an able and efficient Secretary for the Western Agency for about two years.

New York City Young Men's Education Society.—This Society was formed the last autumn, and has already paid into the Treasury one thousand dollars, and given a pledge that it will raise twenty-five temporary scholarships of seventy-five dollars each. This is an earnest of what may be expected from the vigor and ardor of youth. Were all the young men of our land to imitate this noble example, what an amount of good would result!

Western Education Society, N. Y.—This Society occupies as its field of operations, the Western District of the State of New York. It has prosecuted its object with success. During the year, there have been aided within its bounds 100 beneficiaries. The present Secretary is the Rev. Alanson Scofield.

Utica Agency.—This Society has been well sustained the past year, by its Secretary the Rev. Otto S. Hoyt. Within its

bounds 71 beneficiaries have been assisted the last twelve months.

Central Agency.—This Society has its centre of operations at Philadelphia. It has been in existence only one year. The Rev. Eliphalet W. Gilbert has accepted the presidency of Newark College, Delaware, and consequently resigned his office as Secretary. The Rev. Edwin F. Hatfield, late of St. Louis, Missouri, has been appointed to succeed him, and expects to enter immediately upon his official duties.

Western Reserve Branch.—This Branch has steadily and perseveringly prosecuted its benevolent object. The Rev. Ansel R. Clark, its Secretary, has labored with ability, wisdom, and success. The beneficiaries sustained by that Society the past year, are 40. Within its bounds during this time, \$2,815 have been raised.

East and West Tennessee Agencies.—These Societies have together aided sixty-two beneficiaries. The Rev. John W. Beecher has resigned his agency, and Rev. John W. Irwin has recently been appointed Agent in his place, and is expected soon to enter upon his work. The Northern part of Alabama will be embraced within this field.

Illinois Branch.—This State Society during the year preceding the one just closed, raised funds sufficient to meet its appropriations. It has paid but little, the present year, to beneficiaries who have been sustained within its bounds, owing to the fact, that no Agent has been employed within its limits. Illinois is fast rising in a literary and religious point of view.

Maine Branch.—Within the limits of this Branch, 55 young men have been assisted the past year. Of these, 25 were new applicants. The number of beneficiaries has doubled in the space of two years. The amount of funds raised in the State is \$2,075. Maine seems destined to be one of the most populous and best States in the Union, and to send forth a most salutary religious and literary influence.

New Hampshire Branch.—During the year, this Branch has raised \$5,005, the largest sum ever contributed in the State for this object, within the same period of time. This is the result of the labors of an efficient Agent. In 1830, without the services of an Agent, the State raised \$265, and in 1831, with an agency of a few weeks, it contributed to this object, \$2,263. Within its bounds 40 young men have been assisted the year past, 10 of whom were new beneficiaries.

North Western Education Society.—This Auxiliary Society embraces the State of Vermont, and has been very successful in furnishing young men who have the min-

istry in view. There have been assisted within its bounds the last year, 107 individuals, 25 of whom were new beneficiaries, by an appropriation of \$5,393, while only \$1,152 have been raised within the State to meet it. This deficiency has arisen probably from the fact that no agency, to any considerable extent, has been performed during the year—a complete illustration of the necessity of Agents. With very little service of this nature, the year preceding, \$2,213 were raised.

Massachusetts.—This State, being the seat of the Parent Society, is not organized as a Branch. It has Auxiliaries in the different Counties, most of which are efficient. Suffolk, Norfolk, and Worcester, take the precedence in this good work. The amount contributed within the bounds of the Commonwealth during the year, is \$29,535—more than one third of all that was raised for this Society within the United States. There have been assisted during the year at its institutions, 265 individuals, of whom 66 were new beneficiaries. This might naturally be expected, for no State in the Union has been more adequately supplied with able and faithful ministers, and none has more highly appreciated an educated ministry, than Massachusetts.

Rhode Island Auxiliary.—This Auxiliary is advancing in its operations. More youth have been assisted, and more funds raised than in any preceding year. The different Evangelical denominations are awaking to the importance of an educated ministry. This is an indication of good to the spiritual condition of the State.

Connecticut Branch.—There have been patronized by this Society during the year, 81 young men, 17 of whom were new beneficiaries. To these individuals, \$4,778 have been appropriated, and \$3,896 have been collected within the State, in addition to the legacy of Joseph Abbott, Esq. Connecticut has ever been a nursery for ministers, and still promises to retain this characteristic feature.

Means employed.—The means which have been used in the promotion of this cause are various. The formation of Branch and Auxiliary Societies, and the labors of Agents, have been the principal instrumentality in this great work. Diffusion of knowledge by the press has also been employed as another means. The Quarterly Register, published by the Society, is accomplishing great good in reference to literary and theological institutions of the country, the ministry, and ministerial education generally. It is exchanged for most of the religious periodicals of the country, and it is presented to the presiding officers of the different colleges and theological seminaries, with the expectation that they in return will furnish the Society with the statistics and publica-

tions of their institutions. By request it has been furnished to some Reading Rooms, and Societies of Inquiry, respecting missions and benevolent enterprises, in our colleges and theological seminaries. It is presented also to all individuals who give Permanent or Temporary Scholarships, and nearly two thousand copies were sold the last year.

Three thousand copies of the Quarterly Journal, which is a part of the Quarterly Register, are sent gratuitously to individuals in different parts of the country.—The Tracts of Dr. Scudder on the want of ministers, and of Professors Emerson and Knowles on the call and qualifications for the Christian ministry, issued by the American Tract Society, are timely productions, and worthy to be in the hands of every minister, every student preparing for the ministry, every parent who has sons to train for Jesus Christ and his cause, and also every Agent of this Society for distribution, while laboring for its advancement. During the past year a History of the American Education Society has been published by the Massachusetts Sabbath School Society. It is adapted for usefulness, and should have a place in every Sabbath School Library in the land.—Efforts by correspondence and in other ways, have been made to lead the religious community to remember this cause in their supplications before the throne of God, and to observe in a special manner the Annual Concert of Prayer for Colleges. And God has heard and answered the petitions of his people. Eleven Colleges have been blessed in a greater or less degree the last year with the effusions of the Holy Ghost.

Concluding remarks.—Christians must enter upon the business of raising up ministers of Jesus Christ with deep seriousness, viewing it to be of vital importance, and feeling that they are accountable to God for the discharge of this duty. There are now, in the United States, 1,900,000 males between 14 and 30 years of age. One in 15, or 126,000, may be considered pious. One in 10, or 12,600, ought to prepare for the ministry. Of these 12,600 males, there are 8,460 between the age of 14 and of 24. These, generally speaking, ought to take a regular collegiate and theological course to qualify themselves for the ministry. Of these also, 2,940 are between the age of 24 and of 28. These, probably, ought to take a shorter course of education, that is, attend to the study of the languages and other important branches two or three years at some academy, and then pursue the study of divinity regularly at some theological seminary. And of this class too, there are between the age of 28 and of 30, 1,260, who, by reason of their advanced age, ought not to pass through a regular course of education either at college or at a theological seminary, but to study divinity with some private clergyman, a year or two, and

then enter upon the ministry of Christ. If there should be any subtraction from this number on account of domestic connection, or peculiar engagements in secular concerns, (as perhaps there should be,) this subtraction may be supplied from those over 30 years of age, who ought, in this way to prepare for the ministry. Some few of those who entered on the work of preaching the gospel at this time of life, have become eminent in their profession, as John Newton and others. Of the 12,600, not 4,000—not one third—are preparing to preach the gospel of Christ! This ought not so to be. Awful responsibility and guilt rest somewhere. In view of this, who will not apply himself to the great work of raising up spiritual reapers for the harvest of the earth; while the solemnities of dissolving nature, the retributions of the final judgment, the blood of Calvary, and the worth of undying souls, press to immediate, untiring and agonizing efforts.

PRESBYTERIAN EDUCATION SOCIETY.

THE Anniversary of the Presbyterian Education Society was held in New York, May 14, 1835. Zechariah Lewis, Esq., a vice president, presided at the meeting. The Annual Report was read by the Secretary, Rev. Wm. Patton. Resolutions were offered and well sustained by the Rev. Messrs. Spaulding, of Cincinnati, O., Hatfield, late of St. Louis, Mo., Boardman, N. Y., and Edwards of Andover, Mass.

Hon. Theodore Frelinghuysen, LL. D. is President of the Society; Rev. Wm. Patton, Corresponding Secretary; Rev. J. J. Owen, Recording Secretary, and Oliver Willcox, Esq. Treasurer. Some account of the operations of this Society is embodied in the abstract of the Parent Society. Extracts from the commencement and conclusion of the report follow:

President Edwards in his treatise on revivals remarks, "Great things might be done for the advancement of the kingdom of Christ, by searching out youth of promising abilities, and with hearts full of love to Christ, but of poor families, and bringing them up for the ministry."

That which this eminently holy and judicious man saw to be so desirable, we see to be indispensable. The object of this Society is to raise up a ministry, with hearts as large as the world, and whose persevering design it shall be to give every family a Bible, to teach every child to read it, and to bring every individual to act under its all-pervading influence, and who shall set out in earnest to do this, and persevere for the

purpose of accomplishing it before they themselves go to heaven. We cannot suppose that the future aggressive movements of the church will be carried forward with energy, and rendered victorious and permanent, only as the *preached* gospel is multiplied and extended. Hence it is evident that education societies for increasing the number, and other means for improving the character of the ministry, are now the leading objects to be aimed at. Without making any disparaging comparison, the Board are convinced that under present circumstances, while the want of ministers is the *great want*, no institution has stronger claims than this.

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The review of the past promises strong encouragement for the future. Every appeal in former years, when the Society has been embarrassed, has been promptly and generously met, and a new and healthful impulse given to its operations. During the year, the conviction has gained upon the churches that the education of indigent and pious young men for the ministry is an indispensable branch of benevolent action. They are beginning strongly to feel that unless a competent number of ministers can be educated, all the bold and energetic plans of home and foreign missions must be injured, and the work of the world's redemption materially retarded. For some years past, the proportion of young men, whose parents or friends can sustain the expense of their education, has considerably increased. It is not too much to say, that the proportioned increase of this class of candidates has been greater even than of the indigent. It has been obvious, that as the Education Society has with energy pushed forward the claims of the Lord Jesus upon the talent and piety of the rising generation to serve him in the gospel ministry, many youth have responded to the call.

Knowing that "the harvest is great, but the laborers are few," cheerful obedience must be rendered to the command of our Saviour, "pray ye therefore, the Lord of the harvest, that he would send forth laborers into his harvest." For if God does not open the heart, the very sources of benevolence are dried up, and if God does not prepare men for this holy calling, they never will be prepared. Neither human learning, nor societies for patronizing indigent young men, nor millions of money, will avail any thing, without the enlightening and sanctifying influence of the Holy Spirit. Other means are necessary, but they alone cannot properly qualify one soul for the work of preaching "Christ crucified." Our great hope then is in the Spirit of God, in earnest persevering prayer for the continued, enlarged and powerful influences of the Holy Spirit. When the church, in agony for the perishing millions—in holy solicitude for the glory of

the Saviour—in utter helplessness from all other help, and in holy confidence in God, and humble dependence for promised aid, shall raise her prayerful voice, and raise it often, and with hallowed importunity—then the Spirit of the Lord will be as a fire on the consciences of the young men, and their hearts will be irrepressibly set on the great work of preaching the gospel. The present, then, is a momentous crisis. The mighty conflict is rapidly advancing. Now is the day of preparation, and every moment and every true man is of countless value.

The time has come for decided and greatly enlarged action. The time has come when our men ought to be like the “men of Issachar who had an understanding of the times to know what Israel ought to do.” Yea the time has indeed fully come, when our men must be like the men of Zebulon, who “went forth to battle expert in war, who could keep rank and were not of double heart.” Did all Christendom with united heart bind their strength to the work, the work would still be unspeakably arduous. For the hosts of the great enemy are extensively combining—they have made strong their numerous entrenchments; they suffer no divisions to distract their councils, or to paralyze their strength. With them every eye is single—every heart bold—and every nerve firm. Such are the powers marshalled for the battle of the great day. Yet under God resolute and devoted men can change the whole moral aspect of the globe. Oh, when we call to mind what men have done, at the bidding of their worldly, ambitious leaders, shame and conscious guilt should enshroud us when we remember the coward selfishness of those who have been redeemed with blood.

The following is the Address delivered by Rev. Dr. Edwards.

The object of this Society is, to increase the number of *suitably qualified* ministers of the gospel. And to what extent does it propose to increase them? Till the Bible is translated into every language, till the gospel is preached to every creature, and the sound of salvation is echoed over the whole earth. This Society would raise up men, to preach the gospel, who have themselves been *taught* the gospel, and the way to preach it. Some think that they know this, without being taught. We want none such. That knowledge of the gospel which we wish men to communicate, is not that which springs from the unaided efforts of their own minds, or which flesh and blood merely have revealed unto them, but their Father who is in heaven; and revealed too, not to the ear, or the understanding only, but also to the heart.

We want ministers, who *know* the things which are freely given to the children of men, of God, by believing his word, as illus-

trated in his providence, and obeying his commands; men who know that they and their fellow men have all gone out of the way; that there is none naturally righteous among them, no not one; that that which is born of the flesh, is flesh; and that they that are in the flesh cannot please God; for the fleshly mind is enmity against God, not subject to his law, neither indeed can be; and that when Jesus died for all, all were dead, and that he died for all, that they who live, should not live unto themselves, but unto him that died for them and rose again; and that no one for whom Jesus died, has any right to live for any object less than the glory of God in the salvation of men. The object of this Society is, to increase the number of ministers who have felt this; and have resolved, in the strength of Jehovah, making mention of his righteousness and of his only, while they live to live unto the Lord, and when they die to die unto the Lord, and living or dying to be the Lord's; and who will not rest, unless in heaven, till this is the case with all people of every kindred, and nation, and tongue.

And do you think, Mr. President, that men will ever learn this, without being taught it; and taught it too from above? No, Sir. It is written, “They shall all be taught of God.” The effect of this teaching is, “Glory to God in the highest, good will to men.” It is religion; that which blazed in the Morning Stars when they sang together, and burst from the sons of God when they shouted for joy.

Of course, Sir, it will never be the great object of *such* men, to make Presbyterians, or Congregationalists, or Baptists, or Episcopalians, or Methodists, or merely to attach men to this or that particular denomination. No, Sir, that would be far, far beneath them. It would be earthly, sensual, devilish. It will be their object to open upon every part of this dark and dying world, the light of life; and point all its perishing population to Him, who is the Light of the world; and in whom, there is neither Jew nor Greek, Barbarian, Scythian, bond nor free, but Christ is all, and in all; yes, Christ, who is over all, blessed forever; and who, though he was rich, for our sakes became poor; and who died for our sins, the just for the unjust, and rose again for our justification, praying in words and in deeds, in life and in death, for his people, “that they all may be one, as thou Father art in me and I in thee, that they may be one in us; that the world may know that thou hast sent me.”

These are the men, the number of whom this Society would increase; ambassadors for Christ, who, as though God did beseech men by them, will pray them in Christ's stead to be reconciled to God; and whose feelings and conduct, will move in accordant sympathy with Him, who is reconciling the world unto himself, not imputing their

trespasses unto them, but forgiving iniquity, transgression and sin; but who will by no means clear the guilty; and men, who, knowing the terrors of the Lord, as a just God and a Saviour, will persuade sinners to flee from the wrath to come, by being reconciled to him.

This, Mr. President, is to be the great business of the ministers whom this Society would raise up; not to contend for this outward form merely, or that, but to persuade men, all men, the high and the low, the rich and the poor, the bond and the free, to be reconciled to God, as their Creator, Redeemer, Benefactor and Judge; to say in their hearts and by their actions, Not my will, but thine be done, with me, and by me; with all, and by all, on earth, as it is done in heaven.

This being the most difficult thing, which, by such means, is ever accomplished, no men need to possess higher powers of persuasion, or to know better how to use them, than ministers of the gospel. And if any man think that such knowledge and power are naturally possessed, or are easily acquired, that man is a novice, who should not be put into the ministry, lest, being lifted up with pride, he fall into the condemnation of the devil. To be suitably qualified to preach the gospel, men must not only know the gospel; but they must also know themselves; no very easy or speedy attainment. They must also be acquainted with other men; with human nature, in the vast variety of its manifold and complicated operations. They must know also the truths of revelation, in their divinely inspired aspects and connections; and their illustrations, by the works and the ways of God. And they must know also how to exhibit them in such a manner as is best adapted to reconcile men to him.

This knowledge no man on earth can acquire without much reading, observation and prayer, deep and long continued reflection, vigorous mental effort, and thorough discipline. Even apostles needed years of instruction, from the Lord himself, in order to obtain suitable knowledge; and then they needed to be taught even by miracle, to know how to communicate it.

And then they needed to give themselves to reading, to meditation, and to prayer; or it would not be possible, even for them, to be workmen that needed not to be ashamed, rightly dividing the word of truth, and giving, as every minister ought, to every one his portion in due season. This, no minister, whatever ignorance or self-sufficiency may think, without a miracle, can do, without *much study*. And as the days of miracles are past, there is for study, observation, experience, and thorough mental discipline, no substitute.

And in prosecuting study, men must not only now, as did Paul that great apostle, who labored more abundantly than they all,

sit at the feet of human instructors, but, as he did afterwards, they must also sit at the foot of the cross; and there study, in the light of the knowledge of the glory of God, which beams from the face of Jesus Christ. And studying in that light, they will see light. They will make rapid advances in sound learning and true science. They will learn more, which tends to fit men for the ministry, in a year, than they can learn elsewhere in a century. And there they will make genuine, thorough scholars. In his light, they will see light, on points where others, however great their talents, will stumble as in the night, and grope at noonday. Under the bright beamings of the Light of the world, not only will their understandings, but their hearts will be so full of light, that their very faces will so shine as to proclaim to all around them that they have been with Jesus. Their words will then drop as the rain, and distil as the dew, and will be like apples of gold in a network of silver; while they will determine to know nothing, among any people, save Jesus Christ and him crucified. And as they reason of righteousness, temperance, and judgment to come, and eye kindles eye, intellect fires intellect, and heart moves heart, eye, intellect, heart, all—all will look up unto Him from whom alone cometh help.

Nor do we want men who shall, in this way, preach only on the Sabbath, or in the pulpit; but seven days in the week; in the family, and in the social circle; in the palace, and in the cottage; in the parlor, and in the kitchen; in the workshop, and in the street; in the stage-coach, and in the steam-boat; and in all their public and private intercourse with men; not by a forward, abrupt, uncouth, and officious thrusting in of a set form of impertinent religious intermeddling; but by a look, a deportment, a conversation, and conduct, that shall say to all, "One thing is needful;" and be adapted to give to all, the highest and best views of Jesus Christ, and his salvation. If they are to buy a coat, or a pair of shoes; to make a contract for the digging of a well, or the building of a house; we want them to do it, as the ministers of Him, whose kingdom is not of this world; and who, in all their intercourse with men, even about earthly things, seek not theirs, but *them*; and whose hearts would leap for joy, to see them all shod with the preparation of the gospel, and clad in garments of salvation, drawing water from the well of life, and building upon the foundation laid in Zion, a house not made with hands, eternal in the heavens. Of course, we want men, and, to accomplish the object of this Society, we must have them, who will preach not themselves, but Jesus Christ, not in words merely, but in deeds; whose meat and drink it shall be to do the will of their Father in heaven; and who, whether they *eat* or *drink*, or whatever they do, shall do all to

the glory of God. Then will their preaching be like unto that of God manifest in the flesh,

"When in his life the law appears,
Drawn out in living characters."

Then we shall have men, Sir, who will contend, not only earnestly, but *successfully*, for the faith once delivered to the saints; not the faith which magisterially wraps itself up in the folds of clerical or ecclesiastical dignity, and disdains to stoop to the drudgery of spending and being spent for Immanuel; nor that which plants itself in the strong hold of sectarian denominational confederacy, and throws out firebrands, arrows and death, upon all who will not come into, or wish to go out of its enclosures; nor that which merely goes round and round, in the cold and long-beaten track of prescriptive formality; nor that which drives furiously and recklessly onward through storms, whirlwinds, and tempests, crying, come, see my zeal for the Lord; but that faith which is as a little leaven, which a woman took and hid in three measures of meal, till the whole was leavened; the faith which is as a still small voice, and yet lifts up like a trumpet, and shows the people their transgressions, and the house of Jacob their sins; which stands between the porch and the altar, and cries, spare thy people, O Lord, and give not thine heritage to reproach; that faith which moves so wisely, and so powerfully too, that it subdues kingdoms, and works righteousness, stops the mouths of lions, quenches the violence of fire, out of weakness is made strong, waxes valiant in fight, and overcomes the world, the flesh and the devil, by love, joy, peace, long-suffering, gentleness, meekness, goodness, faith and temperance; and comes off conqueror and more than conqueror through him that loved us and gave himself for us; and then with a full heart and untiring tongue, cries, to him, yes to him, be the glory, all the glory, forever, and forever.

Such, Mr. President, are the ministers whom this Society would multiply; men who would not bring a railing accusation even against Satan; much less against a man, even though he should be wicked; still less against a good man; less still against a minister of Jesus Christ; men who even if reviled, will not revile again, but will commit themselves in well doing unto him that judgeth righteously; men who will love even their enemies, bless those who curse them, do good to those who hate them, and pray for those who despitefully use them and persecute them, and as much as in them lies, will live peaceably with all men. And it would multiply them and multiply them, and multiply them, till there shall not be a continent, nor an island, nor a village, nor a hamlet, nor a cottage, under the whole heaven, from

which angels shall not hear the ascending acclamation, "How beautiful upon the mountains are the feet of them that publish the gospel of peace; that publish salvation; that say unto Zion, thy God reigneth."

But never can this be accomplished, unless we can have ministers who have not merely souls, but who also have *bodies*. Never can this Society accomplish its end, unless it can raise up and educate men of bone, and sinew, and muscle, and nerve, fitted and accustomed, as God would have them, to move habitually in harmonious, symmetrical and vigorous action, working out results which he himself would pronounce "very good." And this can never be done, unless these men shall be taught the laws of God with regard to bodies, as well as souls; and shall have religion enough, to obey them. And the man who shall be instrumental in teaching ministers the laws of God for the formation and preservation and healthy action of bodies, and in persuading them for his sake, for their own sake, and for the sake of their fellow men, to obey them, will be pre-eminently a benefactor of his race. Then, and not till then, may we hope to have ministers who will, as they ought, glorify God in their *bodies*, as well as spirits, which are his. No longer will they then, as now, live after the flesh, and die; but through the spirit, they will mortify the deeds of the body, and live. To accomplish this, they must understand the laws of God, and obey them. They must eat nothing, and drink nothing, and do nothing, but what tends to health and to holiness. They must, for God has so ordained, yes, they *must* keep under their bodies, and bring them into subjection, habitual subjection to his laws with regard to bodies, or instead of saving others, they themselves will be cast away. Nor must they neglect their bodies, as to suitable nourishment, and exercise, and cleanliness, and rest and sleep. If they do, they will violate God's laws, and will find the way of transgressors to be hard. Nor must they be left on any points, merely to the light of nature; for the light of nature merely will, in Christian lands as well as heathen, be abused. It is too dim, and too feeble, to live and shine, and guide the wayward soul in the dark, stormy ocean of human depravity. You must let in upon it the light of revelation, the light of the cross, and show men that their bodies were designed and are adapted to be temples of the Holy Ghost; and that if any man defile the temple of God, him will God destroy. That destruction will commence in this life, and even in youth. It will strike through all their comforts, and through all their efforts, the gloom and the palsy of death. Pale, emaciated, hypochondriac dyspeptics, with bodies made and fitted by God to run like divine clock-work eighty or a hundred years, but all deranged, shattered and quiv-

ering through the violation of his laws, at twenty or thirty years of age, can never cope with principalities and powers, with the rulers of the darkness of this world,—or lead on the sacramental host of God's elect from conquering to conquer. That eye which must look from sea to sea, must have a keenness; that foot which must run and not be weary, must have a strength; and that arm which must wield the weapons which are mighty through God to the pulling down of strong holds, must have an energy, which the violation of God's laws with regard to bodies, even through ignorance, or the keeping of them with regard to souls merely, can never, no, never produce. There must be knowledge, and there must be obedience, with regard to the body, as well as to the soul. And there must also be cultivation of bone, and sinew, and muscle, and nerve; as well as of head, and heart; and in addition to all, there must be, with regard to all, habitual waiting upon God; or the youth will faint and be weary, the young man will utterly fall. Their struggles to rise and their efforts to conquer, Satan will esteem as straw, and he will laugh at the shaking of their spear. The soul, in those mighty heavings which are to pour light and salvation over the earth, must have something to work with, more than hypochondria or dyspepsia, or that ignorance and rebellion which produce them, ever can furnish; and it must have a body which they never make, or such emotions will not exist; or if they do exist, they will crush it into the dust. No bodies but such as knowledge and obedience form and sustain, will endure the conflict. Failing here, I have known some of the finest bodies which God ever makes, the master-workmanship even of Jehovah upon matter, droop at the outset like the grass, and wither as the green herb. In the morning they flourished and grew up—before noon, they were prostrate and withered. Their souls quit the contest, and fled, because their bodies, under wounds, self-inflicted, the worst of all wounds, had fallen. And the conquests which they might have multiplied and augmented for half a century, must be abandoned, or achieved by others. And it would, were it possible, draw tears from the eyes of angels, and spread gloom even through heaven, to witness the havoc which has thus been made in the armies of Immanuel; and to see how their conquests of "light and love," over the earth have thus been prevented. O, had it not been for this, how much more frequent, and in how much louder and sweeter strains, had been the song of angels, over sinners that had repented! And never, while this continues, will the millions of the rebellious and lost, bow to the sceptre of the Redeemer.

No, Sir, we must have, in great numbers, men of sound bodies, as well as sound

minds, and both accustomed habitually to move, harmoniously, and vigorously, and perseveringly, in obedience to God.

And here let me say, Mr. President, that the sooner they take this course, the more constantly they keep it, and the farther they proceed in it, the more they will find it to be a way of pleasantness and a path of peace. Then shall we have, Sir, what we want, and what, to accomplish the object of this Society, we must have, men who will act not only vigorously, but *uniformly* and *kindly*. And this, Sir, is essential. In this day, when the fountains of the great deep are breaking up, the whirlwinds of passion rising, and professed ministers of the Prince of peace are dashing one against another, like the waves of the sea foaming out their own shame, it is fundamental, that we have men, who from principle, deep rooted, and wide spreading, are consistent, uniform, and kind. We do not want men of mere circumstances, who can labor vigorously only on special occasions, when multitudes are beholding and applauding; or men who go only by fits and starts; one day blazing, and scorching too, like the ebullitions of *Ætna*, and the next like her lava, black, cold, and dead. Nor do we want the bright, dazzling coruscations of the *Aurora Borealis*, or the swift scathing darts of the lightning; but we want the rain and the snow that come down from heaven and water the earth, and cause it to bring forth and bud, that it may give seed to the sower, and bread to the eater; that bring forth first the blade, and then the ear, and then the full corn in the ear. We want the dew that descends upon the mountains of *Zion*, where the Lord gives the blessing, even life for evermore; and the light which not only purples the East, but which grows brighter and brighter even to the perfect day; awakening throughout creation, joy and gladness, thanksgiving and the voice of melody.

A beloved man, who had given up all for Christ, left his kindred and country, and labored long and hard for the heathen, and had become, as such an employment is adapted to make a man, in spirit highly apostolic, visited his native country. And as he cast his eyes over the manifold and all pervading fruits of the gospel, proclaiming through the social, civil and religious interests of men, the gracious benignity of its author, his bosom swelled with gratitude, his eye filled with tears, and he was overwhelmed with admiration. And when he contrasted what he now saw, the light, beauty and glory, which spread over creation, with what he saw and felt in those lands of darkness and death, he was constrained to go from city to city and from State to State, and echo to his countrymen the voice of their Saviour, "Go ye into all the world, and preach the gospel to every creature." Ministers were awakened, and churches were aroused. He came to New York;

he attended anniversaries ; he heard strong resolutions and warm glowing speeches ; and witnessed among all a mighty tide of emotion, as if they would go forth to the conquest of the world. But still he was sad. " I perceive," said he, " among many, a strong tendency to be only occasional in their religion. They wish to do every thing with a bold dash, and in a splendid style. The Bible, however, says very little about doing things in that way ; but it says a great deal about *patient continuance in well doing*." These, Mr. President, are the ministers that we want ; men who, like the apostolic missionary, and like the Bible, shall say a great deal, not in words merely, but in actions, about *patient continuance in well doing* ; seeking for glory, and honor, and immortality, and eternal life. We want men who can work when they are not seen, as well as when they are seen ; and who, whatsoever they do, shall do it heartily, as unto the Lord, and not unto men ; and who shall, at all times, and in all places, serve the Lord Christ.

Ministers of this sort are now the great instrumentality, which is most of all needed for the conversion of the world. I know indeed that the Bible, " Precious Bible, book divine," must be translated into every language ; and dead is the heart, that would not leap for joy to see it daily searched and cordially obeyed by every soul. Tracts too, sweet messengers of salvation, like leaves from the tree of life, must fly, as on the wings of the wind, and fall, like the heavenly manna, around every dwelling. And Sabbath schools, too, and Bible classes, for the instruction of children and youth in the nurture and admonition of the Lord, must be established among all people. But when, where, how, shall this be begun, and continued, and completed, without ministers of the gospel ? What, for China, would the Bible have done without such men as Morrison ? or tracts, without such men as Gutzlaff ? Bibles and tracts might have existed to the end of the world ; and yet without ministers, China have gone through the darkness and pollution of her Paganism, to the last conflagration. Bibles move nobody, tracts move nobody, unless Bibles and tracts are, by somebody, first moved. And minds do not ordinarily move, if haply they may feel after these things and find them, unless they are moved to it by minds. And the minds appointed by God and fitted for this purpose, are the minds of ministers. And to experience the benefit of his appointment, on this, as well as other subjects, we must walk in his way. Should every neighborhood throughout the great Western Valley be blest with a Sabbath school, and every neighborhood throughout the world, they would be like the morning cloud or the early dew, without ministers of the gospel. You could not maintain public worship, or preserve the Sabbath, or

any of the means of grace ; because, without them, you have not God's appointed instrumentality for that purpose. Ministers then, in great numbers, of sound bodies and sound minds, clear heads, and good hearts, must be raised up ; men strong in the grace that is in Christ Jesus, and who, constrained by his love, shall live for the purpose of bringing this whole world, in the least possible time, into obedience to him. Not that they can all act at once on the whole world ; but they must all act, each one on the individuals, on whom his influence may be exerted. And the grand object with regard to each must be to induce him to live wholly and forever for Jesus Christ. They must not undertake, even instrumentally, to convert a man principally for his own sake, but for the glory of God in the salvation of men ; nor must they teach any man, that he has any right, to hope that he is a Christian, unless he is disposed to live for this. They are not to light candles to stand under bushels, or principally to shine on themselves ; nor are they to make salt, principally to preserve itself. Much less are they to light up the light of life in the soul principally for its own sake ; but for the sake of Christ and the souls for whom he died. They must teach the man who visits his counting-room to visit for Jesus Christ, and the man who freights his vessel, to freight for Jesus Christ. The man who enters his shop, the man who cultivates his farm, the man who follows his profession, all, who have been redeemed by his blood, must be taught to live to his glory.

And this is to be done, by those too, who, as to the doing of it, are naturally something like a great valley of dry bones. And, lo, they are exceeding dry. To such, they must nevertheless, at the command of God, lift up their voice, and cry, " O ye dry bones, hear the word of the Lord." And they must speak, and act, as if they thought that they could, and expected that they would, hear. And there will be a shaking in that great valley, among those bones. Bone will come together, bone to its bone, flesh and sinews will come upon them, and the skin will cover them above. But by addressing them merely, or doing any thing else, within the power of preachers only, there will be no life in them ; no standing up for God. Hence they must, from beginning to end, feel this ; and must cry also, Come, O breath, breathe upon these slain, that they may live. And they will live ; and in greater and greater numbers, rise up for God, an exceeding great army. Nor will it be an army that is raised up, and organized, merely, or principally for the sake of the army ; but for conquest, immediate, universal conquest. And army will succeed army, not a man of whom will have been enlisted principally for his *own* sake, but for *His* sake who hath called him to be

a soldier, and who, as the Captain of salvation, in the conquest of the world, hath need of him. And learning courage from the Lion of the tribe of Judah, and meekness from the Lamb of God, and with weapons which are not carnal, they will move onward, through the length and the breadth of every land—not like Satan's armies, strewing their march with the triumphs of desolation; but making the wilderness like Eden, and the desert like the garden of the Lord—causing the parched ground to become a pool, and the thirsty lands springs of water—and opening every where, highways, on which the ransomed of the Lord shall return and come home to Zion with singing—till thousands of thousands, and ten thousand times ten thousand—multitudes which no man can number, shall open their everlasting anthem of glory, and honor, and thanksgiving, unto Him that sitteth upon the throne, and unto the Lamb.

CONNECTICUT BRANCH.

THE Ninth Annual Meeting of the Connecticut Branch of the American Education Society, was held in the Church at Enfield on the evening of June 16, 1835. In the absence of the President and Secretary, the meeting was organized by calling the Rev. Dr. Perkins of West Hartford, to the chair, and appointing Mr. Luzerne Ray of Hartford, Clerk.

After prayer by the Chairman, the usual Reports were read, and accepted.

The following Resolution was then offered by the Rev. Ansel Nash, General Agent of the Connecticut Branch.

Resolved, That the success which attended the operations of the American Education Society, during the last year, affords just cause of gratitude to Almighty God, and of encouragement to future efforts.

This Resolution was seconded by the Rev. John M. Ellis, an Agent of the Parent Society, and adopted.

The Rev. Dr. Day, President of Yale College, moved the following, which was seconded by the Rev. Dr. Tyler, President of the Connecticut Theological Institute, and passed.

Resolved, That in view of the spiritual wants of our country, and of the world, it is matter of sacred obligation on ministers, and churches, to make increased exertions, that the number of competent evangelical ministers may be augmented, and, especially, that the youthful talents and piety in the country, may be devoted to the Christian Ministry.

The third Resolution was also moved by the Rev. Mr. Nash, without remarks.

Resolved, That the Connecticut Branch of the American Education Society will endeavor to raise during the present year, seven thousand dollars, in aid of the object of that Institution.

It was seconded by Eliphalet Terry, Esq., and adopted.

The Rev. Messrs. Day, Tyler, Nash and Ellis, indulged the audience with appropriate and impressive remarks in support of the above Resolutions, exhibiting most clearly, the fundamental importance of the Society, as a means of advancing the kingdom of the Redeemer in the world.

The Rev. Ansel Nash was appointed Secretary for the year ensuing, and the Rev. Dr. Tyler added to the number of the Directors. The other officers remain the same as last year. The Report, prepared by the Rev. W. W. Turner, who had been Secretary for six years, follows:—

It is now nine years since the Connecticut Branch of the American Education Society was first formed. Within that period, it has assisted a large number of young men to an education, which, without its aid, many of them would probably never have received. The Society is so young, that it is hardly time yet to reap the full harvest of its labors, a large majority of those whom it has assisted, being still in a state of preparation for active life. A few, however, have gone forth to labor for their Master on the field of the world, and with a spirit of devotedness which promises the highest success. That the blessing of God may accompany their efforts, and thus testify that it was His voice which called them to their holy office, is the prayer of the Directors, and must be that of every one who loves the Lord Jesus Christ in sincerity.

It appears from the Report of the Treasurer that the receipts from all sources during the past year amount to \$6,680 97. This includes a balance in the Treasury at the commencement of the year of \$216 00, and also the sum of \$1,193 00 drawn from the Parent Society. It is worthy of remark, that this is the largest sum which has been received into the treasury of this Branch during any single year of its existence. Your Directors are encouraged to hope that every succeeding year will bear witness to the increased liberality of the people of this State, towards a cause which they consider at the present time second in importance to no other.

The average number of Beneficiaries on the books of the Society during the past year, has been 60. The number of those

who applied for assistance at the last quarterly meeting of the Directors is 68. It will be seen that the number of such applicants is steadily increasing, and it would be extremely gratifying to the Directors to be able to give them all the requisite assistance, without being obliged to draw from the Treasury of the Parent Society, as has hitherto always been the case. With regard to the character and standing of those under their care, the Directors continue to receive such assurances as to satisfy them that the liberality of the friends and patrons of the Society has not been abused.

It cannot be expected that any thing like an adequate view of the merits and claims of the American Education Society, should be attempted in a brief Report from one of its Branches. The subject is of such importance in its relations to our own country, and indeed, more or less directly, to all the countries of the world, that hours would hardly suffice to tell how much of good the Society has already done, and how much more, if properly sustained, it will accomplish. The Directors in the performance of their annual duty, would merely introduce a single thought, which seems to them, at the present time, peculiarly interesting and important.

That it is the duty of every follower of Christ, to be, at all times, and in all possible ways, engaged in building up his Master's kingdom, is a truth too manifest to need proof, or illustration. It is also equally true, that emergencies sometimes arise in the history of the Church, when extraordinary exertions in a particular direction, are imperiously demanded; when the fortunate issue of the whole contest, seems to depend in a great measure, upon success in one corner of the field. We are living in such an emergency, and the particular end, for which our prayers ought most fervently to rise, our wealth be most liberally expended, and our action most vigorous, is, the salvation of our own native land; her continued existence as a distinct, and peculiar nation, where religion, liberty, and peace, in their purest, and loveliest garments will delight to dwell; and from which, as a radiant centre, they will send forth their light and warmth over the whole earth. We are already to a great extent, the light of the world, and should the pure Church of God in this country sink down into insignificance and weakness; it would be like blotting out the Sun from the midst of the Heavens. Let us not flatter ourselves that there is no danger of such a misfortune. There is great danger. The cry of alarm which has gone up from all parts of the country has not been sounded without sufficient cause. We are in danger from Infidelity. We are in still greater danger from Romanism. There is a large, a powerful party in these United States, who would rejoice to burn down every

church, and overthrow every altar of pure and undefiled religion in the land, and that party is increasing much faster than we in New England can readily believe. The eye of Papal Europe too is upon us, and the dark gleam of hatred, with which for more than half a century, she has regarded our prosperity, is beginning already to brighten with the expectation of finding in us an early prey. The American Church is in danger, and if she comes off victorious from the contests and trials which await her, it will be owing entirely, to the blessing of God upon the fidelity of his earthly servants.

It is well known that strenuous efforts are now making to convert this nation to the Roman Catholic faith. It is known that multitudes of foreign papists are every year pouring in upon our shores, bringing with them, all the passions and prejudices of a foreign education. It is known too that great numbers of Foreign Missionaries are annually sent across the ocean; men well trained in the schools of European cunning, and unsurpassed by any individuals on earth, for wily and deceitful policy. It is known furthermore, that the vast region of the West, where the elements of society have not yet mingled into union and strength, has been selected as the most promising ground of action; and already, the horns of *this* beast, like that which Daniel saw, are pushing northward, and southward, and eastward from his station on the prairies. All these things are unquestionable facts, and they constitute the emergency in which we are living. What shall be done? Sit down in quietness, and suffer ourselves to be encircled in the net of spiritual despotism? Oh, no! the enemy must be met, immediately, and strongly met. Not an inch of ground should be given up to his occupancy without a struggle. But where shall we look for men to fight these battles of the Lord? Shall we knock at the doors of refined, polished society, and cry, send forth your sons to aid us, to stand on the frontiers, to watch the outposts, to endure the hardship of a life of much labor and little reputation among men? Few persons of this description will be found willing to relinquish the pleasures and privileges of their station in the world, and take up the cross of *such* a life. And even if they are spiritually willing, such persons generally find the literal weakness of the flesh a continual obstacle to success in a situation, where bodily vigor is almost as necessary as mental power. Our chief reliance then must be upon individuals whose sinews have been hardened upon the rough soil of their native hills, upon men who will not shrink from fatigue and danger, but find themselves at home, whatever they may be called upon to do, or suffer. These must go, but they cannot go alone. It is said that the Home Missionary Society will

send them; but a long preparation is necessary before they can receive its patronage. The Education Society prepares them. It lies at the foundation of benevolence, it lays the first stone in the temple, and in this view possesses an importance, which although easily overlooked, cannot readily be measured. Without our Education Societies, large portions of our country, the Western part of it more especially, would be almost entirely destitute of preachers of the Word of God. With this fact before them, the Directors are constrained to say, that upon these Societies, the salvation of our country is, in a great measure depending. This is the single thought which the few remarks they have made were intended to establish, and upon which they would earnestly invite the most serious reflection. 'Move on the West' was the repeated exhortation of the excellent Dr. Reed but a few hours before he left this country. 'Move on the West, if you would save your nation.' Move on the West, is the response of your Directors, and let the Education Society, reversing the miracle wrought upon Pharaoh's army, furnish the chariot-wheels of your motion.

Religion only can sustain such a government as ours. The progress of Infidelity, and anarchy, of Roman Catholicism, and despotic power, will be uniformly coincident. It is the duty then of every man who loves his country, who loves his fellow-man, who loves his Saviour, and his God, to awake, and gird himself for the combat which has already begun. If he is in doubt in what way to make his exertions most effective, we would say to him, that there is no better way, than to sustain the Education Society. To this end, let his benevolence be directed—for this, let his prayers rise before the mercy-seat of God, and then shall he see the dark clouds which are now rolling up from the western sky, pass quietly over, and melt away into the light of Heavenly Truth.

For the sake of a more definite impression, your Directors have confined their remarks to a single point and place of action; but the operations of the Society in whose behalf they appear, are circumscribed by no geographical boundaries, and limited by no time. Its benevolence is as wide as the world which it aims to supply with an educated and efficient ministry; and, in connection with the kindred institutions, so justly called the 'Glory of the age,' it is steadily advancing towards the accomplishment of its noble designs. May the Spirit of Him, without whose aid the wisdom of man is foolishness, and his strength weakness, direct its counsels, and prosper its efforts, till 'the knowledge of the Lord shall fill the earth as the waters cover the sea.'

MAINE BRANCH.

THE Maine Branch of the American Education Society, held its annual meeting, June 24, 1835, at Bangor. After prayer by Rev. Mr. Ellis, the annual report of the Directors was read by the Rev. Benjamin Tappan, Secretary. The Report was accepted and ordered to be printed, and the meeting was addressed at length by the Rev. J. M. Ellis, Agent of the American Education Society, Rev. Mr. Baldwin, of Illinois, Prof. Pond, Rev. Mr. Pomroy, of Bangor, and others. The various remarks of these gentlemen were listened to by the assembly with deep interest, as was manifest by their contribution of more than \$300. The officers for the ensuing year are Rev. William Allen, D. D., President of Bowdoin College, President; Rev. Benjamin Tappan, Secretary, and Prof. Newman, Treasurer. It is a matter of regret that we have not received a copy of the Secretary's report for publication.

AUXILIARY SOCIETIES.

Plymouth County.

THE Plymouth County Education Society held its annual meeting at North Bridgewater, June 11, 1835. In the absence of the president, the Rev. E. Dexter, 1st vice president, took the chair, who opened the meeting with prayer. After reading the minutes of the last year, the following officers were unanimously elected for the ensuing year, viz.

Hon. Josiah Robbins, of Plymouth,	<i>President.</i>	
Rev. Elijah Dexter, of Plympton,	{ <i>Vice Pres.</i>	
Gen. Benjamin King, of Abington,		
Rev. Thomas Boutelle, of Plymouth,		<i>Secretary.</i>
Dea. Morton Eddy, of Bridgewater,		<i>Treasurer.</i>
Asahel Hathaway, of Bridgewater,	<i>Auditor.</i>	

The annual Report was read by the late Secretary, the Rev. Ebenezer Gay, and a sermon was preached by the Rev. Mr. Mather, agent of the Parent Society. The Report follows.

It has been the prevailing opinion of all who take the Bible as the rule of their faith, that this whole world would be converted to Christ—that idolatry would every where be done away—that superstition would come to an end—that infidelity would cease—and that holiness would universally prevail. The early Christians seem to have believed all this without a doubt, and the first apostles acted on this

principle,—going forth and preaching the gospel every where. From ecclesiastical history it appears, that no doubts were entertained by the church on this subject, for many centuries. In the tenth century there seemed to be awakened an extraordinary degree of faith on this subject; and the most costly and splendid arrangements were made for carrying the gospel through the world, of planting the standard of the cross upon every hill and mountain, and of delivering every land from the thralldom of superstition, infidelity, and idolatry. But the zealots of that age, strangely mistook the nature of the weapons by which the kingdoms of this world are to be subdued to Christ, and consequently failed in their enterprise. With the spirit of the reformation, revived again the spirit of evangelizing all nations. It is, however, during the last *thirty* years, that we discover more of a true missionary spirit, than in any age since the days of the apostles. A plan for causing the gospel to be preached to all nations, has been formed with singular wisdom, and sustained by increasing confidence; copies of the word of God are multiplied almost beyond calculation, and channels are opened by which they may be circulated in every part of the earth. The liberal have devised liberal things, and there is no want of pecuniary resources to fill the world with religious tracts, Bibles, Sabbath schools, and a preached gospel. Every missionary establishment has been blessed, every school gathered on heathen ground furnishes signs of success, and every Bible and tract has accomplished great good. Not a single word of divine truth, that has been proclaimed on the 200 hills where the lamp of the gospel has been lit up, has returned void. If all the missionary stations have not been equally favored, we may safely say, that on the whole, greater success has attended our feeble efforts, than the most sanguine friends of missions could have reasonably anticipated.

But after all, there is a *failure*—we had almost said, an *utter failure*. We announce the fact, not to discourage and dishearten, but to excite inquiry, and stimulate to new and increased efforts. There is need of this. We have been so much in the habit of looking only upon the bright side of the picture—of receiving it as an undoubted article of our creed, that the world will be converted to Christ—that measures were now in operation which would accomplish this project, and the chariot-wheels of salvation were rolling on with a swiftness which would overcome every obstacle—that we have hardly glanced at the possibility of a failure. But the fact will come out—it has come out—it must be told. Notwithstanding all that has been done, and all the success which has attended our efforts, the enemy, the god of this world, has gained upon us. Infidelity, superstition, Moham-

edanism, and heathenism, have been for ages, and are up to this moment, upon the increase. The tide of false religions—the flood of ungodliness and everlasting ruin, is daily rolling wider and deeper. Ever since the command, “Go and disciple all nations,” was given, the population of those nations who know not God, has been constantly multiplying. Twenty millions annually, during the last eighteen centuries, according to the least calculation, have gone down to the grave from lands that never heard of a Saviour. We may think of some tens, or hundreds, or thousands, converted on heathen ground during the last thirty years, and rejoice in the fact; but what are these compared with the millions that are sinking down into an endless night? Is it not, therefore, a lamentable fact, that notwithstanding all the Christian efforts which have been made, the great multitude of the people are perishing for lack of vision?

There is then, with regard to the conversion of the world as yet, a great *failure*. An interesting question here arises; what is the cause of it?—To resolve this appalling fact into the sovereignty of God, will not exempt men from their obligation; since we know it to be the revealed will of Heaven, that through the instrumentality of preaching, this fallen world is to be converted to Christ.

The promises of God have not failed—they never can fail. His word is settled in the heavens. He is a rock; his work is perfect.

Neither has this failure of evangelizing the world actually arisen through the want of pecuniary means. No doubt many bearing the name of Christ, have withheld more than is meet from the Lord's treasury. All have not contributed as the Lord has prospered them. But from the experiments made by the American Education Society during the twenty years of its operations, we learn that the designs of evangelizing the world, have not failed on this ground. There have, indeed, been times when its treasury was overdrawn—when it was greatly in debt. But its managers, relying on the munificence of the Christian community, have never for this cause, turned away a single youth of promise, who came seeking its aid. And they have been sustained in their bold but prudent measures. Their debts have been liquidated. And though loud and repeated calls are still made for pecuniary assistance, and though far greater demands must be made on the liberality of the church, than has ever as yet been made;—still, we now find the greatest demands are made, not for money, but for men—for young men of talent and piety, who are willing to devote themselves to the sacred work of the gospel ministry.

Here then we find the chief cause of failure. It lies in the church, not directly in her unbelief—for in speculation, she has

never doubted the fact, that the kingdom of this world would become the kingdom of Christ. Neither does it lie directly in withholding her treasures, though no doubt many individuals and individual churches have been lamentably deficient here—but then others have so far supplied their deficiency, that there has not been a want on this ground. But there has been a want of men—of men able and qualified to preach the gospel—to carry the glad tidings through the earth. This want has been lamentably realized, not only in this, but in all lands. A consideration of this want led to the formation of the American Education Society, of which our meeting to-day is an auxiliary. When this Society was organized, it was computed that 6,000 ministers were needed at that moment, to supply the destitute churches of our own country, not to mention the tens of thousands which were needed to carry the gospel through pagan lands. Owing to the increase of our population, there is as great a want at this moment as there was 20 years ago. Much greater, therefore, would have been the want, and far more dismal the prospect, if there had been no Education Society. Though the destitutions of our land are not yet supplied, nor a mighty host of missionaries raised up to carry the gospel through the earth; yet if we are not mistaken, we see in this institution of Christian benevolence, a system of means in operation, which will eventually accomplish our most ardent desires, as well as fulfil the predictions of God's holy word. The last annual report of the Parent Society, furnishes us with great encouragement in this respect.

But notwithstanding all that has been done, there are still vast moral destitutions. The cry is continually falling upon our ears in deeper and more thrilling tones, not only from various parts of our own land, but from all parts of the world, *send us men—send us the living, speaking word of God.*

If we look only at the interests of our own country, we see that much more must be done, than has ever as yet been done, or our happy republic cannot long enjoy her religious or civil privileges. Believing as we do, that no government of the people can long exist without moral virtue; and believing also, as we do, that moral virtue cannot exist and continue, without the influence of the Bible and a preached gospel, we have but a short argument to show the absolute necessity of raising up and sending into the field immediately, a host of able and pious ministers. We say *immediately*, for while we are halting, or neglecting the work, not only is our population increasing at the rate of one thousand and more every day, and multitudes are actually perishing for lack of vision; but the enemy is busily employed in scattering error and moral pestilence through the whole length and breadth of our land. We need not on this

occasion mention in detail the plans and operations of infidels, and papists, and other errorists of a hundred names, who, however opposed to each other in theory, are all actively employed, and most zealously engaged, in propagating sentiments that must, unless Heaven in mercy prevents, eventually destroy the basis of our civil and religious liberty. Nothing but a well educated, pious ministry can ever counteract the torrent of evil which is now sweeping through our land. "Such a ministry is the ordained instrumentality of Heaven to restrain depravity, and promote all that renders existence desirable."

To the Education Society the eye of the church is now turned, as the strong source of hope and encouragement. Year after year has verified the fact, that there were not one half men enough coming forth on their own resources, to carry forward the work of evangelizing the earth. It were not enough indeed even to supply the waste places and destitute churches of our own land. But considering the effects which have already resulted from the beginnings of this Society, we can no longer doubt, that it is one of those instrumentalities destined by the providence of God to carry forward and perfect the great work of evangelizing the world. It is in this view of the subject, that this system of benevolence is commended to your prayers, and your alms.

Norfolk County.

THE Norfolk County Education Society held its annual meeting in the First Parish of Roxbury, (Elliot Church,) Wednesday, June 10, 1835. A sermon was delivered on the occasion by the Rev. Harrison G. Park of South Dedham. The next meeting is to be held in East Randolph. The Rev. Mr. Pierce of Foxboro', is chosen preacher, and the Rev. Mr. Smalley of Franklin, substitute. The officers of the Society are Nathaniel Miller, M. D., Pres't.; Rev. Samuel Gile, Secretary; Rev. Dr. Codman, Treasurer, and Dr. Jesse Wheaton, Gen. Agent.

Worcester South.

THE Worcester South Education Society held its anniversary at Uxbridge, April 29, 1835. On the occasion, a sermon was preached by the Rev. William L. Mather, Agent, which was followed with some remarks by the Secretary of the Parent Society. The officers of the Society for the year ensuing, are Hon. Salem Towne, President; Rev. James D. Farnsworth, Secretary, and the Hon. Abijah Bigelow, Treasurer.

Worcester North.

THE annual meeting of the Worcester North Education Society was held, April 30, 1835, at Westminster. The Report was read by the Secretary, Rev. Samuel Gay. A sermon was then delivered by the Rev. Mr. Mather, Agent of the Parent Society. The officers for the present year, are Rev. Samuel Gay, President; Rev. Cyrus Mann, Secretary, and Dea. Justus Ellingwood, Treasurer.

Hillsboro' County, N. H.

THE Hillsboro' County Education Society met, May 10, at Bedford, N. H. In the absence of the President, Rev. Mr. Tolman, one of the Directors, was appointed to the chair. Report of the Treasurer was read and accepted; \$2,200 paid during the year; Report of the Secretary, Rev. Mr. Walker, was read and accepted.

The following Resolutions were adopted.

Resolved, That the deplorable destitution of ministers should awaken increased interest and effort in the Education cause.

Resolved, That each member of the Society will endeavor to seek out and bring forward, at least one young man for the gospel ministry the ensuing year.

Rev. Messrs. Ellis and McGee made remarks in connection with these Resolutions.

Officers for the ensuing year.—Rev. Nathaniel Kingsbury, President; Rev. John Aiken, and Richard Boylston, Esq. Vice Presidents; Rev. Charles Walker, Secretary; Rev. David Stowell, Rev. H. E. Nott, and Daniel Mack, Esq. Directors; Aaron F. Sawyer, Esq. Treasurer.

NEW HAMPSHIRE BRANCH.

Extract from the Eighth Annual Report of the New Hampshire Branch, prepared by Prof. Hadduck, of Dartmouth College.

ON other occasions, the Directors of the Society have dwelt upon the selection and education of its beneficiaries. They still feel that too much wisdom can hardly be employed, or too much caution observed, in respect to these important subjects. They would deprecate all merely temporary policy, all expedients for immediate effect, on the part of the leading men in our churches and benevolent societies. Instead of yielding to the occasional and transient currents of popular opinion, and listening to the suggestions of zeal untempered by knowledge, it becomes those, on whom the responsibility of public action and influence, in the cause of religion, chiefly rests, to study thoroughly the remote and ultimate bearings of public measures. They are bound to cultivate general views, to consult for the future. They should keep in mind that, in the Christian church, as truly as in civil society, or in literature, the direction given to the public mind, by a few prominent men, is not easily or immediately changed. The great errors in doctrine and in practice, which have deformed the institutions of Christianity and

darkened her history, have always grown from slight beginnings. Few if any minds have, at first, had the sagacity to discover the remoter consequences. Thus what was at first an unobserved deviation from the simplicity of the gospel, has been encouraged and then tolerated, until it was no longer tolerable; and a return to truth and duty has been effected only by a violent revolution. Had a watchful intelligence anticipated the end from the beginning, the monstrous tyranny of spiritual Rome had never overshadowed and withered the primitive churches; the bloody struggle, the prodigious expense of talent, and treasure, and life, in the great effort of the Reformation, had never been required. It is impossible to say how much the ignorance and contempt of knowledge which the Puritans encouraged in their zeal for freedom and warmth of pious feeling, really tended to limit the influence of their noble exertions, and to attach the mass of English society still more strongly to a body of forms, under which, to say the least, no small degree of indolence and worldliness have always reposed without apparent compunction or public disgrace.

Let the reasons appear ever so plausible, if our churches should satisfy themselves with an illiterate, undisciplined ministry—if a pious heart alone be allowed to atone for unsoundness of mind and ignorance of the higher forms of religious truth, they will one day rue it. Truth is the instrument of awakening and sanctifying men. Thorough instruction in the truth is the only safeguard against extravagance and heresy. And truth is in no wise more easily obtained on this subject than on others. It is not mere classical attainment. It is not abstract science. These things do not constitute it; they cannot of themselves secure it. We should be greatly misunderstood, if we were supposed to think that ever so much acquaintance with antiquity, and the circle of learning taught in the schools are, in themselves, the essential furniture of the minister of God's word. We entertain no such idea. Our brethren know, however, what it is to be instructed by a clear head—what it is to feel the reproofs of a wisdom that has gone below the surface of things—what it is to rise in the fervor of devotion under the guidance of a mind capacious of the sublime truths of inspiration, and full of the spirit of the holy prophets. We know with what insatiable appetite the real Christian feeds upon the living instructions of one imbued with the sentiments of the Sacred Scriptures. We see with what impressions all men listen, whilst burning words are dropping from lips evidently touched with a coal from the altar of God. Then how simple, how sublime, how convincing, how persuasive, how amiable, how heavenly the gospel seems. The most insensible and obstinately guilty are almost persuaded to be Christians.

But we wish not to dwell on this point. We would rather, on the present occasion, urge upon our brethren the duty of looking up young men, of suitable qualifications, and bringing them forward under the patronage of this Society, or otherwise in a course of regular education. This office belongs peculiarly to the clergy. Christian ministers are, in an important sense, the natural guardians of pious young men. Next to the parent himself, they have the best means of acquaintance with the mental and moral character of the youthful members of their charges. They have in many instances watched the progress of these individuals from infancy,

know all their relatives and circumstances, visit the schools, in which the elements of education were taught to them, have witnessed the operations of their minds under the influence of religious truth, have observed the degree of intelligence and ingenuity manifested in these trying circumstances, the resolution and determination evinced in breaking off from former associations, the prudence and foresight discovered in marking out a new course of life, the vigor and perseverance of pursuit, and the regularity and ardor of religious principle displayed. In respect to all these things, the intelligent pastor is placed nearly in the parental relation, and with the advantage too, of being uninfluenced by parental partialities.

To his pastor, also, the young man looks up with a natural respect not only as his spiritual guide, but as a friend, whose interest in his welfare has been evinced by substantial acts of kindness, whose house is at all times open to him, and whose judgment and general intelligence may be consulted with a degree of confidence in all the arrangements and changes of life. If there be any thing peculiarly interesting and responsible in the relation of a Christian minister, it is this power of influence which he possesses over the minds and purposes of the virtuous and pious portion of our young men. It will be found by a slight survey of life, that although the number of such may be comparatively small, they are not comparatively feeble and inefficient in their ultimate influence. The mass of minds under the control of opposite principles, are seen very soon, to melt away, and leave almost no traces of their existence. They are the vapor and mists of the moral atmosphere, upon which, it is true, the splendid colors of the sky are painted, but which, as they float about us, not seldom inflict disease and death; whilst the real moral and intellectual worth of the community may be compared to the permanent, unobserved elements of the air, which sustain the life and health of the vegetable and animal world.

It is not enough that counsel can be had by such young men, when they solicit it. The most deserving are not the most forward to propose to themselves a change of circumstances; the most gifted young men are at a certain period of life, often the last to conceive the possibility of rising above their condition and filling a higher sphere. These men require to be sought out and encouraged to hope for extensive usefulness. A kind word, a little opening of future scenes may be of invaluable assistance at the right time, and in the right circumstances. On whom does the duty of performing this friendly office so naturally devolve, as on the Christian pastor?

These suggestions have no novelty. They must be familiar to the Society. They are considered important to be presented in this connection, only as the obvious foundation of an appeal to the clergy of New Hampshire, not to forego the privilege of doing important service to the church and the world by closely searching every corner of the fields opened around them, for the precious ore of sanctified talent. This gold and this silver are emphatically the Lord's. Happy is the man, who is so fortunate as to bring it forth from its bed and enstamp upon it the superscription "Holiness to the Lord."

Ever since the primitive disciples were commanded to pray the Lord of the harvest, that he would send forth laborers into his harvest, it has

always been the duty of the clergy to direct pious young men to this field of labor, but this duty is now peculiarly incumbent on them. Throughout Christian nations, and especially in our own country, the lines of distinction between the church and the world are beginning to be drawn with great discrimination. Error seeks no shelter. Vice blushes with no shame. There is a frankness and fearlessness in falsehood and sin, which, in other days, belonged to truth and virtue. Hence the name and the forms of religion are less frequently assumed or retained, by real lovers of the world. Religion is losing the countenance which it has been accustomed to receive from policy and habit. Those who deny its power, are not even at the pains to preserve its forms. The consequence is, that while it seems to have become much less generally respected, it has really lost some important advantages. It is left almost entirely to its own resources. Formerly it gained some aid from the power of education, and the support of popular opinion. Now it must rely solely on its intrinsic truth and spiritual energy. Those who know God hear us; and to be won to the knowledge of God, men must be made to listen to the voice of his truth. To make even nominal Christians, now, the easiest way is to make them real Christians. To secure the confession of Christ, we must gain over the reason, and the conscience, and the heart. In this view of the aspects of society, how clear is the duty of engaging all the talent, all the piety of the community in the contest of truth with error, of religion with impiety, of training every man to the highest point of skill and vigor, in this warfare, for which his God has qualified him, and of assigning him that position in the field, in which he may most effectually contend for the faith delivered to the saints.

INTELLIGENCE.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE usual Quarterly Meeting of the Board of Directors of the American Education Society, was held on Wednesday, July 8, 1835. Appropriations for the quarter, were made to beneficiaries in various institutions, as follows:

	Former Ben.	New Ben.	Total.	Am't Ap.
12 Theol. Sem's,	127	4	131	\$2,428
23 Colleges,	366	9	375	6,903
69 Academies,	211	46	257	3,933

104 Institutions, 704 59 763 \$13,264

Of the above, the Presbyterian Education Society made appropriations as follows:

	Former Ben.	New Ben.	Total.	Am't Ap.
7 Theol. Sem's,	41	2	43	\$ 804
11 Colleges,	123	5	128	2,275
37 Academies,	108	23	131	2,349
55 Institutions,	272	30	302	*\$5,428

*Two thousand dollars of this appropriation were paid by funds from the Parent Society.

From some institutions, returns were not made in season to be acted upon at the

Quarterly Meeting, otherwise the Report would have been considerably larger.

Voted, That the members of the Examining Committees of this Society, at the different literary and theological institutions, be respectfully requested to exercise, in their official capacity, so far as they have opportunity, a watchful care over the beneficiaries who are under their instruction, as officers of institutions, and that the chairman be requested to consult, occasionally, with the other members of the Committee, in respect to recommending the beneficiaries for continued patronage.

Extracts from Rev. Mr. Mather's Report.

DURING the last three months, I have labored in the counties of Franklin, Norfolk and Bristol. In the two former nearly all of the churches were visited, and collections made in behalf of the Society; in the latter those only embraced in the "Old Colony" Association, and which constitute an auxiliary, bearing the same name. These churches feel well towards the object. Those in Franklin county, previous to the present year, have for a few years past done but little, in consequence of their attention having been directed to another method of promoting what was regarded as the same cause, and which it was hoped would prove a valuable substitute for the Education Society. Their expectations, however, were not realized, and they have again taken hold of the Society, and will hereafter doubtless systematically and vigorously sustain it. Let me here remark that the cause of ministerial education has in Franklin county some of its warmest friends. And if for a few years its funds were withheld from the treasury of the American Education Society, it was not from a feeling of hostility to that Society, nor of indifference to its object, but for the purpose of making an experiment with a view to ascertain whether the same object might not be more effectually promoted by another method. The experiment failed as to this particular point, though in other respects good was accomplished by it, and the friends of the Society have again turned their attention to its claims.

Similar results on this subject I have noticed of late in many other parts of the country. The last few years have been years of experiment on the method of promoting the cause of education. The name of your Society is a sort of generic term, and equally applicable to many other associations. It is an "Education Society," and not a few seem to regard every thing pertaining to the subject of education in whatever shape, as substantially an equivalent. The man who has a son whom he would be glad to have receive a public education but whom he is unable to educate, feels that he surely may be excused

from giving his dollars towards furnishing the means of educating another: forgetting that this other is to be educated not for his own but the public service.

A similar feeling till within a year or two has somewhat extensively prevailed in relation to institutions of learning of every kind and grade, whether male or female, Academy, College or Seminary. The object of each is in one sense the same as that of the Society. It is education: the importance of which as promoted by these several institutions, no one questions; nay, all regard their prosperity as inseparably connected with the highest interests of the country. The misfortune is that in sustaining those, which properly demand their support, any should feel that they are justly excusable for withholding their support from a Society strictly benevolent, whose object is specific and wholly distinct from that of most of the institutions in question, and but indirectly promoted by any of them; so indirectly indeed as not to render them at all substitutes for the Society. The simple and sole object of this Society is to enable a class of men to enter the *ministry* whose circumstances are such as otherwise to preclude their entrance; an object which could not be accomplished by these institutions. If the interests of the church, and of the country require the attainment of this object; if in this class of young men are the hopes of our churches in regard to a supply of pastors (as facts already developed have rendered most obvious) then must those societies be sustained which are alone adapted to accomplish this object. If any new organization shall hereafter be deemed desirable, very well; be that as it may, the work itself must be done, and substantially in the manner in which it is accomplished by your Society. Substitutes in the form of literary institutions have failed, and they must fail; the object is too great to be ingrafted into them. These institutions have other work to perform, and work of sufficient importance to demand their time and attention without that which is appropriately the business of Education Societies. They must be sustained as a matter of course, we cannot do without them. But contributing to their support as occasion may require, can certainly be no good reason for withholding aid from a benevolent society having a distinct object and bearing to them a resemblance in letter else than in name.

On this subject an evident change has taken place within a few years. The intelligent portion of the community are satisfied with the experiments which have already been tried with a view to find a better way to accomplish the object which the Education Society is laboring to promote. The result has convinced them that there is a substantial difference between institutions of learning of whatever kind, and

your Society ; that the former under whatever peculiarity of circumstances existing and operating, cannot be a substitute for the latter ; that the aiding of the one therefore can be no reason for withholding aid from the other any more than from any other one of the benevolent societies of the day.

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Rev. Mr. Nash's Report.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—On the second Sabbath in March last, I began my labors as agent of the American Education Society. You recollect the reluctance, and self-distrust, and trembling solicitude, with which I consented to be torn from a beloved and affectionate people, between whom and myself strong mutual attachment had begun to exist, that I might sacrifice the endearments of home, and enter on an untried and arduous employment. Nothing but a conviction that the call made upon me, was from God, would have induced me to consent to the breaking of the tender ties, by which I was holden to the spot, which Providence had assigned as the field of my labors. You remember how fully the church, committed to my charge, seemed to reciprocate this sentiment, in consenting to the removal of their pastor. It is most gratifying to know, that for the sacrifice of feeling which they then made, God has already sent them a rich reward. As with one voice they consented to the dismission of their pastor, that he might serve his Lord and Master in a new capacity ; it was strongly impressed on my mind, that God would bless that church. And truly the blessing was experienced sooner than I had ventured to anticipate. On the very Sabbath which terminated the stated labors of their pastor among them, a revival of religion commenced in the congregation, which soon spread into all parts of the parish, and was, for a number of weeks, marked by interesting displays of the power and grace of Zion's king. In this outpouring of the Holy Spirit, is a new illustration of the principle, which should never be overlooked, that sacrifices made for Christ and his cause, will, sooner or later, procure a reward.

Till the annual meeting of the Connecticut Branch of the American Education Society, on the third Tuesday in June, I labored as agent in the counties of Hartford and New London—visiting most of the principal congregations in the latter county, and eleven congregations in the former—in all twenty-six congregations. The amount of funds which I was enabled to secure to the Education Society in this time, so far as can be estimated, does not fall much short of two thousand dollars. About two thirds of this sum has already been paid into the Treasury of the Connecticut Branch, and a

part of the remainder is pledged to be paid in successive years, hereafter. In a few instances I have spent a whole Sabbath in a single congregation ; but have more generally presented my object in two or three congregations, on the same day. I have been induced to take this course from a conviction that necessity demands it. So few are the agents whom the institution can afford to employ, so great the extent of the field which they need to traverse, and so small are many of the congregations which they ought to visit, as to render a different course inconsistent with the interests of this great and good cause.

I am happy to state, that my reception has been uniformly kind and generous. In most places which I have visited, the amount of donations has been considerably greater, than for the same object on any former occasion. This I mention as proof of two things. 1. That the standard of liberality is rising in the community. 2. That the education cause is more justly appreciated than in past years. As a knowledge of the spiritual state of our country, and of the world, has been extending, an impression has gone with it, and has become every year more extensive and deep, that a great increase of laborers in the Lord's vineyard is much needed ; and, consequently, special effort ought to be made that they may be provided. It is likewise grateful to know, that the public have now much greater confidence than formerly in the course pursued by the managers of this Society, and in the promise of good which it affords to the church and the world. Hence the increase of its funds during the last year. And hence individuals, with whom I have met, have recently in repeated instances, made donations to it for the first time. I have been gratified to hear men of the first standing in the community, pronounce this Society of the highest importance, and entitled to the first place in public patronage. This opinion has been publicly expressed from a conviction that it is fundamental to most of the benevolent operations of our times. Scarcely have I met with an individual disposed to admit that enlightened, devoted ministers of Christ are indispensable to the temporal and eternal welfare of men, and at the same time withholding his approbation and his patronage from the Education Society.

In fulfilling my agency, it has been in every place a leading object to diffuse as widely as possible a knowledge of the facts, and the principles, connected with this Society. In this thing I have acted from a full conviction, that by means of such knowledge only, can the objections and prejudices which still linger in some minds, be effectually removed, and the institution be brought to enjoy that measure of public favor, which is indispensable to its ultimate success. From observation during the first

quarter of my agency, I do not hesitate to express a full belief, that all who love the Redeemer and his cause, and who are accustomed to fair and liberal views, need only to know the history, and the character of the Education Society—what it has done, what it is now doing, and the mode in which it aims at the great and benevolent end which it would accomplish—to cause them to give it their earnest prayers, and their cordial support.

It has been deeply interesting to find on many minds a strong impression, that the exercise of proper liberality towards benevolent institutions, is essential to the prosperity of communities and of individuals. In one instance, after an address in a feeble congregation, an individual met me with strong expressions of kindness, adding, "We are a small, poor people, but the way for us to be poorer is to give nothing to your object." In another instance, an individual who had heard my address on the Sabbath, said to me on the following day, "I gave you nothing yesterday, for reasons which I thought sufficient. But I have since doubted whether my reasons were sufficient, and have determined to-day that I will give. I have felt so the more partly because dogs got among my sheep last night, and injured some of the lambs."

FUNDS.

Receipts of the American Education Society, from April 8th, to the Quarterly Meeting, July 8th, 1835.

Hudson, O. fr. Miss Catharine L. Upham, her pupils and other young Ladies	10 00
Lexington, Ky. a donation fr. Prof. Ephraim Simonds	10 00
Legacy of (Ursula) Thayer, Esq. late of Willsboro', N. Y. by Rev. Marshall Shedd, administrator	101 35
INCOME FROM FUNDS	740 92
AMOUNT REFUNDED	1,237 89

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Hardy Ropes, Esq. Boston, Tr.]

Boston, Bowdoin St. Assoc. by Mr. James Haughton, Tr. in part,	135 00
Green St. Assoc. by Mr. Joseph Shaw, in part,	21 00
Union Ch. and Cong. Assoc. by Mr. George Vinton, Tr. in part	214 00
South Boston, Rev. Mr. Fairchild's Soc. by	
Dea. S. Gale, in part	24 00
Miss C. M. Dutch, by Mrs. Wimer	1 00
Salem St. Assoc. fr. Mr. C. Mixer	5 00
Green St. Assoc. fr. a female friend, by Rev. Dr. Jenks	3 00
E. T.	10 00—413 00

Berkshire County.

[John Hotchkiss, Esq. Lenox, Tr.]

Pittsfield, fr. the Cong. ch. by Mr. Calvin Martin	44 00
Peru, a coll. in the Soc. of Rev. T. R. Rawson, by Rev. Mr. R.	20 00
Rec'd. fr. the Tr. by Rodolphus Colton, Esq. thro' H. Hill, Esq.	422 50—486 50

Essex County South.

[David Choate, Esq. Essex, Tr.]

Danvers, bequest of Miss Nancy Wallis, deceased, by J. B. Winchester, Esq. Ex'r. thro' Rev. B. Emerson, of Salem	100 00
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Salem, fr. Rev. Dudley Phelps, a donation fr. his wife on her death bed	1 00
Topsfield, fr. Hon. Nehemiah Cleveland, to const. Nehemiah Cleveland, Esq. of Newbury, a L. M. of A. E. S.	100 00
Wenham, fr. Edmund Kimball, Esq. his ann. subscription, by Dr. Ahlen, of Randolph	5 00—206 00

Essex County North.

[Col. Ebenezer Hale, Newbury, Tr.]

Andover, South Parish, Gent. and Ladies' Ed. Soc.	83 44
Fr. the Sabbath School	3 58
Byfield, a coll. in Rev. Mr. Durant's soc.	27 50
Newburyport, fr. the Circle of Industry, by Miss Mary C. Greenleaf, Tr. 11th semi-ann. pay't. for Ladies' Temp. Schol.	37 50
A coll. in the 4th religious Soc. by Mr. Solomon H. Currier	28 28
Rosley, fr. Rev. Mr. Holbrook's Soc.	23 31
West Haverhill, fr. Rev. A. Cross' Soc.	3 40
West Newbury, fr. Gent. and Ladies' of Rev. J. Q. A. Edgell's Soc. towards const. him a L. M. of A. E. S.	30 65—267 64

Franklin County.

[Mr. William Elliot, Jr. Greenfield, Tr.]

Buckland, fr. Gent. Ed. Soc. in part, \$7 75; Ladies' do. in part, \$6 78	14 53
Greenfield, Village, Orthodox Cong. ch. and soc. in part	64 00
Heath, fr. the Ed. Soc.	38 89
Hawley, fr. the Beesw. Soc. in part	34 11
By Mr. Luke E. White, of Greenfield	4 45
Sunderland, Gent. Ed. Soc. \$5 66; Ladies' do. \$1 73	48 39—194 37
[The above by Rev. Wm. L. Mather, Ag.]	

Hampshire County.

[Hon. Lewis Strong, Northampton, Tr.]

Amherst, fr. the sewing circle, by Miss Hannah Shepard, Tr.	15 00
Belchertown, fr. Mrs. S. Walker \$1 25; fr. the Turkey Hill Sewing Soc. by Miss Mary Walker, Tr. \$4 25, thro' Rev. J. Reid	5 50—20 50

Middlesex County.

Brighton, fr. the Fem. Ed. Soc. by Miss Sarah Worcester, Tr.	30 50
Charlestown, a coll. in soc. of Rev. Dr. Fay, by him	135 50
South Reading, fr. a few Ladies, by Mrs. S. Yale	5 00
Waltham, fr. the Fem. Char. Soc. in Rev. Mr. Harding's Cong. to const. Rev. Jonathan Leavitt, a L. M. of A. E. S.	40 00—201 00

South Conference of Churches, Middlesex County.

Holliston, fr. Gent. and Ladies' Asso. by Mr. Charles Marsh, Tr.	77 50
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Norfolk County.

[Rev. Ebenezer Burgoes, Dedham, Tr.]

Brantree, fr. Rev. L. Matthews' soc.	36 28
Individuals in Rev. Mr. Storrs' soc.	81 50
Fem. Ed. Soc. aux. to Norfolk Co. Soc.	40 00
Brantree and Weymouth, Union Ch. Dorchester, fr. the Ladies' Ed. Soc. in Rev. Dr. Colman's soc.	58 97
A coll. in do.	15 50
A coll. in Rev. Mr. Sanford's soc.	88 00
Fr. a Friend	27 16
East Randolph, fr. Mr. Moses French, to const. himself a L. M. of the County soc.	2 00
Fr. Mr. Caleb S. Holbrook, to const. himself a L. M. of County soc.	15 00
Fr. individuals	116 35
Randolph, fr. James Littlefield, Esq. to const. himself a L. M. of the Co. Soc.	15 00
Fr. individuals	82 00
Weymouth, North Parish, Rev. Mr. Phillips's soc. Gent. 50 26; Ladies 25 25	36 21
Weymouth, South Parish, Fem. Praying Circle 7 50; individuals 26 54	24 04
[The above by Rev. J. M. Ellis, Ag.]	

<i>Braintree and Weymouth</i> , Union Ch. fr. Miss Nancy Blanchard, by Rev. Mr. Perkins	1 00
<i>Medfield</i> , fr. the cong. of Rev. Walter H. Bidwell, \$40 of which is to const. him a L. M. of the A. E. S.	54 00
<i>Rosbury</i> , fr. the Elliot Ch. and Soc. a coll. by Dea. Kittredge	77 78
<i>Sharon</i> , Mon. Con. coll. by Dea. J. Hewins, thro' Rev. Wm. L. Mather, Ag.	32 87
Received fr. the Treasurer	636 04—
	1,514 21

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]

<i>East Abington</i> , fr. individ. \$30 of which is to const. Abner Curtis, Esq. and Rev. James W. Ward, L. M. of the Co. soc.	107 87
<i>East and West Bridgewater</i> , Union Soc. fr. individ. to const. Dea. John Whitman, a L. M. of A. E. S.	100 00
Fr. Isaac Alden, Esq. to const. Wm. Alden Sanford, and Wm. Alden Barrell, L. M. of the Co. Soc.	30 00
<i>North Bridgewater</i> , fr. individ. \$60 of which is to const. Miss Hannah Kingman, Miss Sarah Noyes, Mrs. Heman Packard, and Mr. Nath. Snow, L. M. of the Co. soc.	175 63
[The above by Rev. J. M. Ellis, Ag.]	
<i>Abington</i> , fr. the soc. of Rev. Daniel Thomas, by him	22 36
<i>Bridgewater</i> , fr. the soc. of Rev. Ebenezer Day	28 04
<i>Hallifax</i> , fr. Rev. Mr. Howe	11 80
<i>Hanson</i> , a collection thro' Rev. J. Shaw	3 50
<i>North Bridgewater</i> , fr. the "Reading Circle," by Mr. Heman Packard	3 75—483 05

OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]

<i>Middleboro'</i> , fr. the 1st Cong. ch. and soc.	36 08
<i>New Bedford</i> , fr. the Trinitarian ch. and cong.	31 00
<i>Nantucket</i> , fr. the Cong. ch. and soc. to const. their pastor, Rev. Wm. J. Breed, a L. M. of A. E. S.	40 00
<i>Rochester</i> , fr. the Central ch. and cong.	10 75
[The above by Rev. Wm. L. Mather, Ag.]	
<i>Middleboro'</i> , fr. individ. by Mr. Ebenezer Pickens	8 10
<i>Wareham</i> , fr. the soc. of Rev. Samuel Nott, by Mr. Ebenezer Crocker	20 10—146 03

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

<i>Fitchburg</i> , fr. Yo. Ladies' Reading Soc. 11 75, and fr. Yo. Men's Ed. Soc. 75 50, of which \$40 is to const. Rev. Joshua Emery, Jr. a L. M. of A. E. S. by Mr. Benj. Snow, Jr.	87 25
Fr. the Fem. Ed. Soc. by Miss Sarah Wood, Tr.	33 25—120 50

WORCESTER COUNTY SOUTH.

[Hon. Abijah Bigelow, Worcester, Tr.]

<i>East Millbury</i> , Cong. ch. and soc.	88 74
<i>Milford</i> , a collection	17 00
<i>Northboro'</i> , a collection	2 50
<i>Northbridge</i> , ball. of coll. thro' Rev. S. H. Fletcher	15 00
<i>Oxford</i> , fr. the Ladies' Ed. Soc.	15 00
<i>Paxton</i> , fr. Rev. James D. Farnsworth	1 00
<i>Sutton</i> , 5th ann. pay't. fr Temp. Schol.	75 00
<i>Spencer</i> , coll. in Cong. ch.	20 55
<i>Legacy</i> by Mr. Joel Wright	10 00
<i>South Brookfield</i> , ball. of coll. thro' Rev. Mr. Stone	2 62
<i>Uxbridge</i> , Ladies' pay't. on Temp. Schol.	24 00
Fr. Mr. Wm. C. Capron	1 00
Fr. Mr. Adolphus Baylies	10 00
Annual coll. at the anniversary of the Co. soc.	80 50
<i>Waterford</i> , fr. Rev. Charles F. Grosvenor,	1 00
<i>Westboro'</i> , fr. the Orthodox Cong. ch. and soc.	42 00
[The above by Rev. Wm. L. Mather, Ag.]	
<i>Grafton</i> , a subscription in the soc. of Rev. John Wilde	37 00
<i>Millbury</i> , fr. the soc. of Rev. Mr. Herrick, by him	46 08
<i>Northbridge</i> , fr. Miss Sarah Fletcher, 1st pay't. on a Temp. Schol. by Mr. Alvan Leland	75 00
<i>Shrewsbury</i> , fr. the ch. and soc. of Rev. Geo. Allen, by H. Snow, Esq.	52 00
<i>Southbridge</i> , a cont. in the soc. of Rev. H. J. Lamb	7 00

<i>Worcester</i> , 1st Parish, fr. the Fem. Ed. Soc. 37 50 of which is for the Miller Temp. Schol. by Mrs. Thankful Hersey, Tr.	53 49
Fr. Gent. Assoc. 37 50 of which is for the Miller Temp. Schol. by Lewis Chapin, Ag.	53 83—649 49

WORCESTER COUNTY NORTH.

[Dea. Justus Killingwood, Hubbardston, Tr.]

<i>Hubbardston</i> , a subscription	64 80
<i>Phillipston</i> , fr. the Gent. Assoc.	57 75
Fr. the Ladies' Assoc.	83 81
<i>Princeton</i> , a subscription	43 27
<i>Templeton</i> , fr. the Trin. Soc. \$40 of which is to const. Rev. Lenuel P. Bates, a L. M. of the A. E. S.	50 00
Contribution at the ann. meeting of the Co. Aux.	32 12
[The above by Rev. Wm. L. Mather, Ag.]	
<i>Athol</i> , a cont. in the soc. of Rev. James P. Warner, by him	9 50
<i>Boylston</i> , fr. Mr. Asaph Andrews 2 00; fr. Mr. Abner Harlow 2 50, by Rev. Mr. Sanford	4 50
<i>Gardner</i> , fr. individ. thro' Rev. L. P. Bates	20 00
Fr. the soc. of Rev. S. Lincoln	14 25
<i>Petersham</i> , fr. the Orthodox Cong. ch. and soc. by Col. D. H. Grosvenor	16 00
<i>Princeton</i> , fr. friends of the A. E. S.	7 00
<i>Rutland</i> , by Rev. J. Clark	81 58
<i>Royalston</i> , fr. a friend, towards a Temp. Schol. by Rev. L. P. Bates	50 00
<i>Winchendon</i> , fr. friends of the A. E. S.	16 48
A gold ring sold for	50—440 82

RHODE ISLAND (STATE) AUX. ED. SOC.

[Mr. Albert Peabody, Providence, Tr.]

<i>Kingston</i> , fr. a friend, by Rev. O. Brown	25
<i>Newport</i> , fr. a friend	2 00—2 25
	\$7,313 02

MAINE BRANCH.

[Prof. Samuel P. Newman, Brunswick, Tr.]

<i>Bangor</i> , fr. Ladies of Hammond St. Ch. to const. Rev. John Maltby a L. M. of the Branch	25 00
Fr. Mr. Joseph W. Mason, to const. his wife a L. M. of the Branch	25 00
Fr. Mr. A. G. Brown, to const. himself a L. M. of the Branch	25 00
Fr. Mr. James Allen, to const. himself a L. M. of the Branch	25 00
Fr. the father of I. M. Prince, Jr. to const. him a L. M. of the Branch	25 00
Contribution at the annual meeting of the Branch	183 00
<i>Farmington</i> , fr. Rev. I. Rogers	2 00
<i>North Yarmouth</i> , contribution in 1st Cong. Soc.	17 40
Donation fr. individ. in 2d Cong. Soc.	18 00
<i>Saco</i> , fr. children in the Sabbath school of the 1st Par.	2 00
<i>South Paris</i> , fr. the Benev. soc. Abijah Hall, Jr. Tr. thro' Mr. Wm. Hyde, Portland	15 00
<i>Winslow</i> , donation fr. Hon. Thomas Rice	16 00
<i>Penobscot Co. Aux. Soc.</i> , fr. the Tr.	75 00
<i>Somerset Co. Aux. Soc.</i> , fr. the Tr.	33 50
Dividend on Bank Stock	52 00
	\$547 50

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]

<i>Greenfield</i> , fr. individ. 75 00, of which \$40 is to const. Rev. Ezra Jones, a L. M. of A. E. S. and \$30 to const. him a L. M. of the Branch	75 00
<i>Hancock</i> , fr. Gentlemen	11 50
Fr. Ladies, in part to const. Mrs. Maria G. Burgess, a L. M. of the Branch	10 00
<i>Lyndeboro'</i> , fr. individ. 90 08, of which \$40 is to const. Rev. Nathaniel Merrill, a L. M. of the A. E. S. and \$30 to const. him a L. M. of the Branch, and \$20 to const. Mrs. Merrill, a L. M. of Hillsboro' Co. Aux. Soc.	90 08
<i>New Boston</i> , coll. at Mon. Con.	5 44
<i>Bedford</i> , ball. of coll.	2 00
[The above by Rev. J. M. Ellis, Ag.]	
<i>Dunbarton</i> , fr. the Ladies' Assoc. 12 28; fr. the Gent. Assoc. 20 92, by Dr. Isaac Starns, Tr.	33 20
<i>Goffstown</i> , fr. Dea. Jona. Aiken, to const. himself a L. M. of Hillsboro' Co. Aux. Soc. 15; contributed by Rev. Mr. Stowell's Soc. 2, by A. F. Sawyer, Esq. Tr. Hillsboro' Co. Soc.	17 00
<i>Keene</i> , fr. Ladies' Association	12 75
<i>Mason</i> , fr. the Fem. Ed. Soc. by A. F. Sawyer, Esq.	19 00
<i>Newport</i> , fr. Mr. Thomas W. Gilmore, in part to const. himself a L. M. of the A. E. S.	5 00

Fr. Rev. John Woods	1 00
By do. avails of Jewelry	2 60
Peterboro', fr. the Fem. Ed. Soc. by Miss Jane Miller,	
Tr. thro' Mr. Field, of Boston	7 20
Sturford Co. Aus. fr. the Tr. Mr. Wm. Woodman	66 55
	\$358 32

NORTH WESTERN BRANCH.

(George W. Root, Esq. Middlebury, Tr.)

Brandon, cont. in Cong. Soc. by Rev. Ira Ingraham	26 45
Essex, fr. Alvin I. Watkins	1 00
Underhill, fr. the Ed. Soc.	1 62
Westford, fr. the Ed. Soc. by Rev. Simeon Parmelee	18 90
Orange Co. Ed. Soc. by S. Haseltine, Tr.	43 00
Fr. three sisters in Vermont, by Rev. S. Morgan, a string of gold beads, and a pair of earrings, sold for	5 00
Refunded by a former beneficiary	67 00
	\$162 97

CONNECTICUT BRANCH.

(Eliphalet Terry, Esq. Hartford, Tr.)

Collinsville, a collection	19 12
Fr. Wm. A. Collins, on acco. of subscription of Wm. A. Collins, dec'd.	26 00
Farmington, fr. Mrs. Lewis	10 00
Groton, fr. individuals	13 00
New Britain, a coll. in part	82 65
New London, fr. Ladies' Asso.	49 75
Collection in 1st soc.	61 25
Individuals	92 30
Norwich, individuals	181 20
Education Soc. of Norwich and Vicinity	175 93
New London Co. fr. sundry towns	15 25
Simsbury, a collection	64 95
Southington, a collection	48 50
Somers, fr. a friend	1 00
Stonington, a coll. of which \$40 is to const. Rev. John C. Nichols a L. M. of A. E. S.	41 77
Turkey Hills, a collection	24 50
Washouset-point, individuals	26 00
[The above by Rev. Ansel Nash, Ag.]	
Clinton, fr. the Ed. Soc. by Mr. Uri Hosford	25 63
Enfield, fr. a friend, by Ellen Parsons	1 20
Mrs. Lydia Parsons, to const. herself a L. M. of the Hartford Co. Aux. by Ellen Parsons	15 00
Hartford, fr. Messrs. Porter, Stone, and Ray, \$5 each	15 00
Lyme, fr. Rev. Chester Colton, ann. subscription	6 00
Manchester, ann. collection, by Horace Pitkin, Esq.	150 00
New Canaan, fr. the Lydian Soc. in part for Temp. Schol. by Mrs. Sarah W. Bonney, Tr.	80 00
New Britain, collection by Dea. D. Whittlesey	22 86
Newington, a collection by D. Willard	6 25
Steybrook, collection in 1st soc. by A. Sheffield, Tr.	20 50
Aux. Soc.	10 00
Fr. a few Ladies, thro' Mr. D. Ely, by A. Sheffield, Tr. Aux. Soc.	10 00
Vernon, fr. Mr. Thomas W. Kellogg, to const. Rev. Chester Humphrey, a L. M. of this Br.	20 00
West Stafford, fr. Rev. Martyn Tupper	2 00
	\$1,273 61

PRESBYTERIAN EDUCATION SOCIETY.

(Oliver Willcox, Esq. New York, Tr.)

New York, fr. a friend	15 00
Fr. Mattan Island Pres. ch.	6 66—21 66
Central Pres. Ch. fr. session, by O. Willcox	90 00
Bleeker St. Ch. fr. N. Talbot	25 00
Fr. George Douglass	30 00—55 00
Brick Ch. fr. Mr. John C. Halsey, ann. sub.	75 00
Laight St. Ch. fr. L. Holbrook	37 50
Fr. Mr. John Rankin	75 00
Fr. Mr. T. S. Nelson	25 00
Fr. Mr. James Euthen	25 00—162 87
Western Ed. Soc. N. Y. fr. Ladies' Benev. Soc. Ovid, to constitute their pastor, Rev. T. Lawnberry, a L. M. by Mrs. Wm. A. Boyd, Tr.	100 00
Fr. 2d Cong. Soc. of Le Roy and Bergen, by Mr. C. Ward	12 00
Fr. Ladies' Ed. Soc. of Pres. ch. Ithaca, by Rev. Thomas McCullough	20 00—132 00
Kingsboro', fr. Pres. ch. by Rev. Eliza Yale, pastor	25 00
Utica Agency, fr. Free ch. Cazenovia	5 00
Malone, N. Y. by Rev. a Parmele	11 00
Yo. Men's Ed. Soc. N. Y. by Richard Evans, Esq. Tr. per Mr. Boothe	43 00
do.	175 00—218 00
New York, fr. A. Tappan, Esq. and Lady, semi-ann. contribution	412 50
Bleeker St. Ch. fr. J. P. Tappan, Esq.	15 00
Fr. Mr. Marcus Wilbur	40 00
Fr. Daniel Codwin, Esq.	75 00
Fr. Knowles Taylor, Esq.	300 00—430 00

South Port, Ct. fr. Mrs. E. Perry	5 00
Cedar St. Ch. fr. Mr. E. Field	50 00
Fr. Mr. Joseph Otis	50 00
Fr. Mr. Henry Young, 7th year	75 00—175 00
Seventh Pres. Ch. fr. the cong. by Mr. I. D. Hall, to const. Rev. Mrs. E. W. Baldwin, L. M.	30 00
Second Avenue Ch. fr. Wm. S. Chapman, Esq. Lady and daughter	77 00
Fourth Free Pres. Ch. by Wm. Cutler	55 00
Back Creek, N. C. a legacy fr. Mrs. C. J. Andrews, by Rev. Mr. Barr	5 00
Central Agency, by G. W. McClelland, Esq. Tr.	92 00
New Castle, Del. fr. Miss Susan Munroe, to const. Rev. Charles G. Finney, L. M.	30 00
Delhi, N. Y. a coll. at ordination in Wolan, by Rev. Mr. Kirtland	5 56
Fr. a friend	50
Brooklyn, 1st Church, fr. Z. Lewis, Esq.	50 00
Newark, N. J. fr. E. W. Corey, Esq. semi-ann. subscription	37 50
Laight St. Ch. by Mr. Folsom, col.	5 00
Fr. Mr. A. R. Wetmore, subs.	50 00—55 00
Central Pres. Ch. on acco. subs. by O. Willcox, Tr. session	75 00
Fr. a friend, by Mr. Rush	2 00
Carlisle, Pa. fr. Ladies, Rev. Mr. Duffield's ch. and cong. by Wm. Graydon, Esq.	42 00
Pearl St. Ch. coll. in ch. in part	65 50
Fr. Mr. Robert aikman	5 00—70 50
Legacy to the Am. Ed. Soc. fr. the estate of the late Heman Averill, by A. Averill, Ex'r.	250 00
Sale of pamphlets, fr. Rev. J. W. Douglass, pr. Mr. Beecher	75
Catskill, fr. Oren Day, Esq. ann. cont.	75 00
Newark, 2d ch. mon. con. coll. by Rev. E. Cheever, pastor	30 00
	\$2,800 34

UTICA AGENCY.

[Mr. John W. Doolittle, Utica, Tr.]

Arkport, fr. Miss H. Hurlbut 10; fr. Mrs. Susan Halbert 5	15 00
Bainbridge, South,	11 31
Berkshire, 1; Binghampton, a bal. 33 86	34 86
Clinton; fr. Mrs. Sally Taylor, by J. C. Hastings	37 50
Cowenry, West, in part to const. Mrs. E. C. Hoyt, a L. M. of Pres. Ed. Soc.	14 62
Cowenry, East,	3 00
Cortlandville,	11 12
Fayetteville,	19 00
Hamilton, fr. 1st Baptist ch. by Dea. Olmsted,	8 95
Fr. Cong. ch. in part	2 05—11 00
Homer, to const. Rev. Dennis Platt, a L. M. Pres. Ed. Soc.	59 16
Monticue, in part, by Dea. S. Williams	21 28
Mercedith, by Samuel A. Law, a bal. to const. the Rev. Wm. Fisher, a L. M. of Pres. Ed. Soc.	18 00
Newark,	12 00
Oneida Association, by Dea. Dickey	8 75
Orville,	8 82
Owego,	50 00
Oxford,	22 87
Peterboro', fr. Gerrit Smith 20; fr. Pres. ch. 18 73	38 73
Preble, in part	2 47
Pulaski, a balance	1 00
Utica, fr. 1st ch. in part, 92 50; fr. 3d ch. 7 82; fr. an. unknown donor, being the 12th pay't. 37 50	137 82
Windsor, fr. S. Wood	1 00
	\$539 41

Whole amount received \$12,985 17.

Clothing rec'd at the Rooms of the Parent Society during the quarter ending July 8th, 1835.

Ashby, fr. Ladies in Rev. Mr. Tinker's soc. by Miss Rebecca Taylor, Tr. 2 shirts, 3 pr. socks.	
Boston, fr. Ladies of Park St. Sewing Circle, 5 shirts and 2 pr. socks.	
Boylston, fr. the "Fem. Charitable Soc." by Miss Harriet S. Sanford, 3 shirts, 11 collars, and 1 pr. socks.	
Bath, N. H. fr. Mrs. Wm. Hutchins, 2 shirts, 3 cravats and 2 pr. socks.	
Fitchburg, fr. the "Young Ladies' Reading Soc." a bundle valued at \$3 54.	
North Bridgewater, fr. the "Reading Soc." 18 collars and 4 shirts.	
Peterboro', N. H. fr. the "Fem. Ed. Soc." Miss Jane Miller, Tr. a box valued at \$14 50.	
Rowley, fr. the "Fem. Social Reading Soc." 7 shirts and 7 collars.	
Uxbridge, fr. Ladies in Rev. Mr. Grosvenor's Soc. 3 shirts, 12 collars, and 3 pr. socks.	
Also, a box containing 1 quilt, 1 comfortable, 3 sheets, 4 pillow cases, 1 pr. socks, 7 shirts, 7 collars, 2 cravats, and 1 handkerchief.	
Westminster, East Parish, Vt. fr. the "Ladies Circle of Industry," Miss Nancy R. May, Tr. a bundle valued at \$40 34.	



S. F. R. Morse. Tuxt.

Pendleton's Lith. Boston

REV. FRANCIS BROWN, D.D.

Late President of Dartmouth College.

Published for the American Quarterly Register.

THE
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NOVEMBER, 1835.

No. 2.

HISTORICAL SKETCH OF BOWDOIN COLLEGE.

[Prepared at the request of the Editor, by an Officer of the College.]

A GLANCE at the geographical position of Maine will show, that, even when it formed a part of Massachusetts, it could not rely for the means of education on the parent State. Forming a territory by itself, and rapidly advancing in population and resources, efforts were early made to provide such means within its own limits. Even before the war of the revolution, an attempt is said to have been made to establish a seminary of a high character, in the county of Lincoln, at that time embracing the present county of that name, and the neighboring counties of Kennebec and Somerset; but the war put an end to the project, if ever seriously entertained. In November, 1788, the Cumberland Association of Ministers, and the Court of Sessions for that county, then consisting of all the justices of the peace for the county, severally petitioned the General Court of Massachusetts for the incorporation of a college in the county of Cumberland. There does not appear to have been any decisive action on these petitions until 1790, when a committee of the legislature reported in favor of granting the prayer of the petitioners. Hon. Josiah Thatcher, then a member of the senate for Cumberland county, who had felt a deep interest in the project, and was particularly active in its favor, took charge of the matter in the body to which he belonged. In March, 1791, as appears from the journal of the senate, a bill for a college, to be called the Maine college, passed the senate to be engrossed, but it was decisively negatived in the house. The new institution was to be located in Gorham, about ten miles west from Portland. The effort was renewed in the succeeding legislature in the house. H. Slocum, Esq., a member from Bristol county, as he would not be suspected of any interested motives in the case, was solicited to make a motion, "that a committee be raised to consider the expediency of establishing a college in the District of Maine," all mention of Cumberland county being avoided, that any prejudice which might exist against the rejected bill of the preceding session might not attach to the new measure. Upon this motion, an animated debate arose; but it was at last carried by a large majority, and the late Gov. Eustis was appointed chairman of the committee. A bill was prepared, establishing a college to be called Bowdoin College—the name being selected as one of the most honored names that Massachusetts could boast. This bill passed the house triumphantly, in the winter session of 1791 and 1792; but owing to differences of opinion between the two houses, principally in respect to the name and location of the institution, the enactment of the bill was delayed until June 24, 1794, when it passed both houses, and received the signature of Samuel Adams. The claims of Gorham, Portland, North Yarmouth, Brunswick, New Gloucester, Freeport, and Winthrop, to be the seat of the college, were urged with more or less pertinacity, and subscriptions were made in some of these towns, to secure the

location of the college among themselves. The matter was at length settled, it is said, by the members of the legislature from Maine, who were interested in the project, and Brunswick was selected, as a compromise between the conflicting interests of the respective claimants,—this town itself making what was then deemed a valuable consideration for the preference.*

It is gratifying to observe, that the founders of the institution had formed just apprehensions of the true design of such a seminary of learning; their object being, as is expressed in the act of incorporation, to rear an institution, which should "promote virtue, and piety, and the knowledge of the languages and of the useful and liberal arts and sciences."

By the act of incorporation, the government and regulation of the college are vested in two Boards of Trustees and Overseers; the former consisting of thirteen, and the latter of forty-five members. The number requisite for the transaction of business in the former board, is seven; in the latter, fifteen. The overseers have a negative on the trustees. Five townships of land in the unsettled parts of the District of Maine, were granted in the act, as a foundation for the college.

Immediately after the charter was granted, establishing an institution which was to bear his family name, the Hon. James Bowdoin, of Boston, afterwards minister plenipotentiary at the Spanish court, generously bestowed both money and lands, the estimated value of which was 6,800 dollars. The first meeting of the boards of the college, was held at Portland, December, 1794. In consequence, however, of a deficiency of available funds, for the best lands of the State having been previously selected by other grantees, there was great difficulty in effecting a sale of the college townships, or any portion of them, without a sacrifice; eight years passed before the college went into operation. Indeed, notwithstanding the original grant of the legislature and the patronage of the individual already named, nothing but great zeal and unwearied perseverance on the part of the most active friends of the project, carried it through to its accomplishment. Besides two stated meetings of the boards each year, special meetings were occasionally called: but it was no easy matter to sustain the interest of all the members in an institution which as yet existed but in name, and it was always difficult even to form a quorum for the transaction of business. Committees were repeatedly appointed by the boards to solicit donations, but the public had not then learned to give, and when thousands were needed, the amount contributed was small, and mostly in books. Mutual reprimandations of inefficiency and neglect passed between the two boards, and some were almost ready to despair of success.

In 1796, a meeting of the boards was held in Brunswick, to select a site for the college. The spot selected, is on an elevated plain about one mile south from the Androscoggin river. In the rear of the college buildings, is a beautiful grove of pines. The village, which lies between the college and the river, is one of the most delightful in the State. Being at a distance from any large town, it presents comparatively few temptations, while its quiet and retirement render it peculiarly eligible for the purposes of study. At this meeting, it was voted to erect a building as soon as sufficient provision should be made for it. Two years passed before arrangements were concluded, when a building of brick was erected 50 feet long, 40 wide, three stories high. Through want of means, the work proceeded slowly and the building was not ready for use until the summer of 1802. During the last mentioned year, a dwelling-house of wood was built for the use of the president of the college. Meanwhile, a sale of part of the college lands, effected on advantageous terms, gave a new impulse to the efforts of its friends. In July, 1801, the boards proceeded to elect a president. Among several candidates, the choice fell upon Rev. Joseph McKeen, a clergy-

* For most of the statements above made, the writer is indebted to Hon. Judge Johnson, Belfast, Me., who kindly communicated the reminiscences of his father, who was a member of the first Board of Overseers, was a member of the house in 1791, and was on the committee of which Mr. Eustis was chairman.

He would take this opportunity to express similar obligations to Rev. Mr. Kellogg, Portland, Me., who was also an active member of the Board of Overseers at the same time; and to Alden Bradford, Esq., of Boston, who was a member of the Board of Trustees.

man of high standing, of Beverly, Mass. The selection was fortunate for the institution. Possessing sound judgment and great sagacity, president McKeen was enabled to give a wise direction to measures, and to establish precedents of great importance to the future stability and prosperity of the institution. Through his instrumentality, the tenure of office, a point which elicited much discussion, was established on a proper basis. In the following November, John Abbot, A. M., Harvard, was chosen professor of languages. The president and professor of languages were installed September, 1802. Great interest was felt by the friends of learning and education throughout the commonwealth in this undertaking, and the ceremonies of the inauguration attracted to Brunswick a large assemblage, in which were men of the first distinction in the State. For want of a building suitable for the occasion, a platform with accommodations for spectators, had been erected in the pine grove in the rear of the ground where the college halls now stand. The scene in which they were participating, could not but have deeply affected the principal actors. Seated in the forest and witnessing the ceremonial which opened in this new part of our land, then scarcely reclaimed from the wilderness, an institution which they trusted would, by the blessing of Heaven, do much for the future honor and welfare of the community, their bosoms glowed with emotions of satisfaction and joy. It seemed indeed as if a fountain of health-giving waters had gushed forth in the desert. On this occasion, the name of the college building, already erected, was proclaimed in due form, Massachusetts Hall.

On the day following this interesting occasion, eight students were examined for admission into the college, two of whom came from the metropolis of the State and its neighborhood, showing the interest and the confidence felt there in this new child of promise. Thus the gentlemen of the two boards, after years of perplexity and no small labor, were permitted to behold the happy fulfilment of their long-cherished hopes. They had labored in patience, amidst much discouragement, with no other remuneration than the satisfaction arising from the consciousness that they were promoting a great public good. Others have now entered into their labors, but they deserve the grateful remembrance of posterity.

The duties to which president McKeen was called, were arduous and highly responsible. For two years, he was aided only by the faithful services of the professor of languages. The obstacles and the discouragements he was compelled to encounter, in laying the foundation of an institution which was attracting notice and exciting much expectation in the community, without apparatus of any kind, and almost without funds, situated in a part of the country where superfluous wealth was not yet known, at a period moreover when such an undertaking was a novel one, cannot now be duly appreciated. Before they were introduced to their labors, the president and professor visited the principal colleges of New England, that they might avail themselves of the best experience of the time for the successful management of the college. It should be mentioned as an honorable testimonial to the enlarged and independent views which governed the measures then adopted, that the requisitions for admission, at once placed the new institution, in this respect, on a level with the oldest and best conducted institutions in the country, a rank which it has ever maintained.

The house designed for the president not having been completed, his family occupied rooms for a short time, in Massachusetts Hall. In the lowest story of the building, an apartment had been fitted up for a temporary chapel, while the students occupied other rooms in the same building. Thus the whole college establishment was that of a private family. The reminiscence will excite a smile, that the president was accustomed to summon his pupils to morning and evening prayers, by striking with his cane on the stair-case.

In addition to his college duties, president McKeen was under the necessity of performing the public duties of a pastor. He preached a portion of the time in the Congregational meeting-house, which was a mile from the college, and the remainder, in the college chapel, to the congregation composed of students, the college-families, and several families from the village.

In September, 1804, an additional instructor was appointed, who was to discharge the duties of a tutor; and from that time until 1824, one or two tutors were chosen annually, who resided within the college buildings. In May, 1805, a professorship of mathematics and natural philosophy was created by the boards, towards the foundation of which Mr. Bowdoin had bestowed one thousand acres of land. Parker Cleaveland, A. M., Harvard, then a tutor at Cambridge, was chosen to fill the chair, and was inducted into office in October of the same year. During this year, a chapel of wood was erected, the second story of which was designed for the library and philosophical apparatus, and the lower story for the religious and other public exercises of the college. It was to be but a temporary building. In 1817, it was enlarged and improved. Although it is yet used for these purposes, nothing but a deficiency of resources has prevented the erection of one of more permanent materials and better adapted to the wants of such an institution.

In September, 1806, the first commencement of Bowdoin college was celebrated, when eight alumni received the honors of the college, and several from other colleges were at their solicitation admitted *ad eundem*. Being the first occasion of the kind in this remote part of the State—at an institution, moreover, whose name, as well as the patronage it had received, had excited much interest in the commonwealth—it attracted great numbers from the District, and many even from the metropolis; beyond, perhaps, any one that has succeeded. What particularly makes this commencement memorable in the recollections of those that attended it, is the circumstance, that a drenching storm of uncommon violence came on the day before that on which commencement is usually held, and raged with unabated fury three days. The public exercises were adjourned one day but without any gain to the comfort of the assembled multitude.

As this was the only commencement at which Dr. McKeen presided, and he did not survive the academic year on which we have now entered, it will be proper to interrupt the course of our narrative to give our readers a brief view of his life and character.

President McKeen was born at Londonderry, N. H., 1757. His father came to this country with the immigrants from the north of Ireland, who commenced the settlement of that town. He was graduated at Dartmouth college, in 1774, and immediately opened a school in his native town, which he kept several years. The predilection for mathematical and philosophical pursuits, which he had manifested in college, he still cherished, and in the summer of 1780, pursued a course of study at Cambridge, under professor Williams, who then filled the chair of mathematics and natural philosophy in Harvard university. Mr. McKeen then commenced his theological studies under Rev. Mr. Williams, of Windham, N. H., the instructor of his youth. Before he had completed his preparation for the ministry, he was, for a while, an assistant instructor in the academy at Andover, then under the care of Mr. Pearson, afterwards the well known professor of the Hebrew and Oriental languages in the university at Cambridge, and at a still later period, professor of sacred literature in the theological seminary at Andover. While a candidate for settlement in the ministry, Mr. McKeen preached with much acceptance to the society in Boston, collected by Rev. Mr. Moorhead, and which afterwards enjoyed the labors of the distinguished Dr. Belknap. In 1785, he was ordained pastor of the church in Beverly, Mass., as successor of Rev. Dr. Willard, who had been called to the presidency of the university. For seventeen years, he discharged the duties of the ministerial office, ever enjoying the respect, confidence, and affection of his people, and sustaining the reputation of a sound divine and an impressive preacher. In 1800, he preached the sermon on the anniversary of the gubernatorial election, a performance which added much to his reputation. About this time, he was elected a member of the American Academy of Arts and Sciences, in whose transactions may be found papers communicated by him. In 1804, he was complimented by his Alma Mater with the degree of Doctor in Divinity.

In the midst of his labors, president McKeen, whose strength of constitution had given unusual promise of a long life of usefulness, perceived the premonitions of the disease, which at length, after a protracted illness of nearly two

years, proved fatal. Just after commencement, in the autumn of 1806, he took a short excursion to Beverly, the scene of his former labors, in the hope of removing the complaint which was fast wasting his strength. But while he was there, it returned with aggravated symptoms. At first supposed to be a disease of the liver, it at last assumed the form of dropsy. The most affectionate solicitude of friends, and the most enlightened professional skill, could not arrest its progress. Having waited calmly and patiently his appointed time, the president died suddenly, as he was sitting in his chair, July 15, 1807, at the age of forty-nine years. The event caused deep grief throughout the community. Says his eulogist,* who doubtless expressed the sentiments of the time, "could the prayers of his personal friends, of the friends of religion and science, of the friends of our rising country and of this literary institution, have prevailed, long would he have continued to be the light of our eastern churches, the ornament of our society, the head of our literature, and the fostering father of our noble-minded youth."

In regard to the qualifications of president McKen for the able and successful discharge of the duties pertaining to his exalted and responsible station, there was but one sentiment. His sound, discriminating judgment, his cool decision, his equable spirit, his manners conciliating and at the same time dignified, his kind feelings, his moral excellence, his reputation as a minister of the gospel, and the full possession of public confidence, combined with his love of science, fitted him in a high degree for the office he was called in providence to fill. His assiduity, sustained, as it was, by the co-operation of his colleagues in office, and the success with which a kind Providence crowned his labors, may be inferred from the fact, that when he was removed, 44 students had been received into the institution; the library contained between fourteen and fifteen hundred volumes, for the most part collected by private donations, and a philosophical and chemical apparatus had been procured, exceeded perhaps, at that time, by none in New England, except that in Harvard university. In addition to the buildings which have been already mentioned, another of brick, designed for the residence of students, 100 feet long, 40 wide, and four stories high, had been commenced. This building, after the erection of Maine into an independent State, received the name of Maine Hall.

In consequence of the inability of the president to discharge his collegiate duties, the executive government was authorized in May, 1807, to procure an additional tutor. Their efforts to obtain one not being successful, the duties of the president were distributed among the three remaining officers. The existing tutorship fortunately was filled by Mr. Nathan Parker, A. M., Harvard, afterwards Rev. Dr. Parker, of Portsmouth, N. H., a most efficient and able officer, both of instruction and government. He regularly performed the chapel duties of the president during the vacancy in that office.

At the meeting of the boards in September following, after some perplexity in consequence of the number of candidates, Rev. Jesse Appleton, A. M., Dartmouth, at that time settled in the ministry in Hampton, N. H., was elected president of the college. His inauguration took place in December of the same year.

President Appleton brought to the discharge of his duties a conscientiousness which forbade him to relax any effort, and a deep sense of responsibility both for the literary reputation and the moral and religious welfare of the institution. He possessed also rational views of collegiate discipline, great discretion, unshrinking integrity, an uncommon spirit of command, true love of learning, cultivated taste, habits of close application, and a delicacy and refinement of character which could not be surpassed. He had gained, in a degree unusual for one of his age, the respect of the clergy both of Massachusetts and New Hampshire, as may be inferred from the fact, that in 1803 he was one of the two most prominent candidates for the theological chair of Harvard university. The selection of such an individual for the presidency of the college, was

*Rev. Mr. Jenks, of Bath, Maine, now Rev. Dr. Jenks, of the Green street church, Boston. He pronounced an eulogy at the funeral of president McKen, which was published by direction of the boards of the college, to which the writer is indebted for most of the facts above stated.

deemed highly auspicious. But he was called at the outset to encounter peculiar trials. Not to mention the relaxation of discipline likely to ensue on account of the protracted illness of the former president, and the interval between his decease and the coming of a successor, it was a time when there was throughout the community a tendency to looseness of sentiment and character. At no period in the history of our colleges, has there been more recklessness on the part of youth. The habits of society, which then made the use of intoxicating liquors an essential even of common hospitality, exerted a most deleterious influence on all our colleges. In respect to many who have received the benefits of a public education, and have since fallen victims of the destroyer, their moral deterioration has been traced to the temptations of this period. By the unwearied assiduity, however, of president Appleton, by a uniform system of discipline, great energy and firmness tempered with parental solicitude for the welfare of his pupils, and the influence of high moral and religious principle, which pervaded in an uncommon degree all his intercourse with the students, the difficulties to which we have alluded were gradually overcome, and under his administration the college acquired high repute for good morals as well as sound scholarship.

In 1811, Mr. Bowdoin, the patron and benefactor of the college, died. In addition to the proofs of his lively interest in its welfare, which it had already received, he bequeathed by will to the institution his elegant private library of more than 2,000 volumes, with a large number of pamphlets, charts, maps and engravings; several articles of philosophical apparatus, a valuable suite of minerals of nearly 500 specimens, arranged by Haiiy, and nearly 400 models in crystallography, and a valuable collection of paintings which he had collected in Europe. This magnificent legacy, the value of which cannot be less than 15,000 dollars, made at a time when the institution was in a depressed state, was received with sincere joy and gratitude. In consequence of the lamented decease of this distinguished benefactor of the college, public notice of that event was taken by the boards. An eulogy, commemorative of his public services and virtues, was pronounced at the ensuing commencement, by Rev. Mr. Jenks, of the board of trustees, and published by vote of the boards.

In 1812, the means of instruction and usefulness of the college were increased by the appointment of Rev. William Jenks, A. M., Harvard, at that time settled in the ministry in Bath, Me., to be professor of Oriental and the English languages. He was inducted into office January 5, 1813. The erudition of this gentleman, and his classical taste, rendered his services an important acquisition. It should be stated that his appointment was for three years only, and his duties were so arranged, that he still continued his relation to his church and society in Bath. Efforts were made, in 1814, to retain him, as a permanent instructor, which however were not successful.

Frequent applications were made by the college, before the period to which we have now arrived, to the legislature of Massachusetts, for pecuniary aid. These applications, sometimes rejected, had never been answered favorably, except by grants of lands in the wilderness of Maine. Such grants had been made in two or three instances since the incorporation of the college. They were valuable only in prospect. In the case of the college, such prospects were never realized, the wants of the institution rendering it necessary to sell most of the lands before they came into demand. Its finances became extremely depressed, and it required a severe struggle to sustain the institution. In 1814, in answer to urgent petitions for aid, an act passed the legislature making an annual grant for ten years to the several colleges in the State. The portion assigned to this college was 3,000 dollars, one fourth of which was to be appropriated to the payment of the tuition of indigent students. This timely aid relieved the college from immediate embarrassment, and was received with great joy by its friends.

Early in 1819, president Appleton, worn down by the pressure of public duties and by unremitted application to study, greatly to the concern of his personal friends and the friends of the college, gave too plain indications of the assaults of disease. His symptoms soon indicated a disease of the larynx, which

advanced with fearful rapidity. He was unable to preside at the exhibition in May. It was hoped that a journey which he took in the spring-vacation would be beneficial, and he prolonged his visit to his friends beyond the vacation. The occurrence, before unknown, of his absence at the beginning of a term, deeply affected the students. His own feelings in view of the circumstance, and his affectionate solicitude for their welfare, which indeed never slumbered, are manifested in an affecting manner, in a letter which he wrote to the students from Amherst, N. H., where he was with his friends. He soon returned to Brunswick, his health not essentially improved. During the summer, hopes of his restoration were at times indulged, to be soon again blasted. In October, a profuse hemorrhage rendered his recovery entirely hopeless. He died November 12, aged 47 years.

The purposes of Providence are inscrutable. That an individual enjoying the unmingled respect of the community, occupying a sphere of public usefulness which few could be found to fill, bound by the strongest ties of mutual confidence and affection to the institution over which he presided, and to society in all the great interests of which he largely participated, not to mention domestic endearments, which were never in the case of any one more tender and affecting, that such an individual should be cut down in the midst of his days, was a deep and unfathomable mystery. The day of his death was a day of clouds and darkness. The knell of the chapel bell, which broke the stillness of the evening, announcing his departure to the college family and the neighborhood, fell with leaden weight on many hearts.

Like his predecessor, president Appleton took a more active part, than is common for the presiding officer in our highest literary institutions, in the instructions of the college; a sacrifice of time and labor which he was induced to make in consequence of the low state of the college funds. His instructions were eminently valuable. He possessed a trait, essential to the character of every good officer of a seminary of education, punctuality in the discharge of duty. Nothing but urgent necessity prevented him from being in his place at the appointed time. His manner of conducting the recitations of his classes, was admirably calculated to insure, on the part of the pupil, a full exercise of his own powers. His influence, moreover, as an instructor, had, in an uncommon degree, a tendency to give his pupils habits of logical exactness in reasoning, and of thorough investigation. The entire absence of display in himself, rebuked any disposition to be superficial in them. To this circumstance, doubtless, may be ascribed, in no small measure, what, if we mistake not, has ever been a characteristic trait of the alumni of Bowdoin college, a freedom from pedantry and conceit. The writer doubts indeed whether an instructor was ever more successful in impressing the peculiar characteristics of his own mind upon those of his pupils. There is little risk in affirming, that a large proportion of those who enjoyed the privilege of being trained by him, are still conscious, in their mental operations, of his forming hand.

Aside from the common routine of his college duties, as a gratuitous service, he composed, with great care, a course of more than fifty lectures on the most important subjects in theology. They were delivered once a week, in the chapel, to the whole college, and were always listened to with deep attention by the students. A part of them have been published in a volume with a few of his sermons, and in connection with his baccalaureate addresses, which are before the public in a separate volume, place him in the highest rank of the theological and ethical writers of our country. During his life, sermons, which he preached on several interesting and important occasions, were published. In truth, president Appleton lived not in vain. He was a most diligent student, and a laborious man. His varied attainments in philology and criticism, of which, particularly in reference to our own language, he was very fond; in mental and moral philosophy, to which his habits of mind were peculiarly adapted, and in theology, which was his favorite study, all combined with a fine taste, admirably qualified him to preside over a literary institution. When we add to these qualifications his uncommon dignity and courtesy of demeanor, and those traits of character which have already been mentioned, we cannot

but regard him as one of the most able and most valuable among the presidents of our colleges.

A special meeting of the boards was called, in December, 1819, for the purpose of appointing a successor of Dr. Appleton, when Rev. William Allen, A. M., Harv., of Hanover, N. H., who had been at the head of the institution known by the name of Dartmouth university, was elected with great unanimity. President Allen, and Samuel P. Newman, A. M., Harv., who had been chosen the September before to the professorship of the Latin and Greek languages, rendered vacant by the resignation of professor Abbot, were inaugurated in May, 1820.

The separation of Maine from Massachusetts, and its erection into an independent State, which occurred in 1820, had an important bearing on the interests of the college. In what is termed the "Act of Separation," passed by the legislature of Massachusetts, June, 1819, it was provided that the grants which had been made to the college by Massachusetts, which would not expire under four years, should continue in full force after the District became a separate State; and, furthermore, that the rights of the college should be enjoyed, in all respects, not subject to change, except by judicial process according to the principles of law. By the constitution of the new State, the legislature are restrained from making any grant to any literary institution, unless the legislature shall have a certain right of control over such institution. The boards of the college, therefore, deeming aid from the State essential to the prosperity of the institution, consented, after much anxious deliberation, to vest such a right in the legislature of Maine. An application was accordingly made to the legislature of both States, "for their assent to such modifications of the college charter, as would remove any impediment in the way of the college receiving patronage from the legislature of Maine." The requisite enactments, as it was supposed, were made, and the college having thus complied with the requirements of the constitution, the legislature of Maine granted a continuance of the sum which had been given by Massachusetts, and which had been appropriated for the purpose from the tax on the banks, until the charters of the banks should expire in 1831. In virtue, moreover, of the right thus vested in them, the legislature, by an act passed March, 1821, with other changes of less importance, increased the number of trustees to twenty-five, and of the overseers to sixty. By authority, moreover, delegated by the same act, the governor and council proceeded to fill, by appointment, the places which had been thus created. Thirty-three individuals were thus introduced into the two boards.

At the same time with these doings of the legislature, an act was passed establishing a medical school to be connected with the college, and also making an annual grant of one thousand dollars during the pleasure of the legislature, for the promotion of the objects designed by the school. Nathan Smith, M. D., and member of several societies both in this country and Europe, the founder of the medical school of New Hampshire connected with Dartmouth college, and eminent both as a physician and surgeon, at that time professor of the theory and practice of physic at New Haven, was appointed lecturer on the same branch in the school. Another gentleman of high reputation, who was appointed to lecture on anatomy and surgery, having declined the appointment, instruction in this branch also was assumed by Dr. Smith, a responsibility which, from his long experience as a practical teacher, and his distinguished reputation, he was well able to bear. Fortunately, he was assisted in the department of anatomy, by Dr. John D. Wells, who had just taken his medical degree at Cambridge. Dr. Wells, though yet a youth, at once gave such proofs of dexterity and talent as a demonstrator of anatomy and a lecturer, that he was chosen to fill the anatomical chair at the close of the lectures, and immediately sailed for Europe, where he spent nearly two years, preparing himself for the discharge of the duties of his office. After a brilliant career as a lecturer on anatomy and surgery at this college, at the Berkshire Medical Institution, and at Baltimore, Dr. Wells fell, the victim of disease, induced by great mental labor. By his death, the medical profession lost a brilliant ornament,

and society, a much valued member. For three years, the professorship of theory and practice of medicine was filled by John Delamater, M. D., one of the professors in the medical college of the western district of New York. But ill health compelled him to resign his office, greatly to the regret of all who knew his eminent qualifications for the station.

Under the auspices of these gentlemen and their successors, and of the professor of chemistry and materia medica, the medical school of Maine has enjoyed great prosperity. It has a valuable cabinet, a library of nearly 3,000 volumes, which, in the choice and number of standard works, and the expensive plates which it contains, is not surpassed by any other medical library in the country, all bearing honorable testimony to the liberality of the State. This school, during the fourteen years of its existence, has graduated 342 pupils, of whom 205 were from Maine. It has exerted an important influence on the interests of medical science and general intelligence in the State, and in this way, has far more than repaid the amount expended by the State in its endowment.

Various causes now combined to increase the number of students in the college. It is sufficient to mention in general terms, that not only in Maine, then just become an independent State, but in other States, new and more extended fields were opened for professional effort. The check also which mercantile enterprise had received throughout the country, or it may perhaps be said with more propriety, its reduction within its legitimate limits, which turned the attention of great numbers from commercial to professional life, and more than all, the general advance of education, contributed to raise the estimate which the community placed on the means of a liberal education. These, with other circumstances which need not at this time be specified, increased the number of students, so that in 1822, it was found necessary to erect an additional building for their use. It is gratifying to notice the change, in one respect, which commenced about this time, in the condition of the students. Before this period, collegiate education was confined in a degree beyond what is generally supposed, to the sons of the wealthy. It has now become the birthright of the industrious and persevering poor, as well as of the rich.

In March of this year, Maine hall took fire, and the whole interior was burnt; while the walls, with the exception of a portion of the fourth story, were not essentially injured. The fire when discovered, which was at 3 o'clock in the afternoon, was beyond control. It is supposed to have taken in the garret, but no satisfactory explanation of the catastrophe can be given. This severe blow to the prosperity of the college was averted by the liberality of the public. Donations were extensively solicited from individuals; contributions were received in a large number of the Congregational churches in Maine and Massachusetts, and thus the loss was fully repaired. A list of the contributors and their benefactions is preserved in the library of the college.

In 1824, the means of instruction were increased by the creation of two professorships, one of metaphysics and ethics, and one of rhetoric and oratory. Rev. Thomas C. Upham, A. M., Dartmouth, who was settled in the ministry in Rochester, N. H., was chosen to fill the former, and professor Samuel P. Newman, to fill the latter. Alpheus S. Packard, A. M., Bowdoin, a tutor in the college, was chosen professor of languages and classical literature. The new professors were inducted into office, February, 1825. The professor of rhetoric has, for the most part, conducted the instructions in civil polity and political economy. The Hebrew language has been taught by professor Upham. In 1825, William Smyth, A. M., Bowdoin, a tutor in the college, was appointed associate professor of mathematics and natural philosophy. Subsequently he became professor of mathematics in full. Thus was a feature gradually introduced into the instructions of this college, not found, it is believed, in other colleges; that of having the instruction all given by permanent teachers. Each professor is an active teacher without any assistance from tutors. So far as relates to the character of the instruction which is given, the advantages of this arrangement are obvious. In 1829, Henry W. Longfellow, A. M., Bowdoin, was chosen to the professorship of modern languages, towards the foundation

of which, one thousand dollars had been bequeathed by Mrs. Dearborn, formerly Mrs. Bowdoin, relict of Hon. James Bowdoin. During the present year, professor Longfellow having been invited to a similar professorship in Harvard university, has resigned his office, and the duties of the professorship are now discharged by a tutor.

The fears of those who had been strongly adverse to a surrender of the college charter to the State, in regard to the consequences of such a measure, were realized by an "act respecting colleges," passed in the legislature, March, 1831. By this act it was provided, that no person, then holding the office of president in any college in the State, should hold said office beyond the day of the next commencement of the college, unless he should be re-elected; and that no person should be elected, or *re-elected*, to the office of president, unless he should receive in each Board two-thirds of all the votes given on the question of his election; and that any person elected to said office should be liable to be removed at the pleasure of the Board or Boards which should elect him. It was furthermore provided, that the fees usually paid to the president for degrees, should be paid into the treasury, for the use of the college, and be no longer a perquisite of office. This unprecedented act of legislation excited the deep concern of all who felt an interest in the permanency and stability of our literary institutions. Though applicable alike to both colleges of the State, its immediate object and direct bearing no one has ever pretended to disguise. At their next meeting, the trustees, in concurrence with the overseers, voted to acquiesce in said act, and they proceeded to elect a president of the college, but without success. A committee of both Boards was appointed to petition the legislature to alter the provision of the act which requires a majority of two-thirds of each Board to elect a president. President Allen, however, promptly took measures to test the constitutionality of this act of the legislature. He instituted a suit in the Circuit court of the United States, in which, by agreement of the counsel for both parties, the merits of the general question were submitted. The cause was argued before Mr. Justice Story with great ability. The decision of the court, which was to pronounce upon principles, not only essential to the good order and prosperity of this college, but involving also the chartered rights of all our literary institutions, was expected with great interest by the community. As it settles questions of general concernment, we will state briefly the prominent points which are established by it.

1. A college established for the promotion of learning and piety, is a private and not a public corporation. In the charter of Bowdoin college, the visitatorial power is intrusted to the Boards of trustees and overseers; "as soon as they accepted the charter, they acquired a permanent right and title in their offices, which could not be divested except in the manner pointed out in the charter. The legislature was bound by the act; they could not resume their grant; and they could not touch the vested rights, privileges or franchises of the college, except so far as the power was reserved by the 16th section of the act. The language of that section is certainly very broad; but it is not unlimited. It is there declared, that the legislature 'may grant further powers to, or alter, limit, annul, or restrain any of the powers by this act vested in the said corporation, *as shall be judged necessary to promote the best interest of the college.*' Whatever it may do then, must be done to promote the best interest of the college. It is true that it is constituted the sole judge what is the best interest of the college; but still it cannot do any thing *pointedly destructive of that interest.* Its authority is confined to the enlarging, altering, annulling or restraining of the *powers* of the corporation. It cannot intermeddle with its *property*; it cannot extinguish its corporate existence; it cannot resume all its property, and annihilate all its powers and franchises. The legislature must leave its vitality and property, and enable it still to act as a college. It cannot remove the trustees or overseers, though it may abridge, as well as enlarge, their powers."

2. Bowdoin college has never surrendered any of its rights. Whatever may have been the intentions of those concerned, at the outset, in regard to a surrender of the college to the State, there has been a miscarriage of the parties. It never has been *de jure* under the control of the legislature of Maine.

3. But admitting that the college, as was contemplated, did come under the control of the legislature of Maine, when it is stated in the act modifying the college charter, that the president and trustees and overseers of Bowdoin college shall enjoy their powers and privileges subject to be altered, limited, restrained, or extended by the legislature; no authority is conferred upon the legislature to add new members to the Boards by its own nomination, or by that of the governor and council of the State. That would be an extension, not of the powers and privileges of the Boards, but of the legislative action over them. If the legislature could add one new member of its own choice or appointment, it could add any number whatsoever. It could annihilate the powers and privileges of the charter Boards under the pretence of alteration or extension. The legislature might authorize an enlargement of the Boards, but the places thus created must be filled by the Boards themselves.

4. The act of the legislature, removing the presidents of Bowdoin and Waterville colleges out of office at a certain time, is a direct exercise of a power which was expressly and exclusively conferred on the college Boards by the original charter, and which has never been taken from them.

5. President Allen was in office under a lawful contract made with the Boards, by which contract he was to hold that office during good behavior. The act of the legislature directly impairs the obligations of that contract. It takes away from him his tenure of office, and removes him from it. Holding his office during good behavior, he could not be removed from it except for gross misbehavior; and then, only by the Boards in the manner pointed out in the original charter.

This decision was received with great satisfaction by the friends of the college, settling, as it does, many vexing questions which may arise in regard to the chartered rights of our literary institutions, and placing this college above the influence of those fluctuations of popular sentiment which are too often exhibited in popular assemblies. Immediately on the decision of the court being announced, president Allen resumed the discharge of the duties of his office.

The religious history of the institution deserves a distinct notice. It is a subject of grateful acknowledgment, that in this college the great truths and duties of morality and religion have, from the first, been ably and faithfully inculcated. At all the colleges in our country, there was a period when a deplorable want of religious principle prevailed. In a private journal of president Appleton, are recorded his deep solicitude and anxiety on account of the laxity of morals which was, at the time referred to, too plainly visible among the students. In 1810, an individual entered college, who to highly respectable scholarship added the charms of a piety, deep, fervent, yet unobtrusive. He was alone among his fellow-students, yet he sustained, in the midst of thoughtlessness and open immorality, an elevated Christian character, without reproach, to the end of his college course, which to him was the end of life, as he almost literally descended from the commencement platform to the grave.* The memory of Cargill is still cherished with respect and affection by his contemporaries in college. He could warn and exhort without exciting hostility to the truth or to himself. Through his instrumentality, if we mistake not, a Saturday evening conference was established among the students, which, conducted most commonly, in the early period of its history, by students, but recently by the college instructors, still continues, and has doubtless done much to sustain a healthful moral and religious influence in the institution. In 1812, a tutor was appointed, Frederic Southgate, A. B., lovely in his character as a Christian, a scholar and a man. His fervent piety always shone with a mild radiance. Many can recall with satisfaction the affectionate counsel and earnest exhortation to a life of purity and devotion which fell from his lips even in the recitation room. By a mysterious providence he was able to discharge the duties of his office but a part of the year. During the year commencing September, 1813, two or three students of decidedly religious character were admitted into college. How

*See president Appleton's allusion to this afflicting event in his baccalaureate address, 1815, near the close.

much importance was attached to this event, may be inferred from the allusion to it in the following extract from the private journal of president Appleton.—“Oct. 10, 1813. As to the college, the dealings of God have been mysterious. A year since, Mr. Southgate was here, full of zeal and Christian excellence. He made great exertions for the salvation of the students. From these exertions, I had much hope. But God has been pleased, in infinite wisdom, I doubt not, to remove him. He fell sweetly asleep in Jesus. Cargill, a pious student, where is he? Sick; and, I fear, will never return. O God, *thy footsteps are not known. Righteous art thou when I plead with thee, and when I talk of thy judgments.* We have recently admitted one pious student, and hope for another. O Lord, how much does he need divine support! I pray thee, O God! to give him ardent, but well-regulated zeal! Give him prudence, cheerfulness, and resolution! Lord, send us more of this character. Excite Christians to pray for us, and to use their influence for us.”

Although no immediate and marked results followed the efforts of these few individuals, they, doubtless, by their example, their exhortations, and their prayers, contributed much—how much none can tell—to the moral and religious improvement which soon became apparent in the institution. In 1816, a deep interest in religion was manifested among the students, and six or eight gave evidence of religious character. It was a new event in the history of the college, and excited the liveliest gratitude in the friends of religion. The emotions which it awakened in the breast of president Appleton, are recorded in his journal. Under date of November 28, 1816, he writes, “as it respects college, in addition to common mercies which still continue in abundance, God has been pleased, as I hope, to visit several of the students with his saving health. We do hope, that at least six of the number have been transformed by the renewing of the mind. A few others are serious, but we fear concerning them. The seriousness has been attended with silent, but deep anxiety, which has gradually given way to hope—a hope, feeble and intermitting, but slowly acquiring strength. This is a great thing—a very great thing. It is what we have been long praying and longing for. To be sure, we did, a few weeks since, hope that more would be done. But blessed be God that he has done so much. A third of the students, or very nearly that proportion, are now hoped to be pious. It is but a little while since we had none of this description. When I review what I wrote October 10, 1813, and compare the state of college with what it is now, I am constrained to say, that the Lord hath done great things! Oh may those who hope that Christ is formed in them, manifest, by the suavity of their temper, and the purity, and prudence, and holiness of their lives, the power and excellence of religion!”

The college has since been favored with seasons of special interest in religion, in 1826, in 1831, and 1834. May it be the unceasing prayer of its friends that it may ever be thus favored of Heaven!

At the present time, this college numbers 235 students, of whom eighty are connected with the medical school. The officers of instruction and government are a president, who instructs the senior class in the evidences of religion and in Butler's Analogy, and delivers lectures on the various topics of theology and practical religion; a professor of chemistry, mineralogy and natural philosophy; of anatomy and surgery; of the theory and practice of physic; of obstetrics; of rhetoric and oratory, who also instructs in political economy and civil polity; of languages and classical literature; of metaphysics and ethics, who gives instruction also in Hebrew; of mathematics; and of the modern languages. The college library contains about 8,000 volumes, the medical library, about 3,000. There are, besides, the libraries of two literary societies among the students, each containing more than 3,000 volumes, and the library of the theological society of about 600 volumes. The chemical apparatus is complete: the philosophical apparatus, sufficient for a course of lectures in that department. The buildings of the institution are seven in number; two of them dwellings of wood, occupied by the president and one of the professors; a commodious commons' hall of brick, where a large proportion of the students have board under their own direction; a chapel of wood, the second story of which is occupied by the college library; two large buildings of brick, four stories

high, in which the students reside, and a third, of three stories, in which are the apparatus and lecture rooms, and the medical library and cabinet. The second story of this building is occupied by a gallery of paintings, and a spacious mineralogical cabinet, comprising 6,000 specimens. It is in contemplation to erect, as soon as the requisite means can be obtained, an additional building for the use of students, and also one for a chapel, which shall contain the library and paintings. These buildings, with the exception of the dwelling-houses and the commons' hall, when the original plan is completed, will form a quadrangle, the side towards the public road being open. In regard to the funds, we can only say, that they will sustain the present establishment, but will not authorize further improvements, or even procure those accommodations which the increase of the college and the advancement of society require.

INDIVIDUAL RESPONSIBILITY.

[Communicated by Samuel H. Walley, Jun., Esq., Boston.]

WE are disposed to forget that we are individuals, and to think only of our connection with society. From the cradle to the grave, we are creatures of dependence and association. When we open our eyes, for the first time intelligibly, upon the world we inhabit, we discover many around us whose study seems to be to minister to our comfort and enjoyment. As we advance to childhood, we are still the creatures of dependence, and find fresh proof each day of our helplessness. As we approach to middle life, we are borne along with the throng. The family at home, the playmates abroad, the companions of the school, the merchant's shop, or the farm, constitute the world to our view; the opinion of others is our law; their approbation we covet, their frown we shun.

But look, for a moment, at middle life—where is the *individual* of our race? He is like some chemical substance which may be dissolved at pleasure in a dozen different solvents which will unite readily and perfectly with each. To-day is the day of holy rest, and he unites with the congregation in public worship—to-morrow he is one of a bar of lawyers, or of a collection of merchants or mechanics, whose united opinion governs his conduct. The next day is appointed for the election of his rulers—he is with his party—what is he doing? asking for whom he shall vote, or perhaps he is with the crowd on 'change, and forgets that it is election day. Where is he next? Attending a public discussion. Does he mingle in the debate? No, he waits to discover where the *majority* lies; or if he is very firm and resolute in his views in opposition to the majority, he seeks to ascertain who compose the minority, before he joins them publicly. Again, we find him brought to the test on some question of moral or religious duty. Does he act in conformity with the instructions he received and approved on the Sabbath? Yes, if they accord with public sentiment, he does; otherwise, he does not.

Next comes the man of riper years,—he has passed the prime of manhood—he has learned many sad lessons by experience, and may be expected to conform his conduct to these teachings; but is it so? Far from it. He is opposed to innovation—prefers old to new—dislikes this constant change of customs and practices—adheres to old associations and companions, and stands by their creed in politics, ethics, and religion. Thus he glides on to old age, when his habits have become so known and fixed,

that he is never spoken of by himself but as a *known part of a unit*; and if you can tell where the unit will be, you will of course know where its parts are. So he lives, and so old age finds him—so he dies.

Neither is it true of our sex alone, that the individual is lost in the circle of individuals. It is no less true of our female friends. How are their early characters moulded, and their plastic minds fashioned by the influence of their young associates. As a general fact, they not only do not act for themselves, they oftentimes do not dare even to *think* for themselves. With what superior strength does fashion hold them captives. How passively do they obey her arbitrary laws and maxims, extending, as they do, from the most trifling article of apparel, to the influence which conscience may be permitted to exert upon the daily walk and conversation. Where can the female be found, who acts for herself, and according to her own views of right and wrong, propriety or impropriety, except so far as those views are adopted as her own after comparing them with the opinions of the circle in which she moves. Nay, more; if we might be unobserved witnesses of the musings of a lady's mind, when seated by herself, and honestly, as she believes, seeking to ascertain her own views and feelings; how much of independence and originality should we detect in her mental responses? Though unseen (as she imagines) by any created eye, yet the expression of her thoughts would be only the echo of what she had acquired before in her intercourse with others. There are exceptions, but this, we believe, is generally a correct description. Take, for example, one in fashionable life; she has casually slipped from her daily circle, and has encountered a different influence; she has seen exposed many follies and inconsistencies in her present course, and conscience has seconded the appeal which is made to her to change her habits. She hears, thinks, and at last decides in accordance with the opinions of those with whom she usually associates; and the only *probable* (we had almost said *possible*) way to induce her to change her course, is to prevail on her to leave those who entertain one class of opinions and habits, for those who maintain the opposite ones. She must break caste, before she can change habit.

But take another example. Suppose one who is of a high moral and religious character; her intimates are found in this class. *She* becomes convinced of the inconsistency of a course which she, in common with them, is pursuing; but their eyes are not opened to perceive its evil effects, and she cannot make them regard the matter as she does. Will she, after re-examination of the subject, act according to her convictions, or will she yield her individual views to their collective sentiment? We speak now simply of the question of responsibility, assuming that she has taken the necessary precaution to be entirely satisfied in her own mind, that she is right; since in *doubtful* cases, she would naturally justify herself by submitting her opinion to that of others.

But in order to a full examination of this subject, we will point out more particularly what we intend by individual responsibility; show its connection with moral courage and decision of character; explain how it happens that it is so rarely found; what effects it has produced when it has appeared; how it may be guarded from abuse; and how desirable it is, thus guarded, at all times and under all circumstances, but emphatically at the present day, in the political and moral exigencies of our times, and to the *young men* of this age.

And here let us premise, that by individual responsibility, we do not intend an eager and insatiate grasping at authority, and thirsting for power; an unwarrantable assumption of dominion; a sullen confidence and stub-

born pertinacity in opinions rashly formed. Such traits as these are sometimes found; they are generally the effect of flattery, combined with past success, and they make the subject of them quite reckless of the opinion of his fellows. When found in a warrior, they sometimes lead on to victory, but the path is beset with dangers, and while one reaches the goal, hundreds perish on the course.

When manifested in a statesman, these traits will lead to deeds of daring and independence, but no less of a foolhardiness, that oftentimes makes its subject fall a victim to his own self-will and mad obstinacy. When pressed with arguments which carry conviction to the unprejudiced mind, and plied with motives which amount to moral demonstration, the unfortunate man, feeling at a loss for intellectual weapons of sufficient temper to parry the attack, will console himself with the hasty purpose of pressing on his own plans to their accomplishment at all hazards, and silences all remark with the simple exclamation, "*I assume the responsibility!*"

With this explanation of what is not intended, we say that by individual responsibility, we understand *a readiness to act and to be judged of in our individual capacity*, rather than in our various connections with society. Suppose, for example, that several persons are living independently of each other and of the rest of mankind; they know no law but their individual will, and acknowledge obligation to no created being. Let these men be brought together, and be made to understand each other's views and feelings; let it be proposed by one, that they should agree to be governed by certain rules; that they should contribute a specified portion of the result of their labor to promote the good of all, &c., and let the advantages which would result from such a course be also stated; the security which each would derive from the fellowship and vigilance of all, and the other benefits of social life; and in determining whether it were best to merge their present separate state in this social form of existence, each one would think, and speak, and act strictly for himself, and his determination would be formed wholly upon his own judgment and feelings. In a word, he would act upon his individual responsibility. Such an one acts more entirely for himself than would be practicable or desirable in our circumstances, because his own happiness or promotion is the only motive present to his mind. But taking society as it at present exists, it is practicable, we apprehend, that each member of it should act in view of the obligation which rests upon him as a distinct independent part of this society. Strength and influence may flow from association and combination, but after all, the *will of individuals* is necessary to form the combination, and the rule to be adopted is, *Shall I be justified in countenancing a given course?* whether the course proposed be, as in the case first supposed, to form society; or, after it has been formed, to act in our associated capacity. All reflection, investigation and inquiry, should have reference to this object. Feeling a constant and strong sense of accountability for our actions as individuals, we should think and act accordingly. And further, not only would we insist that all our conduct should be governed by this rule, but that we should be as ready to act, and as *firm* in our purpose, after having marked out our course, as if we constituted one of an associated number, who had come to a like result.

The inquiry often put in secret is, "What will he say," or "What will he think," if I do thus and so. This is wrong. In considering what is duty, in the first instance, it becomes us to weigh well and carefully, all the circumstances which have a bearing upon it. And here, the question of expediency often presents itself with great force; but after we have dis-

posed of all preliminaries, we should never allow ourselves to be swayed or an instant, by reason of our connection with society in any shape.

Our next inquiry, regards the connection which subsists between *individual responsibility, and moral courage and decision of character*. By moral courage, we understand a willingness to follow the dictates of an enlightened conscience at all hazards; and by decision of character, that marked and steady course of action, which singles out an individual for praise or blame according as he directs it. It is that which gives separateness and unity to his conduct. He is known, as it were, rather as a firm oak, which resists the storms and continues to grow erect and strong, than as one of a forest which is celebrated for its general appearance of strength or beauty. The existence, therefore, of these traits, directly tends to develop the character which we have described. This seems too obvious to require explanation; since the man who obeys his conscience, under a l circumstances, will, of necessity, be the man who will be ready to incur any responsibility in the discharge of his duty. He is not the man to be intimidated by a fear of consequences, nor to be affected by a regard to the smile or the frown of others. And, as the character, like every thing else, gains strength by exercise, such a man will derive fresh energy from past success for each new effort, and by adopting a course of action well matured in his own mind before commencing, and steadily persevered in afterwards, he will always be relied on by his fellow-men, and they will universally accord to him his due; which cannot be more correctly expressed than by saying that he possesses *decision of character*.

It is apparent, however, that decision of character is not exclusively the property of the virtuous. In one sense, indeed, it always commands respect, because when it attaches to those who are counted as injurious to society, it is always safer than a shuffling, dubious course of conduct, which always keeps us fearful of results that we cannot guard against; and it is better to be able to depend upon what course a foe will pursue, than not to know an enemy from a friend; but from the nature of the case, character may be uniform, firm and decided, whether it be good or bad; and therefore we must look to the grounds upon which it is based, to learn what kind of character it is. So of individual responsibility; a man may be willing and ready to act for himself and by himself, and yet act wrong. But we apprehend that if his conduct is the effect of *moral courage*, as we have defined it, there will be but little danger of aberrations from virtue. If he daily invokes wisdom and direction from the fountain of wisdom; if, by communion with heaven, and a faithful scrutiny of God's word, he seeks to instruct his conscience; and when any case presents itself for decision, puts himself in possession of all the information he can command, and then submits to the verdict of conscience, applying the principles in which she has been instructed, he need not fear to meet the scrutiny of man; to take upon himself the responsibility of his actions; to submit his character to the ordeal of public investigation; for he has right and truth on his side, and he can abide the test.

But, we ask next, if this individuality of character, thus explained, is so desirable, whence does it come to pass, that it is so rarely to be met with? Why are we so merged and lost in the sea of association, as that it rarely happens that *one* acts—generally it is *the many*.

We have, in part, anticipated the answer to this inquiry, in our introductory remarks, in saying that it is owing, in no small degree, to early dependence, and the habit of association which we acquired in infancy. We see the proof of this remark, by comparing *civilized* with *savage* life.

We often find great energy of character, noble daring, and independence and individuality of character among savages, to which civilized life presents no parallel. They think—and quick as thought they act. Here is no parleying—no counting the cost of influence and standing; what the savage *wills*, he hastens to *do*, be it right or wrong, his impetuous zeal does not allow him to consider.

Another cause may be found in the fact that it is easy to fall in with the current. The man who would think and act for himself, must row up stream; he has much to contend with. But finding ourselves furnished with opinions, as we are with bread in our childhood, and thrown into one circle after another as we grow up, it is an easy matter, to think as those about us think, and to act as they act; and to take a different course would require us to strain up the nerves, and brace the mind to such a degree at the first trial, that we fear to make the attempt. Associations are like circles on a lake; when once you disturb its tranquil surface with a stone, you make a small circle,—this spreads into a larger—then a larger still succeeds—and oft your influence thus extended will not cease, till the outer circle hems the lake. So there is a great tendency in small associations to run into larger ones—and finding that we can avoid responsibility by sheltering ourselves beneath the many, upon one question, we gladly embrace the opportunity to do so on the next question which arises; and thus every subject of the slightest difficulty or interest, supplies an excuse for a new society, to embody the half formed opinions of its members and to give them shape and utterance.

Thus there seems to be a fitness and a disposition in associations, not only to keep themselves alive, but also to produce their like. And while we admit that associations are valuable for many purposes, that they give tone and energy and perspicuity to public sentiment, that they develop talent which might else lie dormant, that they elicit truth by debate, and add to the store-house of literary and scientific knowledge by popular lectures; we believe that they are also productive of some evils, which we are learning by experience, but which we have not as yet been wise enough to guard against; and the rapid increase of their number, at this day, contributes doubtless in no small degree, to the superficial habits of thought and conduct which have of late become so prevalent. The present age has probably made no advance upon those which have preceded it, in original thinking and acting. There are very few who think and speak for themselves. The mass of the people think on religion and politics, as they have been educated, or as those inform them under whose influence they have been thrown by chance. And among the better informed, there is very little research of thought, scarcely any thing that can be called taxing the intellectual powers to the *ne plus* of endurance. This is evident from the publications of the day; a great part of which are of a very superficial character, and adapted to impart very limited and imperfect views of the subjects which they discuss; and hence it is obvious that if there is not a less amount of original thinking than heretofore, there is a vast accession to the ranks of superficial thinkers. We have yet to learn what effect will be produced by this increase. In our opinion, though many individuals may thus obtain a smattering of subjects of which they would else have been ignorant, it may be a question, whether individuality of character and thought is not diminished in proportion to the increase of this superficial knowledge.

The same remarks apply to the mode of lecturing, which is now so popular. Notwithstanding the advantages which it affords, (and they are

many and great,) there are two evils connected with it. The first,—To the lecturers themselves; in accommodating their subjects and mode of handling them to this false standard; they are thus led to treat of subjects upon which it would be difficult to say much that is novel, and to discuss even these in a very superficial and imperfect manner. The second,—To the community—who, to a great extent, rely for their information upon subjects, with which they ought to be familiar, to these lectures. How can we expect individual thought and action, where all the knowledge obtained or desired is merely from the surface? Who would dare to think, much less act, independently, while this mode of associated, general, vague instruction is not only tolerated, but highly popular? The same holds true in reference to our government. It is by no means strange that the serfs of the autocrat of Russia should excuse themselves from the charge of being individually responsible for the manner in which the emperor administers his government; and those who live under the best forms of monarchy must necessarily feel but little responsibility for the conduct of affairs by their rulers: but is it so with us? Can one of our citizens exonerate himself from responsibility in this matter? And yet what apathy exists; how many who lightly esteem this invaluable birthright, *an independent voice in the election of rulers*. Whence does this arise? We answer, from the fact that *individual sentiment* is lost sight of in the arrangements of *party*; and if a man becomes dissatisfied with the conduct of his party in any particular, he will withhold his vote on this account; if a man is displeased with those in office, instead of saying that he is, and giving his reasons, and opposing their re-election, he quietly contents himself with the consolation that they shall not have his vote;—though he does not approve the principles upon which other parties are based, and therefore he gives no vote. And it doubtless not unfrequently happens, that in closely contested elections, there are enough of these neutrals to turn the election.

As our government is arranged, there must of necessity be an organization of political parties; but this fact, so far from diminishing individual responsibility, in truth increases it, by making every voter, not only use his elective franchise, but his influence, be it more or less, for sound principles in politics, and honest men to fill offices.

The same remarks applied to *morals*, will show why it happens that society makes such tardy progress in reform. The soul and conscience of the individual, is forgotten in the society to which he belongs, and which often, like corporations, acts as if it possessed no soul. The practical sentiment is, *man* is accountable, but *men* are not accountable; therefore, I will *not* act as a *man*. Fear undoubtedly prevents numbers from thinking and acting independently; they are perhaps constitutionally timid, and though conscious of their rectitude of heart and purpose, they dare not avow their sentiments, through fear of the withering influence of public sentiment. Speaking of such persons, a writer has well said, “it need give no disturbance to an honest man to find himself alone in his opinions.” It would present strong reasons for a calm and anxious review of them; but he must abide by his own judgment fairly made up, taking care always to hold his mind open to conviction, and eager to receive any new light, which may approach it. The tyranny of opinion in our community is justly alarming. I recollect well the shrewd remark of Franklin, that the man, who goes against public opinion, is like the man, who spits against the wind; he spits in his own face. We call this a free country; and yet there are few countries, and there have been few times, when dissent, real or suspected, from the received doctrines, has been visited with a se-

verer retribution. I venerate the press as the bulwark of the safety of the republic ; but its licentiousness indicates a most diseased "condition of the public taste ; and a most afflictive condition of the public morals."

But we are happy to know that so desirable a trait of character as the one of which we speak, is not like the philosopher's stone, merely a creature of the imagination, an airy phantom. There have been *men* in our world, who have not lost sight of their individuality, but have immortalized their names by the full developement of this single trait. Men, who by their untiring energy and self-devotedness to the promotion of the public weal, have moved the community, and changed public sentiment, instead of having been moulded and swayed by the community. Of the number who thus stand up for the encouragement of individual enterprise and action in the breasts of the young, are the heroes of our revolution ;—and of all this glorious host, not Washington himself possessed more fully, or manifested more unequivocally, that he was moved and fired by the consciousness of *individual power and responsibility*, than did the lamented *Lafayette*. The story of what sufferings he endured—what self-denial he practised—what sacrifices he actually made—and what perils of liberty and life he encountered for our country in her darkest hour, has been so often told and so eloquently described, that we will content ourselves with referring to it, as a most satisfactory and interesting exhibition of conduct resulting from a due sense of individual responsibility.

Indeed this was the predominant trait, and it gave force and beauty and harmony to all the rest. A French writer says of him : "His mind exercised absolute control over his body. His courage was of that kind, so difficult to be acquired and preserved, which augments with the peril, and gives to its possessor imperturbable coolness in the midst of danger. Whenever an occasion was afforded of doing good, or of rendering service, Lafayette listened but to the inspirations of his heart and the dictates of his conscience ; or if he observed any thing just or useful to perform, to undertake it was for him a duty to which he became a slave. He never receded, nor was disheartened ; and his perseverance, aided by his gentleness and his persuasive eloquence, seldom failed to conduct him to the end which he had proposed to attain. He took no repose until his *inward man* was satisfied ; and he seemed to have adopted as the rule of his conduct, *do what thou shouldst do, happen what will !*"

But we need not go abroad for illustrations of our subject, even in the persons of our country's adopted children. The life of Washington is a consistent commentary on the truth of our position, that this trait of character has been exemplified. We can mention at this time but one or two instances. In an engagement at Princeton, the movement of the American army having been observed by the British, the militia in front gave way, and a valuable officer was killed. Washington, feeling assured that a defeat then would be ruinous to the interests of his country, rode forward with speed, placed himself between the enemy and his own troops, and by his commands and example restored them to order. He was between the fires of the two armies, but was preserved from the weapons of destruction ; he entered Princeton, took possession of it, and secured 300 prisoners.

When the surrender of Burgoyne was known in Pennsylvania, some of the officers of the army were so elated by it that they were anxious immediately to make an attack upon the enemy in Philadelphia, and the people generally were in favor of the rash plan. But Washington knew well the condition of both armies. His steady mind was not to be dazzled by the

idea of the praise he should gain by success, and he persevered in resisting public clamor, when he knew, that by yielding to it, he should endanger the interests of his country; and his firmness saved his army for more important services. He had the wisdom to prepare to receive an attack, but was resolved not to commence one.

When Washington was a colonel under Braddock, he endeavored to dissuade the latter from a proposed attack upon the Indians, till time should be afforded to ascertain the condition of their enemy. Braddock was displeased and persevered in his own course. Washington, as in duty bound, followed his commander; but even here, the same trait, which gave originality and independence to his future character as commander, induced him to brave many dangers in the path of duty. Braddock was killed, his army defeated and scattered, and Washington was the only *aide* that was left to assist and encourage the troops. For three hours he was exposed to the aim of the most perfect marksmen; two horses fell under him; a third was wounded; four balls pierced his coat, and several grazed his sword; every other officer was either killed or wounded, and he alone remained unhurt. The Indians directed the flight of their arrows at his breast, and the French made him a mark for their rifles, but all were harmless; suffice it to say he was spared by a kind Providence, to prove still further the wisdom and foresight of his counsels, and the cheerfulness with which he assumed responsibility in the discharge of duty.

The declaration of independence may be styled the individual act of every signer as well as of the projectors. They counted the cost of liberty, and they staked their lives and fortunes to secure it for themselves and their posterity. The resolution was offered by Richard Henry Lee, and seconded by John Adams, in these words,—“Resolved, That these United Colonies are, and of right ought to be, free and independent States; and that all political connection between them and the state of Great Britain ought to be totally dissolved.”

This *reads* well, we say; but little do we think of the meaning of these words in the circumstances which then existed. History scarcely furnishes a parallel to the moral courage and intrepidity of these pioneers in the path to freedom. Every signature was strengthening the cause of liberty, and laying a foundation-stone for the political institutions which have arisen: but by a reverse, then not improbable, they might have proved their death-warrants as traitors to their king.

The history of the revolution bears testimony also to the fact that *females* have thought and acted independently under trying circumstances. The British had a garrison in the house of Mrs. Motte, in South Carolina, and she was informed by two of our generals, that they could not succeed in driving the garrison from this fortress, without entirely destroying her house. She replied, “the sacrifice of my property is nothing, and I shall view its destruction with delight, if it shall in any degree contribute to the good of my country.” “When Cornwallis gained a partial victory, he ordered an illumination to be made. A Mrs. Heyward (whose husband had been removed from Charleston by the British, as a rebel) closed her windows and would not illuminate. An English officer expostulated with her, but to no purpose. Not a single light, said she, shall be placed with my consent in any window of my house. Then, replied the officer, I will return with a party, and before midnight level it with the ground. You have the power, said she, and seem disposed to use it, but you cannot control my determination, and I will not illuminate. The officer left her, and did not return to execute his threat.”

We are familiar with the story of Columbus, and of his struggles to obtain the necessary outfit for his proposed voyage—we have heard of the joy he experienced, when the queen, becoming interested with the eloquent account of the views of Columbus, said, “I undertake the enterprise, and pledge my jewels to raise the necessary funds.” But his character and firmness of purpose was most fully tried and most signally manifested, after he commenced the voyage; the sailors had often been disappointed in finding that what they took for land, proved to be only clouds in the horizon; they became desponding, and angrily reproached Columbus. His efforts to pacify them failed, and their wish to abandon the voyage was increasing, when he told them resolutely, “happen *what will*, I am determined to persevere, until, by the blessing of God, I shall accomplish the enterprise.” While the sailors were concerting how they might force him to comply with their wishes, his hopes were realized in the certain indications of land.

The well known character and daring of Luther, is also an apt illustration of our subject. Indeed, without this willingness to meet responsibility and to act according to the dictates of an enlightened conscience, no great changes have ever been wrought in the *moral*, any more than in the *political*, condition of our race. The answer of Luther, though trite, is nevertheless apposite. When counselled not to attend the diet of Worms, he replied, “I would go, though there were as many devils in the path as there are tiles on the roofs.”

If we turn over the pages of Holy Writ, we meet with many examples of *noble daring* in the cause of virtue. The whole life of Daniel (for example) is but a continuous history of instances of moral courage and pious resolution. Hear him refuse the *idolatrous meat* from the king's table. Harken to his plain reproof of the wickedness of Nebuchadnezzar and Belshazzar. See him, when he knew that the writing was signed by the king, which was intended to debar him from offering the petitions of his heart to his God, in behalf of his suffering captive nation. Does he cease to pray? Does he close his windows? No! he prays as aforetime. For him, the artifice and wrath of man, the king's decree, and the lion's den, have no terrors. He fears God, and him alone; and, single-handed though he is, he goes forth to the discharge of duty, though its highway leads him to the lion's mouth. So it was also with Paul. He never shrunk from duty or responsibility because he was alone, or because he feared the consequences. Hear his language,—“What mean ye to weep and to break mine heart? for I am ready not *to be bound* only, but also *to die* at Jerusalem, for the name of the Lord Jesus.” We have seen, however, that this trait of character which we call *individual responsibility*, may be abused; and that, instead of contributing to the usefulness of its possessor, and the happiness of the community, it may be made to degrade the former, and jeopard the dearest interests of the latter. It is of the utmost importance, therefore, that this danger should be observed, and carefully guarded against, by such as would model a perfect character for themselves. It is doubtless practicable and easy to do so.

The abuse results, in part, from a vain confidence in the correctness of opinions, hastily formed, pertinaciously retained, and zealously promulged; and in part from a false pride of committal, which renders the subject of it unwilling to be convinced, or, if convinced, to shape his conduct in accordance with his impressions of truth. Hence, it follows, that what such an one would call decision of character and firmness, we should denominate eccentricity and obstinacy.

The means of preventing this abuse, are, therefore, 1. To preserve a candid mind, at all times accessible to truth, and susceptible of impression from sound argument. 2. To avoid forming hasty opinions upon any subject. 3. To take all practicable measures to become correctly informed upon questions which arise. 4. To be slow in disseminating views which we have recently embraced. 5. Never to allow our consciences or our judgments to be biassed in their decisions, by the fact that we have entertained and expressed sentiments, at variance with their present dictates. It may be difficult always to observe these rules strictly, because we are liable to deceive ourselves, or to be misled in their application to particular cases; but the more nearly we adhere to their true intent, the less danger will there be that we shall act amiss when we act for ourselves.

We pass now to consider the *practical importance* of the subject which we have discussed, at all times and to all persons, but especially at the present day, and to *young men*. We are not of the number who condemn *associations*. We have stated that many advantages do result from them; but they cannot supersede *individual* action, or diminish, in the least, individual accountability. And if they are used as a cover from observation and responsibility, they will be worse than useless. Man was formed by his Creator to think and act for himself, accountable to no one but his Creator, and by the union which he has formed with his fellow-men, as a member of society, he has not divested himself of a particle of this responsibility. In the same proportion as the individuals which compose a body of men, can be made to feel and act independently of the opinions of each other, is our guaranty that their united action will be safe; and hence there can have been no time, and no people, and no circumstances, from the creation to the present moment, when man could claim exemption from this individual responsibility, or when associations were of any use, except as affording collective strength to sound individual sentiments. The moment that the individual has been forgotten, the same moment has the association been like a ship tossing on the shoreless sea, without a helm to direct its course. She *may* reach her port, but who would dare predict that she *will*?

All persons would be essentially benefited in their characters and amount of influence, by having this sense of obligation continually pressed upon them. They would be led to scrutinize the conduct of others, before they imitated it; they would be stimulated to exertion in their own behalf, and disposed to make efforts which they would else have shrunk from. Thus talents may be elicited and developed. Mental, physical, and moral powers, may be brought into efficient action; and when you looked into an association, you would not cast your eye around to select some master spirit in its ranks, who will govern all the rest, and make them the machines for working out his plans; but you would feel confident that their united action will be the result of independent thoughts and individual convictions, compared, discussed, and moulded into a homogeneous expression. It becomes the friends of associations at this day, to provide against a reaction of public sentiment. The current has for a long time been favorable to them; opposition has been small and feeble, and they have received such countenance and sanction, that we seem almost to have forgotten, *that they may do injury*; that they may be extended too widely; that they may deprive mankind of the benefits which would result from the free exercise of the wisdom and talents of *very many*, owing to the management, cunning, and intrigue of a *few*; and if such

suspicious and jealousies should be excited against them, all the good of which they are capable, would be lost to the community in the complete overthrow which their *supposed* or *real* evil tendencies would induce.

We repeat the assertion, that there is some reason to apprehend that an extensive prejudice may be excited against the present popular plan of association, unless it is carefully guarded by its friends from the abuses of which it is capable, and which in some instances it certainly has produced. There is special need of moral courage and firmness of conduct at *the present day*. The world is in commotion. The sea of religion, of morals, of politics, is each in agitation. Throughout Christendom, men cannot be neutral upon either of these questions; they are continually acting; but the danger is, that they may act in many cases without reflection, or without independence. They *act* as those about them *act*, because they have not courage to act as they *think*; or, they *think* as those about them *think*, because they dare not think for themselves. This is not only criminal, but highly dangerous to the interests at stake. Every thing *sacred* is now rudely assailed and inveighed against. Every thing that ennobles man and raises him above the brute at death is cut off. Every thing that gives stability, comfort and harmony to human society, is attacked and placed in jeopardy. Ay, even civil liberty is endangered on the only spot, where she has ever found a quiet resting place on earth. A disorganizing restless spirit is abroad, at one time manifesting itself in outbreaks against *religion*; at another, against *good morals*; at another, against the established principles upon which our government was placed by its founders; at another, against all government and all law: hence have sprung the riots which have stamped indelible disgrace on our once peaceable communities, have desolated property, invaded private rights and the sanctuary of *home*; and have even shed human blood. Such being the state of our times, are we not called upon to think, to judge, and to act, with promptness and decision.

But we speak to YOUNG MEN, and to them our subject addresses itself in thrilling accents. To them we say, we do not sufficiently appreciate the value of our birthright; or our danger of losing the blessings which that has brought to us. Perhaps, (considering the exigencies of our times,) it is not too much to say, that our greatest danger lies in too close an imitation of the example of our fathers. It should be remembered, that the circumstances in which our fathers found themselves placed when they came upon the stage of action, were peculiar. Their fathers had struggled, and toiled, and made every sacrifice of property, ease, and life itself, to secure the liberty and happiness of their descendants. They *possessed* nothing which they had obtained at a small expense; they *left* nothing which they had spared any effort to obtain.

But what was the consequence? Our fathers were like a family of children who have inherited ample fortunes, and all the sagacity required of them, is to devise ways and means of disposing of their patrimony in such a manner as to contribute to their happiness and luxury, and their descendants will be fortunate, if they obtain a portion of this inheritance. That which comes easily, generally goes easily; and our fathers, having been educated in ease, and provided to their hands with a wise constitution, sound laws, and valuable institutions, were in danger of receiving and using them, as if they could not be destroyed or even hazarded.

They found their country a fair fabric, built and finished, and they did not care to examine the foundation walls, and learn how every stone was placed, nor on what main pillars the edifice rested in security. They

were educated in the parlor, and were taught to feel perfect security as to the strength of the cellar walls; and if a stone is loosened, if a joint is started, if a timber is jarred, if even materials of combustion are found in the cellar, they are unmoved, they feel safe—the parlor stands, (say they,) and we can think and write and talk as usual, and where lies our danger? Ay, in your *false security*! If your fathers, we might say to them, had felt thus at ease, would they not have preferred to have regaled themselves on the delicious beverage of the East, rather than to have almost said in the language of Daniel of old, when tempted to eat idolatrous meat, “we will not defile ourselves with the king’s food,” and then dashed the accursed thing into the ocean.

In every event which transpired, they noticed what *principles* were involved, and they preferred to check false principles in the bud, rather than to wait for their full developement in action. They preferred to anticipate the movements of evil, and prevent its approach, rather than to hold conflict with its effects. As one has said, “they snuffed the tainted breeze *afar*.” So must the young men of this age. But let us not be misunderstood. We do not arrogate all wisdom, talent and foresight for the young men; we are not disposed to crowd our *seniors* from the field of action. If our country, our institutions, and our liberties are in danger; and we see it, and feel it, we ought to have independence to say so, and firmness to act accordingly. We should search out the causes of danger and expose them. We should feel that *we* and our *posterity* have more at stake in the perpetuity of our country and constitution than our ancestors; and we are bound to act accordingly. This is not rashness, but prudence. It is the effect of being taught by the example of Washington, Lafayette and other revolutionary worthies. Would our revolution have been achieved if it had depended upon the seniors of that day? Who led the army? A young man. Who led in the councils? Young men. Who constituted the officers of the army? Young men. Who signed the declaration of independence? Mostly young men. If Otis and Quincy had waited until they had reached middle life before they acted for their country, they would have waited in vain, for they died young men; and yet they lived long enough to acquire an earthly immortality. No, it is undoubtedly true, that if the young men of the last century had been content to follow in the steps of their fathers, the present century would not have found *republican government* established on these shores, but we should still have been the oppressed subjects of English legislation.

We say then distinctly, that the **YOUNG MEN** of the present day, are placed under a solemn responsibility to think and to act for themselves; not because their seniors are wanting in wisdom and prudence, but because their circumstances differ from those of their seniors. *Their* risk is less; their lease of life is shorter; and all things, as far as their comfort and convenience are concerned, may continue during their lives, as they found them. But with young men the case is not so.

If they discover the approach of danger, they ought to sound the alarm. If they see that the liberty of conscience, and the protection of law, and the enjoyment of equal rights, to procure all of which their grandsires spent their substance and spilled their blood, are in danger of being taken from them; will they not be *faithless* to the memory of their ancestors, the cause of liberty, and to the welfare of their posterity, if they do not come forward and throw themselves prudently, but fearlessly and firmly, in the breach? We say that they will.

Let it not be supposed, however, that in contending for our favorite trait,

we are advocating *selfishness*. We extol that *love of self* which prompts its possessor to promote his own happiness in ways that may increase, but cannot diminish the happiness of others. And we apprehend that our subject, if correctly viewed, will commend itself to such persons, as affording one essential element in the formation of a character based upon this lawful self-love. But in no way can this principle of individual feeling and action be said to engender selfishness. We are called upon to think and to act *for ourselves*, and sometimes *by ourselves*; not to secure our individual interests at the sacrifice of the public weal; but to promote the cause of truth, and the cause of virtue, according to our sense of truth and virtue, whatever may oppose.

Acting thus alone, if acting right, we give an impulse to the cause we espouse, which reaches those around us, and which perhaps moves the community; and thus in blessing mankind, we may be blessed ourselves. Such is the only selfishness to which our subject tends.

MEMOIRS OF MINISTERS,

WHO HAVE BEEN GRADUATED AT HARVARD COLLEGE, SINCE THE FOUNDATION
OF THAT INSTITUTION.

By John Farmer,

Cor. Sec'y. *New Hampshire Historical Society.*

NOTE. The year they were graduated is prefixed to each person at the beginning of the several memoirs.

BENJAMIN WOODBRIDGE, D. D.

1642. BENJAMIN WOODBRIDGE, was son of Rev. John Woodbridge, minister of the parish of Stanton, in Wiltshire, and was born in the year 1622. His paternal ancestors for several generations were clergymen. His mother was daughter of Rev. Robert Parker, a learned puritan divine, and author of *De Signo Crucis*, *De Descensu, Christi ad Inferos*, and *De Politeia Ecclesiastica*, works much esteemed by the dissenting clergymen of his time. His brother, Rev. John Woodbridge, was partly educated at Oxford, and came to this country in 1634, with his uncle, Rev. Thomas Parker, and afterwards became the first minister of Andover, Mass. Benjamin Woodbridge had been a member of Magdalen college, in Oxford, but did not complete his education there, although he was admitted to the degree of Master of Arts at that University, November 16, 1648. On account of the civil wars, which commenced soon after he entered the University, he left his native country and joined his friends in New England. Here, his brother had married into one of the first families, that of Gov. Dudley; here, was his uncle Parker, one of the first scholars of the time, and Rev. James Noyes, who had married his mother's sister, and several other friends, by whom he was cordially received. The college at Cambridge had commenced anew under the auspices of President Dunster; new students had entered, a milder government was instituted, and all its concerns assumed a more favorable aspect than they had done under his predecessor. Mr. Woodbridge became a member of this seminary soon after his arrival, and when he was graduated, was placed at the head of the class; a rank to which he seems to have been entitled on account of his family connections and his literary acquisitions, which were probably surpassed by none of his colleagues.

He returned to England soon after completing his studies, and within a few years, was known as a popular and highly accomplished preacher. He is first represented as being "an eminent herald of heaven" at Salisbury, situated in a broad pleasant vale, on

the river Avon, in his own native county. He had remained here but a few years, when he visited Newbury, in Berkshire, where his eloquence and talents attracted the attention of several distinguished persons, and he was invited to succeed Rev. William Twiss, D. D., who was long the minister of that place, and whose name was familiar to the clergy of New England, by his being the president of the Westminster assembly of divines, and by his works on theology, some of which are read at the present day by American students. In this station, Mr. Woodbridge shone as a scholar, a preacher, a casuist and a Christian. His influence is said to have been so great, that he brought the whole town, which had been much divided into religious parties, to a state of harmony in opinion and unity of worship, which produced a great and highly favorable change in the general aspect of society. This he effected by great labor, and unceasing devotion to his parochial and ministerial duties. It was his custom for several years to preach three times a week, and to give an exposition of some portion of scripture an hour every morning. His success was so remarkable, that before he left Newbury, there was scarcely a family in town, "where there was not repeating, praying, reading, and singing of psalms in it." This is stated on the authority of Dr. Calamy.

After the restoration of king Charles II., he was one of his chaplains in ordinary; and on one occasion while in that capacity, preached before his majesty. He was one of the commissioners of the conference at the Savoy in London, and was desirous of an accommodation, and regretted the failure of the efforts made to effect it. His chance for preferment in the church, was perhaps superior to that of any of the early sons of Harvard who returned to England; but his conscientious scruples were an insuperable bar to his advancement in ecclesiastical dignity. The canonry of Windsor was offered to him, but his determination not to conform to the ceremonies of the church, led him to decline its acceptance. In 1662, he was silenced by the act of uniformity, which went into operation in August of that year, and which deprived more than two thousand ministers, lecturers, masters, and fellows of colleges, and schoolmasters, of their livings. As he could not after this preach publicly, he maintained a private meeting at Newbury, whither he had returned after an absence of a year or two. In 1671, upon some relaxation of the rigorous measures against the non-conformists, he resumed his public labors, and continued them until about the time of his death, which occurred at Inglesfield, in Berkshire, November 1, 1684, in the sixty-third year of his age. He had been the minister of Newbury, in public and private, nearly forty years. Though he suffered less perhaps than most of his dissenting brethren, yet he did not purchase any mitigation of ecclesiastical severity, by bending his principles to suit the times in which he lived. He lived and died a non-conformist. He generally received, notwithstanding his non-conformity, the respect of good judges of true and real worth, however much his religious sentiments differed from theirs. Dr. Calamy says of him, that "he was a universally accomplished person; one of a clear and strong reason, and of an exact and profound judgment. His learning was very considerable, and he was a charming preacher, having a most commanding voice and air. His temper was staid and cheerful; and his behavior very genteel and obliging. He was a man of great generosity, and of an exemplary moderation; one addicted to no faction, but of a catholic spirit. In short, so eminent was his usefulness, as to cast no small reflection on those who had a hand in silencing and confining him." Anthony Wood acknowledges that "he was accounted among his brethren, a learned and a mighty man."

His publications were, 1. A sermon on justification by faith, 1653; 2. The method of grace in the justification of sinners, being a defence of the preceding, against Mr. Eyre, 4to. 1656. Of this work, Calamy says, it "deserves the perusal of all such as would see the point of justification nervously and exactly handled." 3. Church members set in joint, 4to. 1656. He also published in 1661, a work written by his uncle-in-law, Rev. James Noyes, entitled *Moses and Aaron*; or, the rights of the church and state, containing two disputations. His name is subscribed to the lines "upon the tomb of the most Reverend Mr. John Cotton, late teacher of the church of Boston in New England," published in the *Magnalia*, vol. i. 258, 259.—"Calamy, *Account of Ejected Ministers*, ii. 94, 95. *Non-conformists' Memorial*, iii. 290. *Winthrop, Hist. N. E.*, ii. 161. 1 *Coll. Mass. Hist. Soc.* x. 32. *Holmes, Annals of America*, i. 414, 415. *Allen, Biog. Dict. Art.* WOODBRIDGE. *Mather, Magnalia*, ii. 20. *Wood, Athenæ Oxon.*, ii. 774—776.

JOHN BULKLEY.

1642. JOHN BULKLEY, son of Rev. Peter Bulkley, by his first wife, was born in England in 1619. His father came to this country in 1635, and was one of the first settlers of Concord, Mass., and was esteemed as one of the ablest writers and divines of New England; he died March 9, 1659, aged 76, leaving three sons who were educated for the ministry. Another son, not thus educated, was graduated at Harvard in 1660, and was distinguished in civil life. John was probably prepared for college by his

father, who was regarded as an excellent classical scholar. At the age of twenty-three, he received the degree of Bachelor of Arts. The next year after he was graduated, he joined the expedition which was sent out by the government of Massachusetts, to arrest Samuel Gorton, a fanatic, who gave much disturbance to the rigid puritans of New England. After receiving his second degree in 1645, and prior to 1651, he embarked for England, where he had relations of wealth and distinction. Before he left New England, he, in conjunction with Matthew Day, steward of the college, as a memento of his affection to his *Alma Mater*, gave a garden, containing an acre and a rod of land, near the college, since called Fellows' or Tutors' Orchard.

He was settled in the ministry in the town of Fordham, in the county of Essex, and continued "to exercise his clerical functions with good acceptance and success." He might have remained here during life, but for the act of uniformity, which silenced his friend and classmate Woodbridge. He refused to conform to the ceremonies, and thereby lost his living, and was prevented from exercising his ministry in any part of England. He now turned his attention to medicine, and was soon qualified to practise as a physician, which he did with good success; and, as Dr. Calamy observes, administered "natural and spiritual physic together." He is said to have had a high reputation for his learning, among those capable of estimating his talents. He was distinguished for his piety, and it is remarked that "his whole life was a continual sermon." After he became a physician, his residence was at Wapping, in the suburbs of London, and he continued there, or in the vicinity, until his death. He occasionally appeared in the pulpit, after the severity against the non-conformists had, in some degree, abated. But yet, says Dr. Calamy, "he might truly be said to preach every day in the week; and seldom did he visit his patients, without reading a lecture of divinity to them, and praying with them." He died at St. Katharine's, near the tower of London, in 1689, in the seventieth year of his age. His brother Peter, died at Concord, Mass., the preceding year, in his forty-fifth year.—*Calamy, Account of Ejected Ministers*, ii. 311, 312, *Ibid.* Continuation, i. 487.

WILLIAM HUBBARD.

1642. WILLIAM HUBBARD, was son of William Hubbard, who came to New England as early as 1630, and after a few years, established himself at Ipswich, Mass., which town he represented in the general court six years, between 1638 and 1646. He removed to Boston, and died about 1670, leaving three sons, William, Richard, and Nathaniel. William, the eldest, was born in England, in 1621, and received his Bachelor's degree at the age of twenty-one. It does not appear in what manner he was engaged from the time of his leaving college until he had passed the age of thirty-five; but it is evident that he had studied theology, and assisted Rev. Thomas Cobbet in the ministry at Ipswich. About the year 1657, he was ordained as the colleague of Mr. Cobbet, who, though in the prime of his usefulness, required an assistant, on account of the extent and arduousness of his ministerial labors. Ipswich, at that period, was a desirable situation for a young clergyman. There was hardly any place in New England, at the time of Mr. Hubbard's settlement, which had so large a proportion among its population of gifted intelligent minds. It had been settled "by men of good rank and quality, many of them having the yearly revenue of large lands in England, before they came to this wilderness." As Mr. Cobbet continued active in his ministerial duties until old age, Mr. Hubbard must have enjoyed considerable leisure, which appears to have been employed in historical investigations. But his success was not equal to the wishes of the present generation, although his labors procured for him much favor and respect from his contemporaries. His first historical work was "A Narrative of the Troubles with the Indians, in 1676 and 1677; with a Supplement, concerning the War with the Pequods in 1637." 4to. pp. 132. To which is annexed a Table and Postscript in 12 pages. Also, "A Narrative of the Troubles with the Indians in New England, from Pascataqua to Pemmaquid." 4to. pp. 88. The whole was published at Boston in 1677. The same work was printed in London in 1677, under the title of the Present State of New England. He was in England in 1678, and might have gone thither for the purpose of having the work published there.

His "History of New England" was completed in 1680, to which period the narrative of events is continued. In that year, it was submitted to the examination of the general court of Massachusetts, who appointed a committee, consisting of William Stoughton, Capt. Daniel Fisher, Lieut. William Johnson, and Capt. William Johnson, "to peruse it and give their opinion." The chirography of Mr. Hubbard was not easy to read, and this, probably, was one reason why the committee did not complete the service assigned them for nearly two years afterwards. On the eleventh of October, 1682, the general court granted fifty pounds to the author, "as a manifestation of thankfulness," for this history, "he transcribing it fairly, that it may be more easily perused." It appears that he procured some person to copy his work, as the manuscript which now exists in

the archives of the Massachusetts Historical Society, and fairly written in upwards of three hundred pages, is not in his hand-writing, but has his emendations. It was published by the Massachusetts Historical Society, encouraged by a very liberal subscription of the legislature to it, for the use of the commonwealth; and it makes the V. and VI. volumes of the second series of the Society's Collections. It was thought at the time of its publication, that it would bring a considerable accession of facts to New England history; but its value was much lessened by the publication of Gov. Winthrop's manuscript, by Mr. Savage, in 1825 and 1826. From this work, Mr. Hubbard derived most of his facts, and sometimes the very language, down to 1649.

In 1685, he lost his venerable senior, Mr. Cobbet, who died on the fifth of November, aged 77. For two years afterwards he was alone in the ministry; but in 1687, he received as his colleague, Rev. John Denison, grandson of his early friend and parishioner, major-general Daniel Denison. The connection was short, as Mr. Denison died in September, 1689. Three years afterwards, Rev. John Rogers, son of President Rogers, was ordained as colleague to Mr. Hubbard, whom he survived many years. The connection was probably the more agreeable to him, as Mr. Rogers was nephew of the first wife of Mr. Hubbard.

In 1688, Mr. Hubbard was invited to officiate at the commencement that year, and received from Sir Edmund Andros the following notice of his appointment.

"Sir Edmund Andros, Knight, &c.

"The Rev. WILLIAM HUBBARD, Greeting.

"Whereas the Presidency or Rectorship of Harvard college, in Cambridge, within this his Majesty's territory and dominion of New England, is now vacant, I do therefore, with the advice of Council, by these Presents, constitute, authorize and appoint you, the said William Hubbard, to exercise and officiate as President of the said College, at the next Commencement to be had for the same, in as full and ample a manner as any former President or Rector hath or ought to have enjoyed.

"Given under my hand and seal, at Boston, the 2d day of June, in the fourth year of his Majesty's reign, Annoque Domini, 1688."

If Mr. Hubbard officiated at the ensuing commencement, when it appears no degrees were conferred, we can readily account for the reason that Increase Mather was not invited, (see Dr. Eliot's Biog. Dict. Art. HUBBARD,) as he was at that time in England, as agent of the colony. If he officiated in 1684, the year president Rogers died, as seems to be intimated by Dr. Eliot, there was a propriety in his being selected, although "Increase Mather was in the neighborhood," as Mr. Hubbard was the oldest clergyman then living in New England, of the alumni of the college, and his character and talents entitled him to the distinction. Dr. Eliot, whose characters have been considered as drawn with considerable discrimination, bestows a full share of praise on Mr. Hubbard, saying, "he was certainly, for many years, the most eminent minister in the county of Essex; equal to any in the province for learning and candor, and superior to all his contemporaries as a writer." Governor Hutchinson gives him the character of "a man of learning, and of a candid, benevolent mind, accompanied with a good degree of catholicism," which he thinks, "was not accounted the most valuable part of his character in the age in which he lived." Mr. Hubbard died September 14, 1704, at the age of eighty-three years. The publications issued by him, besides those already named, were, the election sermon, 1676, entitled The happiness of a people in the wisdom of their rulers directing, and in obedience of their brethren attending, unto what Israel ought to do. 4to. pp. 63, 1676; A Fast sermon, 1682; A Funeral discourse on Major-General Daniel Denison, 1684; and A Testimony to the order of the gospel in the churches of New England, in connection with Rev. John Higginson of Salem.

Mr. Hubbard married Margaret Rogers, daughter of his predecessor, Rev. Nathaniel Rogers. A second wife, whom he married in his seventy-third year, was Mary, widow of Samuel Pearce. This marriage, according to Rev. Mr. Frisbie, excited the displeasure of his parish, "for though she was a serious worthy woman, she was rather in the lower scenes of life, and not sufficiently fitted, as they thought, for the station." Mr. Hubbard had as many as three children, born before the death of their grandfather Rogers, in 1656. Their names were John, Nathaniel, and Margaret. John and his wife Ann were living in Boston in 1680. John Hubbard, who was graduated in 1695, is supposed to have been a son of John or Nathaniel; as was Nathaniel Hubbard, who was graduated in 1698. Margaret married John Pynchon, Esq. of Springfield, where she died November 11, 1716. Her children were John, born at Ipswich, who had a large family, and died July 12, 1742; Margaret, who married Capt. Nathaniel Downing, and William, born at Ipswich, 1689, married Catharine, daughter of Rev. Daniel Brewer, and died January 1, 1741, leaving a number of children, of whom William was graduated in 1748.—*Allen, Biog. Dict. Art. HUBBARD. Eliot do. Holmes, Annals of America*, i. 490. *Hutchinson, Hist. Mass.* ii. 147. *1 Coll. Mass. Hist. Soc.* vii. 253,

x. 32—35. *Ibid.* 2d Series, ii. 5. *Editor's Preface to his Hist. N. E.* Rev. Joseph B. Felt, *MS. Letter and Hist. of Ipswich.*

JOHN WILSON.

1642. JOHN WILSON, was son of Rev. John Wilson, the first minister of the First Church in Boston, and grandson of Rev. William Wilson, D. D., prebendary of St. Paul's in London, whose wife was niece of Edmund Grindal, archbishop of Canterbury. He was born in London, in September, 1621, and came with his father to New England, on his second voyage hither. Dr. Cotton Mather gives the following account of an accident which happened to him in his early years. "When a child, he fell upon his head, from a loft, four stories high, into the street, from whence he was taken up for dead, and so battered, and bruised, and bloody, with his fall, that it struck horror into the beholders: but Mr. Wilson [the father] had a wonderful return of his prayers in the recovery of the child, both unto life and unto sense; insomuch that he continued unto old age, a faithful, painful, useful minister of the gospel." After preaching several years, he was invited to assist Rev. Richard Mather, of Dorchester, Mass., and was ordained as his "coadjutor," in 1649. Johnson calls him *pastor* to the church at Dorchester. He continued at this place two years after his settlement, and then removed to the neighboring town of Medfield, where he was minister forty years. He died August 23, 1691, at the age of seventy. He preached the Artillery Election sermon in 1668; but it was not printed, and it does not appear that he ever published any thing.

Mr. Wilson married Sarah Hooker, daughter of Rev. Thomas Hooker, of Hartford, Connecticut. His son John was baptized in his grandfather Wilson's church, at Boston, July 8, 1649. His children, born in Medfield, were Thomas, 1652; Elizabeth, in 1653; Elizabeth 2d, in 1656, who married Rev. Thomas Weld, of Dunstable; Increase; John 2d, in 1660, who resided in Braintree, and was probably the same who was one of her majesty's justices there in 1705; and Thomas 2d in 1662. Another daughter is said to have been Susan, the wife of Rev. Grindal Rawson, who was graduated in 1678. Several of the descendants of Mr. Wilson, have been educated at Harvard.—*Mather, Magnalia*, i. 288. *Harris, Memorials of the First Church in Dorchester*, 16. *Records of the First Church in Boston*. *Medfield Town Records*. *Whitman, Hist. Artill. Co.* 142. *Savage, Notes in Winthrop*, i. 222, 310, 311. *Johnson, Hist. N. E.* 165. *F. Jackson, MS. Extracts from Records.*

NATHANIEL BREWSTER, B. D.

1642. NATHANIEL BREWSTER, supposed to have been grandson of elder William Brewster, one of the pilgrims at Plymouth, and one who received his education at the University of Cambridge, in England, was, if born at Plymouth, the first native in all North America who received a collegiate degree in this country. After leaving college, he followed the example of several of his classmates, and sought in England that sphere of usefulness, and that preferment, which could not be enjoyed here. Gov. Hutchinson says, he settled in the ministry in the county of Norfolk. From his having received the degree of Bachelor of Divinity from the University of Dublin, it may be inferred, that he was sometime in that city, and possibly, associated with Rev. Samuel Mather, or if not, that he obtained his degree through the influence of this early friend and companion. He might have continued in England during his life, had not the general ejectionment of ministers under Charles II. taken place. When that event happened, he left the country and returned to America. He arrived at Boston in 1662, with several others who had been, or were afterwards, in the ministry. After preaching at different places, and probably having visited his friends at Plymouth, and at Norwich in Connecticut, he went to Long Island, and was settled over the church in Brookhaven in 1665, and there continued until his death in 1690. He must have been nearly seventy years of age. It is a tradition in the family, that he married Sarah, daughter of Roger Ludlow, deputy governor of Connecticut. He left three sons, John, Timothy, and Daniel, whose descendants continue, and are respectable on the Island. His son Daniel was a magistrate in Brookhaven many years. Some of his descendants have received the honors of Yale college.—*Wood, Hist. of Towns on Long Island*, 48. *Hutchinson, Hist. Mass.* i. 107. *Roxbury Church Records.*

JOHN JONES.

1643. JOHN JONES, son of Rev. John Jones, the first pastor of the church in Concord, Mass., came to New England with his father, who arrived at Boston, October 3, 1635. He was graduated in 1643, and in May 1645, was admitted freeman of the Massachusetts colony. As early as 1651, he was living in the Bermudas or Somers Islands, as appears

from Johnson, who, in speaking of several of the early graduates of Harvard college, says, "Mr. Jones, another of the first fruits of this college, is employed in these western parts of Mevis, one of the Summers Islands." In speaking of the father in some complimentary verses, he again alludes to the son as follows :

"Leading thy *son* to land, yet more remote,
To feed his flock upon this western waste :
Exhort him then Christ's kingdom to promote ;
'That he with thee of lasting joys may taste."

What became of Mr. Jones after his employment in the Bermudas, I know not. He was numbered with the dead in 1698.—*Shepard, MS. Journal. Johnson, Hist. N. E. 82, 165. Winthrop, Hist. N. E. i. 169, 189. ii. 374. Mather, Magnalia, ii. 23.*

SAMUEL MATHER.

1643. SAMUEL MATHER, son of Rev. Richard Mather, was born at Magna-Wotton in Lancashire, England, May 13, 1626. His father, the great ancestor of the Mather family in this country, and one of the most eminent divines among the fathers of New England, arrived in Boston harbor, August 17, 1635, and was constituted the teacher of the church in Dorchester in Massachusetts, where he died April 22, 1669, aged 73. His wife and four sons accompanied him to this country. Two sons were born after he arrived here. Four of the sons were educated at Harvard, of whom Samuel was the eldest. He was graduated in the 18th year of his age, and before he was twenty-five, he was made fellow of the college. He was held in such estimation by the students, that when he left them they put on badges of mourning. When he began to preach, he spent some time in Rowley, as an assistant to Rev. Ezekiel Rogers. When the second or North church was gathered in Boston, he was invited to take charge of it, and officiated as preacher one winter, but declined becoming its minister. Several circumstances induced him to go to England in 1650. On his voyage, he escaped a most violent storm; and the ship in which he embarked was singularly preserved from being burnt. He spent some time at Oxford, and was made chaplain at Magdalen college in that university. He was admitted to the degree of Master of Arts, both at Oxford and Cambridge. He frequently preached at St. Mary's. He accompanied the English commissioners to Scotland, and continued preaching the gospel there publicly at Leith, two years. In 1651, he returned to England, but soon after, went to Ireland with lord Henry Cromwell, who was accompanied by Dr. Harrison, Dr. Winter, and Mr. Charnock. He was here made a senior fellow of Trinity college in Dublin, where he again took his degrees. He was connected as colleague with Dr. Winter in his public ministry, preaching every Sabbath morning at the church of St. Nicholas in Dublin, besides officiating once in six weeks before the lord deputy and council. His preaching was much esteemed and very successful. He was publicly ordained by Dr. Winter, Mr. Taylor, and Mr. Jenner, December 5, 1656. His liberality, although a decided non-conformist, is confessed by Anthony Wood, who admits, that "though he was a Congregational man, and in his principles a high non-conformist, yet he was observed by some, to be civil to those of the Episcopal persuasion, when it was in his power to do them a displeasure. And when the lord deputy gave a commission to him and others, in order to the displacing of Episcopal ministers in the province of Munster, he declined it: as he did afterwards do the like matter in Dublin; alleging that he was called into that country to preach the gospel, and not to hinder others from doing it." Notwithstanding this tolerant and Christian spirit, he was, soon after the restoration of Charles II., suspended from the ministry, on account of two sermons he preached at Dublin, against the revival of the ceremonies of the English church, from 2 Kings xviii. 4. Dr. Calamy says, "he was represented as seditious, and guilty of treason; though he had not a disrespectful word of the king or government, but only set himself to prove that the ecclesiastical ceremonies then about to be restored, had no warrant from the word of God." Dr. Ware says, in his history of the Old North church, that he met with these sermons at the Boston Athenæum—that they are full of power and spirit, and that he "found in them passages in the finest style of that peculiar puritan eloquence, which is so happily imitated in Walter Scott's Romances."

Being prevented from any further service in Ireland, Mr. Mather returned to England, and was the minister of Burton-Wood, until the Bartholomew act took place in 1662. He then went to Dublin, where he gathered a church at his own house. He continued to preach here without molestation, until September 18, 1664, when he was arrested by an officer and carried to the main guard. "There," says Dr. Calamy, "he reasoned with the officers and soldiers about their disturbing a meeting of Protestants, when yet they gave no disturbance to the Papists, who said mass without any interruption. They told him that such men as he were more dangerous than the Papists, &c. The mayor having consulted the lord deputy, told Mr. Mather that he might go to his lodgings, but

that he must appear the next day before his lordship, for which he and some others gave their word. Being the next day before the mayor, he told him, that the lord deputy was much incensed against him for his conventicle, being informed that there were many old discontented officers there. Mr. Mather denied that he saw any of those there whom the mayor named, and gave him an account of his sermon, which was on John ii. 15—17, and could not give any reasonable offence. However, that evening he was seized by a pursuivant from the lord deputy, and the next day imprisoned; but soon released." When Dr. Stubbs, by some printed letters brought into notice Valentine Greatarick, who pretended to some extraordinary powers in curing diseases, and was much resorted to by the people of Dublin, Mr. Mather wrote a discourse against his pretensions, which was much commended, but not allowed to be printed, on account of the author's character. A certain lady having sent him a discourse, written by several Roman Catholic clergymen, entitled "The One only, and singular only one Catholic and Roman faith," he drew up an answer to it, which was published, and was well received. He continued to do good in all ways within his power till his death, and supported the character of a good scholar and a man of general benevolence. As a preacher, he held the first rank, and his name was known throughout the kingdom. He died October 29, 1671, in the forty-sixth year of his age, and was buried in Dublin. He was succeeded in his congregation by his younger brother, Nathaniel Mather. His publications were, A wholesome Caveat for a time of liberty, 1652; two sermons against the revival of the ceremonies of the English church, preached in 1660; A Treatise against stinted liturgies; An Irenicum, in order to an agreement between Presbyterians, Independents, and Anabaptists; A Defence of the Protestant Religion against Popery, 1671; A Course of Sermons upon the Old Testament types, with some discourses against modern superstitions, which were published by his brother after his decease; and Observations on the Holy Scriptures, useful to be considered in the daily reading the lively oracles, 1707, 18mo. pp. 164.

Mr. Mather married in 1656, the sister of Sir John Stevens, by whom he had several children, all of whom, excepting one, a daughter, died young. His wife died in 1668.—*Mather, Magnalia*, ii. 33—48. *Ibid. Remarkables of Dr. Increase Mather*, 15, 16. *Calamy, Account of Ejected Ministers*, ii. 415—417. *Neal, Hist. of N. E.* i. 385. *Hutchinson, Hist. Mass.* i. 108. *Magna Britannia*, iii. 1304. *Wood, Athene Oxoniensis*, ii. 489, 490. 1 *Coll. Mass. Hist. Soc.* iv. 178, 179.

SAMUEL DANFORTH.

1643. SAMUEL DANFORTH, son of Nicholas Danforth, was born at Framlingham, in the county of Suffolk, England, in September, 1626. His father came to this country in 1634, and settled at Cambridge, and was elected the representative of that town in 1636 and 1637. Dr. C. Mather says, "he was a gentleman of such estate and repute in the world, that it cost him a considerable sum to escape the knighthood which king Charles imposed upon all, of so much per annum; and of such figure and esteem in the church, that he procured that famous lecture at Framlingham in Suffolk, where he had a fine manor." Samuel was not quite eleven years old when his father died. On this event, he was committed to the paternal care of Rev. Thomas Shepard, to whose church Mr. Danforth belonged, and who proved a kind patron to his son. After being graduated, he was appointed tutor, and was made the second fellow of the college, whose name appears on the catalogue of graduates. After the return of Rev. Thomas Weld to England, he was invited by the church in Roxbury, Mass., to become a colleague to Rev. John Eliot, whose labors among the Indians, and in translating the Bible into the Indian language, required much of his time. He accepted the invitation, and was ordained September 24, 1650. He proved a judicious, faithful and affectionate preacher of the gospel. His sensibilities were so acute, that it is said he rarely, if ever, ended a sermon without weeping. It was his practice to write his sermons twice over, "and in a fair long hand." His utterance was free and clear; his memory very tenacious, and never known to fail him. He was particularly watchful over the members of his church; very attentive, and full of consolation to the sick; and careful to prevent and check any disorders or irregularities among the people of his charge. He used his influence to have such persons allowed to keep places of public entertainment, as would maintain good regulations and correct manners in their houses. And when he saw from his study window, "any town-dwellers tipping at the tavern, he would go over and chide them away." While young, and afterwards, he devoted some portion of his time to astronomical pursuits, and published almanacks for several years. Those from 1646 to 1649, inclusive, I have seen, and some of them are valuable for the chronological tables at the end. These tables were consulted and cited by Mr. Prince, in his New England Chronology. Mr. Danforth published an account of the comet which appeared in 1664, with a brief theological application. He contends that a comet is a heavenly body, moving according to defined laws, and that its appearance is portentous. His other publications are, the election sermon in 1670, entitled, A Recognition of New England's errand into the wilderness, from

Matthew xi. 7—9, 4to, pp. 24; and the Cry of Sodom inquired into, upon occasion of the arraignment and condemnation of Benjamin Goad, for his prodigious villainy. 4to. pp. 30, 1674. Several specimens of his poetry are found in his almanacks. They appear to be more tuneful than the verse of some of his contemporaries. One of his sons wrote poetry, and several in the collateral branches of the family appear to have been similarly gifted.

The following, presumed to be a specimen of Rev. Samuel Danforth's poetry, is copied from his Almanack for 1648.

Awake yee western Nymphs, arise and sing :
 And with fresh tunes salute your welcome spring.
 Behold a choyce, a rare and pleasant plant,
 Which nothing but its parallell doth want.
 'Twas but a tender slip a while agoe,
 About twice ten years or a little moe,
 But now 'tis grown unto such comely state,
 That one would think 't an Olive tree or Date.
 A skilfull Husbandman he was who brought
 This matchless plant from far, and here hath sought
 A place to set it in : and for it's sake,
 The wilderness a pleasant land doth make.
 And with a tender care it setts and dresses,
 Digs round about it, waters, dungs and blesses.
 And, that it may fruit forth in season bring,
 Doth lop and cut, and prune it every spring.
 Bright Phœbus casts his silver sparkling ray,
 Upon this thriving plant both night and day.
 And with a pleasant aspect smiles upon
 The tender buds and blooms that hangs thereon.
 The lofty skyes their christall drops bestow ;
 Which cause the plant to flourish and to grow.
 The radiant Star is in its Horoscope,
 And there 'twill raigne and rule for age, we hope.
 At this tree's roots Astræa sits and sings,
 And waters it, whence upright JUSTICE springs,
 Which yearly shoots forth Lawes and Libertyes,
 That no mans Will or Wit may tyrannise.
 Those birds of prey, who sometimes have oppress
 And stain'd the country with their filthy nest,
 Justice abhors ; and one day hopes to finde
 A way to make all promise-breakers grinde.
 On this tree's top hangs pleasant LIBERTY,
 Not seen in Austria, France, Spain, Italy.
 Some fling their swords at it, their caps some cast
 In Britain 'twill not downe, it hangs so fast.
 A looanes (true) it breeds (Galen ne'er saw)
 Alas ! the reason is, men eat it raw.
 True Liberty's there ripe, where all confes
 They may do what they will but wickednes.
 PEACE is another fruit ; which this tree bears,
 The cheifest garland that this Country wears,
 Which over all house-tops, townes, fields doth spread,
 And stuffs the pillow for each weary head.
 It bloom'd in Europe once, but now 'tis gon :
 And's glad to find a desert-mansion.
 Thousands to buye it with their blood have fought
 But cannot finde it ; we ha't it here for nought.
 In times of yore, (some say, it is no ly)
 There was a tree that brought forth UNITY.
 It grew a little while, a year or twain,
 But since 'twas nipt, 't hath scarce been seen again,
 Till some here sought it, and they finde it now
 With trembling fur to hang on every bough.
 At this faire fruit, no wonder, if they shall
 Be cudgells flung sometimes, but 'twill not fall.
 Forsaken TRUTH, Time's daughter, groweth here,
 (More pretious fruit, what tree did ever beare ?)
 Whose pleasant sight aloft hath many fed,
 And what falls down knocks Error on the head.
 Blinde Novin sayes, that nothing here is true,
 Because (thinks he) no old thing can be new.
 Alas poor smoaky Times, that can't yet see,
 Where Truth doth grow, on this or on that Tree.
 Few think, who only hear, but doe not see,
 That PLENTY groweth much upon this tree,
 That since the mighty COW her crown hath lost,
 In every place she's made to rule the rost :
 That heaps of Wheat, Pork, Bisket, Beef and Beer,
 Musts, Pipe-staves, Fish should store both farre and neer :
 Which fetch in Wines, Cloth, Sweets and good Tobac—
 O be contented then, ye cannot lack.
 Of late from this tree's root within the ground
 Rich MINES branch out, Iron and Lead are found,

Better than Peru's gold or Mexico's
Which cannot weapon us against our foes,
Nor make us howea, nor siths, nor plough-shares mend;
Without which tools mens honest lives would end.
Some silver mine, if any here doe wish,
They it may finde i' th' bellies of our fish.
But lest this Olive plant in time should wither,
And so its fruit and glory end together,
The prudent Husband-men are pleas'd to spare
No work or paines, no labour, cost or care,
A NURSERY to plant, with tender sprigs,
Young shoots and sprouts, small branches, slips and twigs:
Whence timely may arise a good supply
In room of sage and aged ones that dye.
The wildest SHRUBS, that Forrest ever bare,
Of late into this Olive grafted are.
Welcome poor natives from your salvage fold,
Your hopes we prize above all Western gold.
Your pray'rs, tears, knowledge, labours promise much,
We, if you be not, as you promise, such.
Sprout forth, poor sprigs, that all the world may ring
How Heathen shrubs kisse Jesus for their King.

Mr. Danforth died of a fever of six days' continuance, on the nineteenth of November, 1674, aged forty-eight years. Such was his peace in his departure, that Mr. Eliot, his colleague, used to say, "my brother Danforth made the most glorious end I ever saw." Dr. C. Mather gives him the following epitaph:

"Non dubium est, quin eò iverit, quo *stellæ* eunt,
DANFORTHUS, qui *stellis* semper se associavit."

Mr. Danforth married in 1651, a daughter of Rev. John Wilson of Boston. After his death, she married Mr. Ruck of Boston, where she died September 13, 1713, in her 81st year. By her, Mr. D. had twelve children, of whom Samuel, the first born, died in 1653, and the next three died in 1659. John, the fifth child, born November 8, 1660, graduated at Harvard in 1677; was the minister of Dorchester. Samuel, the 2d of the name, born December 18, 1666, graduated at Harvard 1683; was the minister of Taunton. His daughter Mary became the 2d wife of Hon. Edward Bromfield, June 4, 1683, and they lived together fifty-one years. Edward Bromfield, their son, born November 1695, was an eminent merchant in Boston, and father of Edward Bromfield, who was graduated at Harvard in 1742. Another daughter of Mr. D. died October 26, 1672. Mr. D. had two brothers, Thomas and Jonathan, the first of whom was deputy governor, and judge of the superior court of Massachusetts.—*Mather, Magnalia*, i. 286, ii. 20, 23, 48—54. *Allen, Amer. Biog. Dict.* 323. *Eliot, N. E. Biog. Dict.* *Sullivan, Hist. Maine*, 385. *Hist. Memoir Billerica*, 14. *Pemberton, MS. Chronology*.

JOHN ALLIN.

1643. JOHN ALLIN, was probably among those "sent hither from England" to obtain an education. He may have been son of Rev. John Allin of Surslingham, in the county of Norfolk, who made a donation of £25 to the treasury of the Massachusetts colony in 1635. Soon after taking his Bachelor's degree, he went to England, became a minister, and was settled at Great-Yarmouth, in Norfolk, where, according to W. Winthrop, Esq., he died of the plague in 1665. Gov. Hutchinson informs us that he had friends in Suffolk.—*Johnson, Hist. N. E.* 165. *Hutchinson, Hist. Mass.* i. 107. *Addenda in Winthrop*, ii. 342.

JOHN OLIVER.

1645. JOHN OLIVER, son of elder Thomas Oliver, was a native of England, and born about the year 1616. His father came to New England in 1631, with six sons, and settled in Boston, where he was an elder of the First Church, and died in 1657. John was one of the eldest sons, and was admitted freeman of the Massachusetts colony, May 13, 1640. He was about twenty-nine years of age when he received the degree of Bachelor of Arts. While a member of college, he had probably given considerable attention to the study of divinity; and had he lived, would have chosen this as his profession, and been settled as a pastor over some of the New England churches. But he was destined to a short career, being seized with a malignant fever the next spring after he received his degree, which caused his death on the twelfth of April, 1646, in the thirtieth year of his age. Gov. Winthrop calls him, "a gracious young man, an expert soldier, an excellent surveyor of land, and one, who, for the sweetness of his disposition, and usefulness through a public spirit, was generally beloved and greatly lamented. For some years he had given up himself to the ministry of the gospel, and was become very hopeful that way, being a good scholar, and of able gifts, and had exercised publicly for

two years." From a note by Mr. Savage, in Winthrop, it seems that Mr. Oliver was selected in 1640 by some of the proprietors of Rumney-Marsh, now Chelsea, Mass., to instruct the people there, as it was difficult for them to attend public worship either at Lynn or at Boston. The church in Boston was in favor of his being employed in this service, and expressed their general consent at a meeting on the twenty-third of March, when Mr. Oliver closed thus, "I desire to speak a word or two to the business of Rumney-Marsh. I am apt to be discouraged in any good work, and am glad, that there is a universal consent in the hearts of the church; for if there should have been variety in their thoughts, or compulsion of their minds, it would have been a great discouragement. But, seeing a call of God, I hope I shall employ my weak talent to God's service; and, considering my own youth and feebleness to so great a work, I shall desire my loving brethren to look at me as their brother, to send me out with their constant prayers."

Mr. Oliver presents the uncommon instance of a person being married before he entered college; and on this account, doubts were entertained whether the graduate and the son of elder Thomas Oliver were one and the same; but regarding the high authority of Mr. Savage as conclusive, I felt more confidence in dismissing them. His wife was Elizabeth, daughter of John Newgate, a respectable inhabitant of Boston. His children were, 1. John, born November 21, 1638, died 1639; 2. Elizabeth, born February 28, 1640, married Enoch Wiswall of Dorchester, 1657; 3. Hannah, born 1642, died 1653; 4. John 2d, born April 15, 1644, married and settled in Boston, was member of the second church; admitted freeman 1681, and is said to have died 1683, having had a son Sweet, by Susanna, his wife, born August 27, 1668; 5. Thomas, born February 10, 1646, settled in Newton; married first, Grace Prentiss, November 27, 1667; second, Mary Wilson, April 19, 1682, and had five sons and four daughters. He was a deacon of the church, a representative of the general court and member of the council; died November 2, 1675, in his seventieth year. The widow of Mr. John Oliver married for her second husband, Mr. Edward Jackson, of Newton, a worthy inhabitant and a benefactor of the college, by whom she had three sons and five daughters, whose descendants are numerous. She survived her first husband 63 years, and her last, 28 years, and died in 1709, aged 92.—*Winthrop, Hist. N. E. i. 96, 328; ii. 257. Savage, Note in do. i. 96, 328. Interleaved Almanack, for 1646. Boston Town Records. Records of Second Church in Boston. MS. Letter of Francis Jackson, Esq., of Boston. Homer, Hist. of Newton, in 1. Coll. Mass. Hist. Soc.*

JEREMIAH HOLLAND.

1645. JEREMIAH HOLLAND. Of him little is known. There were two persons of the name of Holland, John and Angell, who were admitted freemen of the Massachusetts colony in 1636. John settled in Dorchester, and Angell in Boston. The graduate might have been son of one of these. Like several of his and the preceding class, he left the country after, having completed his education. He went to England, and was settled in the ministry in the county of Northampton, where he had a living of between £200 and £300 per annum. He died before the year 1698.—*Hutchinson, Hist. Mass. i. 107. Mather, Magnalia, ii. 23. Genealogical Register, 348.*

WILLIAM AMES.

1645. WILLIAM AMES, was son of Rev. William Ames, D. D., a celebrated theologian, who was born in the county of Norfolk in England, and was educated at Christ's college in Cambridge; went to Holland, and was professor of the University of Franeker, where he enjoyed fame and independence. But the air proving unfavorable to his health, he removed to Rotterdam with the intention of emigrating to New England, but he died at that place in November, 1633, aged 57. His widow, in pursuance of her husband's intentions, came with her children to this country, within a few years after his death. In 1637 she was an inhabitant of Salem, Mass., and her family at that time consisted of six persons. Probably on account of the advantages at Cambridge for educating her children, and particularly her son William, Mrs. Ames removed to that place, where she died in December, 1644, and was buried there. Her daughter Ruth married Edmund Angier, and was mother of Rev. Samuel Angier, Harvard college, 1673, who was the minister, first of Rehoboth, and afterwards of Watertown.

William, the graduate, was born in Holland, about the year 1623, and was in his eleventh year when his father died. The next year after completing his education, he went to England, and in 1643 was settled at Wrentham in Suffolk, as co-pastor with his uncle Phillips. He preached likewise one part of the Lord's day at Frostendon for many years. There he remained until he was ejected for his non-conformity in 1662. Dr. Calamy says, "he was a very holy man, of the Congregational persuasion, and in all respects an excellent person." He died in 1689, aged sixty-six. He is omitted by Dr. Cotton Ma-

ther among his list of authors of "larger," or "lesser composers," although he is said to have published a tract entitled "The Saint's Security against Seducing Spirits, or, the Anointing from the Holy One the best Teaching."—*Lempriere, Univ. Biog.* (Lord's Edit.) i. 80. *Calamy, account of Ejected Ministers*, ii. 648. *Ibid, continuation*, ii. 797. *Johnson, Hist. N. E.* 165. *Felt, Annals of Salem*, 553, and *MS. List of inhabitants in Salem*.

JOHN RUSSELL.

1645. JOHN RUSSELL, son of John Russell, probably the same who was at Cambridge in 1635, and afterwards an early inhabitant in Connecticut, was a native of England. Having completed his course of college studies, he prepared for the ministry, and was invited to settle at Wethersfield, Conn. There he was ordained, and soon obtained a considerable standing among the clergy of that colony. In 1657, he was appointed by the general court, with Rev. Samuel Stone and several other ministers, to meet such elders as might be delegated from the other colonies, to form a general ecclesiastical council, at Boston, in June of that year; and to assist in debating such questions as might be proposed by the general court of Connecticut, or of any other Colony, and to make report of their doings to the authority by whom they were appointed. Mr. Russell was so unhappy as to become embroiled in the Hartford church controversy, from which Dr. C. Mather says, "issued thunderings, and lightnings, and earthquakes, through the colony." The church of Wethersfield, in consequence of this ecclesiastical dispute, and the part which Mr. Russell took in it, became divided and contentious. Some of the members of it exhibited to the general court a complaint against their pastor, for concurring in the excommunication of one of the brethren, without giving him, as it was alleged, a copy of the complaint made against him, or acquainting him with the nature of his crime. The general court ordered that Mr. Russell should be reprov'd for acting contrary to the usage of the churches. The members were also divided in their opinions as to their actual existence as a church. Some insisted that they were no church, because they had never been organized in a formal manner according to gospel order; or if they ever had been constituted a church, the members of it had moved away in such a manner as to have destroyed its existence. While some were ardently attached to Mr. Russell, others as strenuously opposed him. In this state of affairs, the general court appointed a council to hear the difficulties which had arisen in the church and town. But the animosities had become so general and so deep-seated, that no reconciliation could take place. Mr. Russell, therefore, in 1659, removed to Hadley, Mass., where he, and a number of his warm friends from Hartford and Wethersfield, planted a new town and church. Before he left his former charge, he and his people signed an instrument, and his name at the head of it, is followed by about thirty of his congregation. He was settled the first minister of Hadley, and continued there until his death, November 10, 1692. He was probably 67 years of age or upwards.

While in Hadley, he became acquainted with Edward Whalley and William Goffe, two of Cromwell's generals, but better known as being among the judges who constituted "England's Black Tribunal," which sentenced to death, Charles Stuart, king of England. These men, after residing some time in concealment at New Haven, went to Hadley, in October, 1664, and took up their residence with Mr. Russell, by whom they were concealed and protected during the rest of their lives. It was while they resided with him, and while his people were observing a fast, on occasion of Philip's war, September 1, 1675, that a party of Indians collected, and were about to attack the inhabitants, while assembled in the meeting-house. Some accounts represent the scene to have occurred on the Sabbath, but all agree that it happened during a time of public worship, and while almost the entire population were collected. The party approached the town from the north, with the manifest design to surprise the people at meeting, before they could be prepared to make any effectual resistance. General Goffe, and Gen. Whalley, the latter of whom had become superannuated, were the only persons remaining at home, at Mr. Russell's. Goffe saw from his chamber window the enemy collecting and approaching towards the meeting-house, and knowing the peril of the congregation, felt himself constrained to give them notice, although it might lead to the discovery of his character, and his place of concealment. He went in haste to the house of God, apprised the assembly that the enemy was near, and preparation must be immediately made for defence. All was alarm and trepidation. "What shall we do, who will lead us?" was the cry from every quarter. In the midst of the confusion, the stranger said, "I will lead, follow me." Immediately all obeyed their unknown general, and prepared to march against the enemy. Though some of them were armed, yet their principal weapon of defence was an old iron cannon, sent there some time before by the government, but no one of the inhabitants was sufficiently skilled in military tactics to manage it to much purpose. The marvellous stranger knew, and having it loaded, proceeded to the attack. Beholding this formidable array, the Indians retreated a short distance,

and took refuge in a deserted house on Connecticut river. The cannon was so directed, that when discharged, the contents threw down the top of the stone chimney, about the heads of the Indians, who took fright and fled with great terror and dismay. The commander ordered his company to pursue, take and destroy as many of the enemy as they could, and while they were in the pursuit of the Indians, he retreated unobserved, and soon rejoined his companion Whalley in their private chamber. When the pursuers returned, their leader was gone, and nothing was heard of him for years afterwards. The good people supposed their deliverer was an angel, who having completed his business, had returned to celestial quarters. And when we consider his venerable appearance—his silvery locks, and his pale visage—together with the disposition of the pious at that period, to see a special providence in events which they could not comprehend, and the sudden manner of his disappearance; it is not surprising, they supposed their deliverer came from another world. It was for the safety of Mr. Russell, who saw that no evil could arise from their credulity, to favor the fancy of his people. In after time, it was known that the supposed angel was Gen. Goffe, one of the protector's prominent generals, who succeeded in eluding the pursuit of his enemies in his native country, and in finding a peaceful grave in the soil of New England.

The preceding account, furnished me by Rev. Phineas Cooke, a native of Hadley, differs in some respects from the printed accounts of the transaction, but it is believed to agree better with tradition, and it seems to be more consistent with probability, than preceding statements.

It has been the tradition that the judges died at Hadley, and were buried in Mr. Russell's cellar. They had resided with him fifteen or sixteen years. As they received more or less remittances every year from their wives in England, and frequent presents from their friends in New England, Mr. Russell was no sufferer by his boarders. By these and other supplies, he was enabled to give a public education to two of his sons. Jonathan, the eldest, was graduated at Harvard in 1675, was the minister of Barnstable, and died February 21, 1711, aged fifty-six. Samuel was graduated at Harvard in 1681; settled at Branford, Connecticut, and died June 25, 1731, aged seventy-one. Several of Mr. R.'s descendants have been educated at Harvard and Yale colleges.—*Trumbull, Hist. Conn.* i. 294, 300, 303, 492. *Hutchinson, Hist. Mass.* i. 200. *Holmes, Annals of America*, i. 316. *Barber, Hist. and Antiq. of New Haven*, 54. *Amer. Quar. Reg.* iv. 309, 310. In the last cited work, p. 309, and in *Trumbull*, i. 294, and 492, the Christian name and dates are erroneous.

SAMUEL STOW.

1645. SAMUEL STOW, son of Thomas Stow, one of the early settlers of Concord, Mass., was a native of England. His father may have been the same who was of Braintree, and who was admitted a member of the Artillery Company in 1638. The son appears to have taken the freeman's oath the same year he received his Bachelor's degree. In 1650, he went to Connecticut, accompanied by two of his brothers, and settled in Middletown, where Dr. Trumbull considers him as the first minister. He is not italicized in the catalogue, but this is no evidence that he was not settled in the ministry, for ministers were not designated in the catalogue in this way, until after the year 1776. In the Triennial for 1782, there are eight graduates in several of the early classes who were ministers, and who are not in italics. Mr. Stow remained in the ministerial office in Middletown, about ten years. He then relinquished the profession, and lived a retired and highly respectable citizen, until his death in 1704. He survived all those who preceded him at college, excepting Rev. William Hubbard. Judge Sewall, in a letter to Nathaniel Higginson, of London, dated November 16, 1705, says, "The Rev. Mr. Samuel Stow, of Middletown, went from thence to heaven, on the 8th of May, 1704, being eighty-two years of age. I have received a very good character of him from Mr. Noadiah Russell, minister of that place. His manuscript of the Jews is in your hand, to do with it as you see cause, being assured you will do nothing amiss." The manuscript referred to, was, "Ten Essays for Conversion of the Jews," sent by Judge Sewall to Mr. Higginson the preceding year. Mr. Stow gave a lot of land to the town of Middletown, for the benefit of education, which still bears his name.—*Field, Stat. Acct. of Middr. Co. Conn.* 43. *Mather, Magnalia*, ii. 23. *Trumbull, Hist. Conn.* i. 310. *MS. copy of Letter of Judge Sewall to N. Higginson.* L. Shattuck, *MS. Letter.*

JOHN BROCK.

1646. JOHN BROCK, son, it is believed, of William Brock, was born at Stradbroke, in the county of Suffolk in England, 1620, and came with his parents to this country, at the age of seventeen years. He entered college in 1643, and proceeded Bachelor of Arts at the age of twenty-six. After residing at college two years longer, he engaged in preaching the gospel, first at Rowley in Mass., and then at the Isles of Shoals in New

Hampshire. He continued at the last place some years, and afterwards removed to Reading, Mass., where he was ordained the successor of Rev. Samuel Hough, on the thirteenth of November, 1668. Here he remained respected and beloved, until the time of his death, June 18, 1688, in the sixty-eighth year of his age. He was succeeded by Rev. Jonathan Pierpont. Mr. Brock was an eminent Christian, and a laborious, faithful minister, preaching not only on the Sabbath, but frequently on other days. He established lectures for young persons, and for the members of the church. He often made pastoral visits, and they were rendered very useful by his happy talents in conversation. He was so remarkable for holiness and devotion, that it was said of him by the celebrated Mitchel, "he dwells as near heaven, as any man upon earth." He was remarkable for his faith, and the fervent spirit of his devotional services. Several stories are related of the efficacy of his prayers, in which he had a particular faith, or an assurance of being heard. When he lived at the Isles of Shoals, he persuaded the people to enter into an agreement to spend one day in every month, besides the Sabbaths, in religious worship. On one of these days, the fishermen, who composed his society, desired him to put off the meeting, as the roughness of the weather had for a number of days prevented them from attending to their usual employment. He endeavored in vain to convince them of the impropriety of their request. As most of them were determined to seize the opportunity for making up for their lost time, and were more interested in worldly than spiritual concerns, he addressed them thus; "if you are resolved to neglect your duty to God, and will go away, I say unto you, catch fish if you can; but as for you, who will tarry and worship the Lord Jesus Christ, I will pray unto him for you, that you may catch fish until you are weary." Of thirty-five men, only five remained with the minister. The thirty who went from the meeting, with all their skill, caught through the whole day but four fishes; while the five who attended divine service, afterward went out and caught five hundred. From this time, the fishermen attended all the meetings which Mr. Brock appointed. A poor man who had been very useful with his boat in carrying persons who attended public worship, over a river, lost his boat in a storm, and lamented his loss to his minister. Mr. Brock said to him, "go home, honest man, I will mention the matter to the Lord; you will have your boat again tomorrow." The next day, in answer to earnest prayer, the poor man recovered his boat, which was brought up from the bottom by the anchor of a vessel, cast upon it without design. A number of such remarkable correspondences between the events of providence and the prayers of Mr. Brock, caused Rev. John Allin of Dedham, to say of him, "I scarce ever knew any man so familiar with the great God, as his dear servant Brock."

However distinguished Mr. Brock might have been for his faith and piety, he appears not to have preached on either of the great anniversaries, which called forth the most distinguished clergymen to exhibit their talents. His name appears among the seventeen ministers, who bore public testimony against the proceedings of the elders of the first church in Boston, in relation to the settlement of Rev. John Davenport. Mr. Brock married the widow of Rev. Samuel Hough, his predecessor, who died at Boston, March 30, 1662, having been the second minister of Reading.—*Mather, Magnalia*, ii. 30—32. 1. *Coll. Mass. Hist. Soc.* vii. 254. *Allen, Amer. Biog. Dict.* *Hutch. Hist. Mass.* i. 248.

NATHANIEL WHITE.

1646. NATHANIEL WHITE, seems to be regarded by Mr. Winthrop, in his MS. Catalogue, as one of the founders, and the minister of the church of Bermuda. As the church was founded before Mr. White was graduated, it seems improbable that he assisted in its organization. The names of Nathaniel White, Patrick Copeland, and William Golding, occur in the marginal note in Johnson, who gives the following account of the gathering of the church in Bermuda: "About this time, [before 1646,] the Lord was pleased to gather a people together in the Isle of Bermudas, whose hearts being guided by the rule of the word, they gathered a church of Christ according to the rules of the gospel, being provided with able persons, endued from the Lord, to administer unto them the holy things of God." Mr. Golding was the minister of this church, which was afterwards, and before 1651, banished to one of the Southern Islands, (Mr. Winthrop says, Nevis,) where Mr. White, the graduate, is said to have been minister of the same church. He took his second degree in 1649, when he was probably here. There was a Nathaniel White admitted freeman in 1672, but of a name so common as that of White, it would not be safe to consider him the graduate. One of the same name is mentioned by Dr. Calamy, as minister of Lavington, in Wiltshire, about 1662. The graduate is starred in the *Magnalia*, in 1698.—*Johnson*, in 2 *Coll. Mass. Hist. Soc.* viii. 31. *Mather, Magnalia*, ii. 23. *Calamy, Account*, &c. ii. 761.

JONATHAN MITCHEL.

1647. JONATHAN MITCHEL, son of Jonathan Mitchel, was born in Halifax in Yorkshire, England, in 1624. His parents were exemplary Christians, who, by the impositions and persecutions of the English hierarchy, were constrained to seek an asylum in New England. They arrived here in the same ship with Rev. Richard Mather, August 17, 1635. Their first settlement was at Concord, Mass., whence, a year after, they removed to Saybrook, Conn.; and not long afterwards, to Wethersfield. Their next remove was to Stamford, where Mr. Mitchel died in 1645, aged fifty-four, leaving two sons, Jonathan and David.

The classical studies of Jonathan, were suspended for several years, after his arrival in America; but, "on the earnest advice of some that had observed his great capacity," they were at length resumed, in 1642. The next year, at the age of nineteen, he entered Harvard college. Here, he became religiously impressed under Rev. Thomas Shepard's ministry, which he so highly estimated, as afterwards to observe, "unless it had been four years living in heaven, I know not how I could have more cause to bless God with wonder, than for those four years," spent at the University. He was an indefatigable student, and made great acquirements in knowledge and virtue. His extraordinary learning, wisdom, gravity, and piety, occasioned an early application of several of the most considerable churches, for his services in the ministry. The church at Hartford, in particular, sent for him with the intention of his becoming successor to the famous Mr. Hooker. He preached his first sermon at Hartford, June 24, 1649; and on the day following, was invited to a settlement in the ministry, in that respectable town. Having, however, been previously importuned by Mr. Shepard and the principal members of his society, to return to Cambridge, free from any engagement, with a view to a settlement there, he declined an acceptance of the invitation at Hartford, and returned to Cambridge, where he preached for the first time, August 12, 1649. Here a providential opening was made for his induction into the ministry. Mr. Shepard died on the 25th of the same month; and by the unanimous desire of the people of Cambridge, Mr. Mitchel was now invited to become his successor. He accepted the invitation, and was ordained August 21, 1650.

Soon after his settlement, he was called to a peculiar trial. President Dunster, who had formerly been his tutor, about this time, imbibed the principles of anti-pedobaptism, and preached some sermons against the administration of baptism to any infant whatever. Mr. Mitchel, young as he was, felt it incumbent on him openly to combat this principle; and conducted in this delicate and difficult case with such moderation and judgment, and *meekness of wisdom*, as would have well become the experience and improvement of advanced age. Although this controversy occasioned the president's removal from Cambridge, yet Mr. Mitchel continued to esteem him, and after his decease, paid a respectful tribute to his memory, in an elegy, replete with expressions of that noble and catholic spirit, which characterized its author.

Such were his literary acquirements, and so respectable his character, that so early as 1650, he was chosen a tutor and fellow of the college. The office of fellow he sustained during the remainder of his life. He was a very influential member of the synod, which met at Boston in 1662, to discuss and settle an interesting question concerning church membership and church discipline, and chiefly composed the result of that synod. "The determination of the question at last," says Dr. C. Mather, "was more owing to him than to any other man in the world." The divine Head of the church, made this great man, even while he was yet a young man, one of the greatest instruments we ever had, of explaining and maintaining the truths relating to the church state of the *posterity* of our churches, and of the *church care* which our churches owe to their posterity." He was a man of singular acuteness, prudence, and moderation; and was therefore eminently qualified to discern the truth in difficult and perplexing cases, and to adjust the difficulties of disputants. Hence in ecclesiastical councils, to which he was frequently invited, and in weighty cases, where the general court frequently consulted the ministers, "the *sense* and *hand* of no man was relied on more than his, for the exact result of all." The great president Chauncy, though much older than he, and though openly opposed to him at the synod, said, at the very height of the controversy, "I know no man in this world, that I would envy so much as worthy Mr. Mitchel, for the great holiness, learning, wisdom, and meekness, and other qualities, of an excellent spirit, with which the Lord Jesus Christ hath adorned him."

Morton, the author of the Memorial, who was contemporary with Mr. Mitchel, says, "He was a person that held very near communion with God; eminent in wisdom, piety, humility, love, self-denial, and of a compassionate tender heart; supposing a public spiritedness; a mighty man in prayer, and eminent at standing in the gap; he was zealous for order, and faithful in asserting the truth, against all opposers of it."

Hubbard, in his History of New England, says, "It was looked upon as no small favor of God, not only to that church [the church of Cambridge] to have their breach

so fully made up by one of the same spirits and principles with their former pastor, but also to the country, in supplying that place with a person so well qualified with the gifts of learning, piety, zeal, and prudence, for the better seasoning those, who in their younger years are dedicated to the service of the ministry, with the like spirit of gravity, zeal, and holiness, wherein his example and doctrine were eminently blessed, to the great advantage of sundry worthy preachers of the gospel."

Dr. Increase Mather, who was personally and intimately acquainted with him, says, "He was blessed with admirable natural as well as acquired parts. His judgment was solid, deep and penetrating; his memory was strong and vastly capacious. He wrote his sermons very largely; and then used with enlargements, to commit all to his memory, without once looking into his Bible after he had named his text; and yet his sermons were scriptural."

As a preacher, he was distinguished for an "extraordinary invention, curious disposition, and copious application." His voice was melodious, and his delivery is said to have been "inimitable." He spoke with "a transcendent majesty and liveliness," and towards the close of his discourses, his fervency rose to a "marvellous measure of energy."

He was pastor of the church of Cambridge about eighteen years, and "was most intense and faithful in the work." "He went through a great part of the body of divinity; made an excellent disposition of the book of Genesis, and part of Exodus, and delivered many fruitful and profitable sermons on the first four chapters of John." He held also a monthly lecture, which was "abundantly frequented" by people of the neighboring towns, as well as by his own society. Hubbard observes that he was "each an *heluo librorum*, that he could spare no time for recreation, but only for necessary repast, by which it was thought he much prejudiced his health, by the putrefaction of the humors of a plethoric body, which brought upon him a putrid fever, that debilitated his vital spirits in a little time, and brought him to the very gates of death before standers-by were apprehensive of any danger in his disease, or whither it was tending." He died July 19, 1668, at the age of 43. Dr. I. Mather says, he "never knew any death that caused so great a mourning and lamentation generally. He was greatly loved and honored throughout all the churches, as well as in Cambridge, and admired by the most competent judges of real worth."

His publications were, A Letter of counsel to his brother, written while he was residing at college; an election sermon, from Nehemiah ii. 10, entitled Nehemiah on the Wall, preached May 15, 1667; a Letter concerning the subject of Baptism, 1675; a Discourse of the Glory to which God hath called Believers by Jesus Christ, printed at London 1677, 18mo. pp. 284, and reprinted at Boston, with the letter to his brother affixed, in 1721, small 12mo. He left a valuable record of the members of his church, in a folio MS., which was found in 1815, by Rev. Dr. Holmes, in Mr. Prince's collection, deposited in the Old South church in Boston. A small volume of his manuscript sermons preached in 1650, in the hand-writing of Capt. Jonathan Danforth, was presented by the writer of these memoirs to the Massachusetts Historical Society in 1813.

Mr. Mitchel married Margaret Shepard, daughter of his predecessor, by his first wife Margaret Touteville, and had four sons and several daughters. The sons were Nathaniel, born March 1, 1659, died at an early age; Samuel, born October 14, 1660, was graduated at Harvard in 1681, who died young; John, who died in infancy; Jonathan, was graduated at Harvard in 1687, and died in 1695. The sons left no posterity. His daughter Margaret married June 12, 1682, Major Samuel Sewall of Salem, and had a numerous offspring. In this line, descendants from Mr. Mitchel still remain. Two of her sons Stephen and Mitchel, were graduated at Harvard in 1718, and 1721. The late Jonathan Mitchel Sewall, of Portsmouth, N. H., was son of Mitchel Sewall.—*Holmes, Hist. Cambridge. Holmes Annals of America*, i. 350, 425. *Mather, Magnalia*, ii. 54—94. *I. Mather, Preface to Mr. Mitchel's Discourse of the Glory, &c. V.—VIII. Hutchinson, Hist. of Mass.* i. 260. *Morton, N. E. Memorial*, 335—341. *Hubbard, Hist. N. E.* 605, 606. *Allen, Amer. Biog. Dict. Art. MITCHEL. Eliot, N. E. Biog. Dict. MS. Record of Mr. Mitchel's Chh.*

Complete List of the Congregational Ministers, in the county of Plymouth, Mass.,

FROM THE SETTLEMENT OF THE COUNTRY TO THE PRESENT TIME.

By REV. THOMAS NOYES, NEEDHAM.

EXPLANATION.—The following mark † signifies installed, and ‡ settled as colleague.

Towns and Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age
Abington	Samuel Brown	Newbury	1687	Harvard	1709	Nov. 17, 1714	Aug.	Sept. 12, 1749	62
	Ezekiel Dodge	Manchester	1722	Harvard	1749	May 23, 1750		June 5, 1770	48
	Samuel Niles	Braintree	1744	Princeton	1769	Sept. 25, 1771		Jan. 16, 1814	69
	Holland Weeks†	Pomfret, Ct.		Dartmouth	1795	Aug. 9, 1815	Aug. 3,		
	Samuel Spring	Newburyport		Yale	1811	Jan. 2, 1826	Dec. 6,		
2d chh. 3d chh.	William Shedd	Mount Vernon, N. H.	1797	Dartmouth	1819	July 1, 1829	June 1,	Nov. 11, 1830	33
	M. G. Wheeler†	Charlotte, Vt.		Union	1825	Oct. 13, 1831	Aug. 28,		
	James W. Ward	Alna, Me.		Dartmouth	1826	May 31, 1834			
	Daniel Thomas	Middleborough	1779	Brown	1803	June 1, 1808	Jan. 5,		
	Samuel W. Colburn†	Boscawen, N. H.		Dartmouth	1808	Oct. 13, 1813			
Bridgewater	Lucius Alden†	E. Bridgewater		Brown	1821	Dec. 5, 1832			
	Benjamin Allen	Tisbury, M. Vineyard	1689	Yale	1708	July 9, 1718	1728	1754	65
	John Shaw	E. Bridgewater	1709	Harvard	1729	Nov. 17, 1731		April 29, 1791	82
	Zed. Sanger, D. D.††	Sherburne	1748	Harvard	1771	Dec. 17, 1788		Nov. 17, 1820	72
	Richard Hodges	Salem	1794	Harvard	1815	Sept. 12, 1821	May 27,		
W. Bridgewater	Theophilus P. Doggett	Taunton	1810	Brown	1829	Nov. 20, 1833			
	Ebenezer Gay†	Walpole	1792	Harvard	1814	Jan. 29, 1823			
	James Keith	Aberdeen, Scotland	1643	Aberdeen	1717	Feb. 18, 1664		July 22, 1719	76
	Daniel Perkins	Topsfield	1696	Harvard	1717	Oct. 4, 1721		Sept. 29, 1782	86
	John Reed, D. D.†	Framingham	1751	Yale	1771	June 7, 1780		Feb. 21, 1831	80
N. Bridgewater	Richard Stone	Scituate, R. I.							
	John Porter	Abington	1715	Harvard	1736	Aug. 20, 1834		March 12, 1802	87
	Asa Meach†	Preston, Ct.		Brown	1807	Oct. 15, 1800	1811		
	Daniel Huntington	New London, Ct.		Yale	1807	Oct. 28, 1812	March 27,		
	William Thompson	Goshen, Ct.	1806	Union	1827	Sept. 17, 1833	Sept.		
E. Bridgewater	John Angier	Watertown	1701	Harvard	1720	Feb. 29, 1725		April 14, 1787	86
	Samuel Angier†	E. Bridgewater	1743	Harvard	1763	Dec. 23, 1767	1804	Jan. 18, 1805	62
	James Flint, D. D.	Reading	1781	Harvard	1802	Oct. 29, 1806	April 6,		

Towns and Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age.
Hingham (contin'd)	Nicholas B. Whitney	Shirley		Harvard	1793	Jan. 1, 1800	April 5, 1833		
	Warren Burton	Boston		Harvard	1821	Stated preacher	March 14, 1820		
	Henry Colman	Medford		Dartmouth		June 17, 1821			
Hull	Charles Brooks			Harvard	1806	Jan. 17, 1821			
	Zachariah Whitman			Harvard	1668	Sept. 13, 1670			
	Samuel Veazie			Harvard	1736	April, 1753	July, 1767	Nov. 5, 1726	82
Kingston	Joseph Stacy	Cambridge	1694	Harvard	1719	1720		April 25, 1741	47
	Thaddeus Macarty	Boston		Harvard	1739	1742		March, 1790	79
	William Rand	Charlestown	1700	Harvard	1721	1746			
Trinitarian chh.	Zephaniah Willis	Bridgewater	1757	Harvard	1778	Oct. 18, 1780	March 18, 1828		
	Jonathan Cole	Marblehead	1803	Harvard	1825	Jan. 21, 1829			
	John W. Salter	Mansfield, Ct.		Yale	1818	April 29, 1829	Oct. 14, 1830		
Marshfield	Josiah W. Powers†	Newport, N. H.				June 5, 1831	March, 1834		
	Abram Jackson†					Nov. 12, 1834	about 1656	Jan. 2, 1696	
	Edward Bulkeley	England	1622	England		about 1640		Sept. 3, 1693	71
	Samuel Arnold	England	1666	Harvard	1684	Oct. 14, 1696		March 16, 1704	38
	Edward Thompson	Braintree				May 14, 1707		Sept. 16, 1789	
	James Gardner	Scotland							
	Samuel Hill	Malden		Harvard	1735	July 16, 1740	Nov. 20, 1751		
	Joseph Green	Barnstable		Harvard	1746	Feb. 21, 1753	Jan. 9, 1759		
	Thomas Brown	Haverhill		Harvard	1752	Sept. 5, 1759	Nov. 1, 1763		
2d chh.	William Shaw, D. D.	Bridgewater	1743	Harvard	1762	April 2, 1766		July 1, 1816	73
	Martin Parris	Pembroke	1766	Brown	1790	Jan. 29, 1817		Nov. 29, 1795	92
	Atherton Wales†	Braintree	1703	Harvard	1726	1739		1834	74
Middleborough	Elijah Leonard†	Rayham	1760	Yale	1783	Jan. 11, 1789			
	Samuel Fuller	Plymouth		—				Aug. 17, 1695	71
	Thomas Palmer					Dec. 26, 1694	June 30, 1708		
	Peter Thacher	Milton	1688	Harvard	1706	Nov. 2, 1696		April 22, 1744	55
	Sylvanus Conant	Bridgewater	1719	Harvard	1740	March 28, 1745		Dec. 8, 1777	58
	Joseph Barker	Branford, Ct.	1751	Yale	1771	Dec. 5, 1781		July 25, 1815	64
2d chh.	Emerson Paine	Mansfield		Brown	1813	Feb. 14, 1816	June 4, 1822		
	William Eaton†	Framingham		Williams		March 10, 1824	April 10, 1834		
	Benjamin Ruggles	Yale	1721	Yale	1721	Settled	Dismissed		
2d chh.	Caleb Turner†	Mansfield, Ct.	1733	Yale	1758	June 25, 1761		Sept. 11, 1803	71
	Thomas Crafts††	N. Bridgewater	1753	Harvard	1783	Nov. 18, 1801		Feb. 27, 1819	61
	John Shaw†	Abington	1777	Brown	1805	July 21, 1819	April 23, 1834		
3d chh.	Solomon Reed†	Abington		Harvard	1739			1785	

Pembroke	2d chh.	David Gurney	Abington	1759	Harvard	1785	Dec. 5,	1787			July 30,	1815	56
		Philip Colby	Sanbornton, N. H.	1779	Brown	1817	Jan. 1,	1817					
		Daniel Lewis	Hingham	1685	Harvard	1707	Dec. 3,	1712			June 29,	1753	68
		Thomas Smith	Barnstable	1705	Harvard	1724	Dec. 4,	1754			July 7,	1788	83
		Kilborn Whitman	Bridgewater		Harvard	1785	Dec. 12,	1787		Dec. 1,	1796		
Plymouth		James Hawley	Barnstable		Harvard	1792	May 23,	1798			Oct. 8,	1800	
		Morrell Allen	Dover	1776	Brown	1798	Dec. 9,	1801					
		Ralph Smith	England		England			1629		1635			
		John Reynier	England		England			1636		1654		1669	
		William Brewster	Boston	1560	England	1657	Ord. ruling elder					1644	84
2d chh.		John Cotton, Jr.†	Boston	1638	Harvard	1695	June 30,	1669		Oct. 5,	Sept. 18,	1699	60
		Ephraim Little†	Scituate	1676	Harvard	1719	Oct. 4,	1699			Nov. 25,	1723	47
		Nathaniel Leonard	Norton		Harvard	1756	July 29,	1724		Jan. 30,	1760		
		Chand. Robbins, D. D.	Branford, Ct.	1738	Yale	1766	Jan. 30,	1760			June 30,	1799	61
		James Kendall, D. D.	Sterling		Harvard	1796	Jan. 1,	1800		Oct. 31,	1749		
3d chh.		Jonathan Ellis	Sandwich		Harvard	1737	Nov.	1737		1757			
		Elijah Packard	Bridgewater		Harvard	1750		1770			Nov. 4,	1803	90
		Ivory Hovey†	Topsfield	1714	Harvard	1735	April 18,	1770		Dismissed			
		Seth Stetson	Kingston				July 18,	1804		Soon dismissed			
		Moses Partridge	Medway	1788	Brown	1814	Nov. 21,	1824			Sept. 25,	1824	36
4th chh.		Joshua Barrett	Concord		Dartmouth	1810	Jan. 11,	1826		Nov. 11,	1833		
		Galus Conant	Bridgewater		Brown	1800	April 24,	1834					
		Adoniram Judson†	Scituate		Yale	1775	May 12,	1802		Aug. 12,	1817		
		William T. Torrey†	Sandwich		Harvard	1806	Jan. 1,	1818		March 12,	1823		
		Frederick Freeman	Leonister				Nov. 3,	1824		April,	1833		
5th chh.		Thomas Boutelle		1805	Amherst	1829							
		Benjamin Whitman	Rochester		Brown	1814	Oct. 13,	1819					
		Lucius W. Clarke	Mansfield, Ct.		Brown	1825	Stated preacher						
		Isaac Cushman	Old Colony	1647			Oct. 27,	1698			Oct. 12,	1732	84
		Jonathan Parker†	Barnstable	1705	Harvard	1725	Dec. 22,	1731			April 24,	1776	71
Plympton		Ezra Sampson†	Middleborough	1749	Yale	1773	Feb. 15,	1775		April 4,	Dec. 13,	1823	75
		Ebenezer Withington	Bridgewater				Jan. 31,	1798		May 16,	April,	1831	62
		John Briggs†	Norton		Brown	1788	Dec. 2,	1801		June 23,	Sept. 18,	1811	
		Elijah Dexter	Rochester	1786	Brown	1806	Jan. 18,	1809					
		Samuel Arnold						1703					
Rochester		Timothy Ruggles	Roxbury	1684	Harvard	1707	Nov. 22,	1710			Oct. 28,	1768	84

Towns and Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age.
Rochester (contin'd)	Jonathan Moore	Oxford	1739	Harvard	1761	Sept. 7,	Jan. 20,	1792	1814
	Oliver Cobb, D. D.†	Kingston	1770	Brown	1796	Feb. 6,		April 20,	75
	Jonathan Bigelow†	Boyiston	1793	Brown	1817	May 10,			
	Ivory Hovey	Topsfield	1714	Harvard	1735	Oct. 29,	1765	Nov. 4,	1803
	Lemuel Le Barron	Plymouth	1747	Yale	1768	Jan. 29,			90
3d chh.	Thomas Robbins†	Norfolk, Ct.	1775	Yale	1796	Oct. 16,			
	Thomas West†			Harvard	1730	First min.		1790	
	Calvin Chaddock	Oakham	1796	Dartmouth	1791	Oct. 10,	Dis. about		
	Ichabod Plaisted	Gardiner, Me.				June 6,	April 2,	June,	
	Samuel Utley	Dalton	1798	Union	1826	Nov. 3,	1831	1831	35
South chh.	Oliver Cobb, D. D.	Kingston	1770	Brown	1796	Feb. 6,			
	John Lathrop	England		Oxford					
	Charles Chauncy†	England	1589	England		1635	Oct. 11,	Nov. 8,	1653
	Henry Dunster	England				1641	1654	Feb. 19,	1672
	Nicholas Baker	England				1660		Feb. 27,	1659
Scituate	Jeremiah Cushing	Hingham	1654	Harvard	1676	May 27,		Aug. 26,	1678
	Nathaniel Picker	Dorchester	1685	Harvard	1703	Sept.		March 22,	1705
	Shearjashub Bourne	Sandwich	1700	Harvard	1720	Dec. 3,		Sept. 27,	1723
	Ebenezer Grosvenor	Pomfret, Ct.	1739	Yale	1759	April,	Aug. 6,	Aug. 14,	1768
	Ebenezer Dawes	Bridgewater	1756	Harvard	1785	Nov.	April,	May 28,	1788
2d chh.	Nehemiah Thomas	Marshfield	1765	Harvard	1789	Nov.		Sept. 29,	1791
	Edmund Q. Sewall†	Marblehead		Harvard	1815	Dec. 21,		Aug. 10,	1831
	William Witherell	England	1600	England		1831		April 9,	1684
	Thomas Mighill	Rowley	1639	England	1663	Sept. 2,		Aug. 26,	1689
	Deodate Lawson	England		England		Oct. 15,			50
Trinitarian chh.	Nathaniel Elles	Hingham	1678	Harvard	1699	June 14,		Aug. 25,	1750
	Jonathan Derby	Boston	1727	Harvard	1747	Nov. 13,		April 22,	1754
	David Barnet, D. D.	Marlborough	1731	Harvard	1752	Nov. 27,		April 26,	1811
	Samuel Deane†	Mansfield	1784	Brown	1805	Feb. 14,		Aug.	1834
	Paul Jewett†	Rowley	1780	Brown	1802	Nov. 16,	July,		50
Wareham	Luke A. Spofford†			Middlebury	1815	May 20,		Feb. 18,	1775
	Roland Thacher	Barnstable		Harvard	1733	Dec. 26,		Dec. 30,	1819
	Josiah Cotton			Yale	1771	Nov. 1,			73
	Noble Everett	Woodbury, Ct.	1746	Yale	1775	Oct. 16,			
	Daniel Hemenway	Bidford, Vt.		Middleboro'	1815	Aug. 29,	March 27,		
	Samuel Nott, Jr.†	Franklin, Ct.	1789	Union	1808	Aug. 4,	1828		

Notes,

ACCOMPANYING THE PRECEDING STATISTICS.

THE County of Plymouth was incorporated 1685, and contains twenty-one towns, and forty Congregational societies, and 175 ministers.

ABINGTON was incorporated June 10, 1712, and soon after had a church organized. In 1714, Mr. Brown was inducted into the pastoral office, which he held nearly thirty-five years, and then resigned, after which he lived but about one month.—In seven months Mr. Dodge was introduced as his successor, and sustained the office twenty years.—Mr. Niles, who succeeded, was son of the Hon. Samuel Niles of Braintree, and brother to the late Judge Niles of Fairlee, Vt. Possessed of a vigorous intellect, a heart imbued with the true spirit of the gospel, he was an able and faithful minister; and though fond of metaphysical investigations, he did not neglect the oracles of God; but made them the standard of his faith and the rule of his life. He was an able counsellor and peacemaker; wisdom and prudence were characteristic of him. About two years previous to his death, he was seized with a paralysis, which was the source of much suffering, till his death, in the beginning of 1814. He published remarks on a sermon of Dr. Reed's about 1813.—Mr. Weeks, who had been previously settled in the ministry at Waterbury, Conn., in 1799, took charge of the destitute flock about eighteen months after Mr. Niles's decease; and all things appeared propitious, but his mind was captivated with the writings of Emmanuel Swedenborg, and after retaining the pastoral office about five years, he was dismissed, and he became a warm advocate and preacher of the Swedenborgian sentiments, in Philadelphia and that vicinity, where it is said he still resides.—Mr. Spring, son of Dr. Spring, of Newburyport, succeeded, and continued about as long as his predecessor, and resigned, and was installed at Hartford, in 1827.—Mr. Shedd retained the pastoral office about eleven months, when he found himself enfeebled by a pulmonary complaint, resigned, after which he lived about five months. He was a man of great promise; at the age of thirty-three he fell a victim to death.—Mr. Wheeler had been ordained, and spent some time in the western States; was installed, and continued less than two years, resigned, and is now the minister of the church and society in Conway.—Mr. Ward, the present minister, was ordained the last of May, 1834. There were three ordinations and two installations in the first society in Abington, in nineteen years, though harmony and good feelings have generally characterized that society.

Second Church was organized August 19, 1807. The local situation of the inhabitants, in the south and east part of the town, with the increased population, led to the establishment of the second church and society.—Mr. Thomas is the first minister. He has retained the relation of pastor to that church twenty-eight years, and still labors.

Third Church. Previous to the decease of Mr. Niles, a part of the town formed another religious society, and in the autumn of 1813, Mr. Colburn was installed their first pastor. He continued their faithful watchman little more than sixteen years.—Mr. Alden, the present pastor, succeeded to the pastoral charge near the close of the year 1832. He had been ordained and employed as a missionary in the western States several years.

BRIDGEWATER was incorporated as early as June 3, 1656. It then included the territory which now embraces the four Bridgewaters; three of which are distinguished as East, West, and North, Bridgewater.—Mr. Allen, the first minister, was a native of Tisbury, Martha's Vineyard. He retained the sacred office ten years, and was then dismissed, and moved to cape Elizabeth, and lived twenty-six years, and died at the age of sixty-five.—Mr. Shaw, his successor, continued in the ministry nearly sixty years; was useful and respectable, and died at the age of eighty-two. A little more than two years before his death, Dr. Sanger was installed his colleague, and lived nearly thirty-two years after his installation; but in the latter part of his life, the failure of his mental powers incapacitated him to discharge his duties. He had been the minister of Duxbury ten years; being afflicted with weak eyes and feeble health, he resigned the responsible office. He had contributed to advance the cause of literature in the neighboring region, by instructing many youth in their preparatory studies for a classical education; and some, who were sent from college to pass some months under his care and supervision.—Mr. Hodges succeeded him in the ministry, and continued about

eleven years and a half, resigned and took up his residence at Cambridge, and was succeeded by Mr. Doggett, who still remains the minister.

Second Church, during Mr. Hodges's ministry, was embodied; a meeting-house erected about two miles from the other, and in the month of January, 1823, Mr. Gay was installed pastor, where he still remains. He had previously been settled at Stoughton, where he was the pastor of the church more than four years; and on his dismission from Stoughton, he immediately commenced his labors with the Trinitarian society at Bridgewater.

WEST BRIDGEWATER was incorporated in 1622. This was the earliest settlement in the four towns, and had a settled minister half a century before either of the other Bridgewaters.—As early as Feb. 1664, Mr. Keith was ordained the first pastor. He was a native of Scotland, and educated at Aberdeen. He sustained the ministry nearly fifty-six years, and died at the age of seventy-six. He is represented by Mather, as possessed of an amiable disposition, obliging and affectionate; distinguished for his fidelity and exemplary piety. His mind was well furnished from the rich treasures of the gospel; and in his preaching, he was instructive and pungent, but had not recourse to notes. He had six sons and two daughters; and twenty-five years ago, his descendants, in what are now the four Bridgewaters, were estimated at 200, and many in the neighboring towns were not included in this estimate. He published a Case of prayer on the establishment of a new society.—Mr. Perkins, the successor of Mr. Keith, was a useful and respectable man; continued in the ministry about sixty-one years, and died in a good old age, eighty-six.—Dr. Reed was ordained colleague pastor with Mr. Perkins, little more than two years before his death, and he was in the ministry nearly fifty-one years. He possessed "a sound mind in a sound body." He was several years a member of congress. The three above named clergymen's lives, united, make two hundred and forty-two years, and the period of their ministry, one hundred and sixty-five years. Thus, for one hundred and sixty-seven years, that ancient church was not without a pastor for three years. Dr. Reed's eyes failed him in the latter part of his life, consequently his usefulness and activity were greatly diminished. He has left several publications, a volume, entitled *An Apology for the Right of Infant Baptism*, 1806, and several sermons.—Mr. Stone is the present minister, who was inducted into the sacred office, August, 1834.

NORTH BRIDGEWATER was incorporated 1821.—Mr. Porter was the first minister; a man of respectable talents, distinguished for his prudence, fidelity, exemplary life, and holy conversation. The great doctrines of the gospel were prominent in all his preaching; and a crucified Redeemer was a theme on which he delighted to dwell with peculiar interest and satisfaction. His faithful labors among his people were blessed to the salvation of many souls, and he long lived to serve his Master and *see the pleasure of the Lord prosper in his hand*. He was the father of the late Dr. Porter, of Roxbury, and Rev. Huntington Porter of Rye, N. H. He had three sons graduates of Harvard college, in the same class, 1777. He published a sermon at Mr. Brett's ordination at Free-town. Reply to Mr. Briant's remarks on that sermon. The day that completed forty years of his ministry, Mr. Meach was installed colleague pastor with the venerable Porter, and continued eleven years pastor was dismissed and returned to Connecticut his native State.—Mr. Huntington was son of Gen. Huntington, of New London, Conn. He succeeded Mr. Meach, and continued the beloved pastor of the flock more than twenty years, at which period, his health being feeble, he was led to resign the pastoral office; and retired to New London, his native place, and soon entered on the employment of instructing youth.—Mr. Thompson was invested with the pastoral office in September, 1833, and continued about a year, and resigned to accept a professorship in East Windsor Theological Institute.

EAST BRIDGEWATER was incorporated 1823.—Mr. Angier was ordained in 1725, and retained the office sixty-two years. When he had labored in the vineyard forty-two years alone, his son *took part of the ministry with him*, and the father and the son continued twenty years together, when the venerable old man entered upon his final rest. The son survived the father nearly eighteen years.—Dr. Flint, who studied with Dr. Bates, was successor to the Angiers; continued in the ministry little more than fourteen years, left in 1821; installed in the East church, Salem, successor to Dr. Bentley.—Mr. Fessenden continued four years, resigned and entered into mercantile business.—Mr. Williams remained in the ministry little short of two years.—Mr. Crafts is the present minister.

CARVER was incorporated June 9, 1790.—Mr. Campbell was the first minister, ordained in 1733, continued thirteen years; and eight days after his dismission, Mr. Howland was ordained, who continued in the ministry fifty-eight years; succeeded by Mr. Shaw, who

continued eight years, and was afterwards installed over the church in the Second society, Middleborough, but resigned the office, April, 1834.—Mr. Chase continued in the ministry little short of seven years, but has recently resigned. The town has been so situated that the minister has preached in two meeting-houses, at considerable distance from each other.

DUXBURY was incorporated June 7, 1637, the fourth town in the county.—Elder Brewster was the first minister. He was born in England in 1560, and was educated at Cambridge, in England. He followed the little band of brothers, who removed to Leyden, and there he was made a ruling elder in the church before they embarked for America. He accompanied the members of it when they came to New England in 1620; and when the church at Plymouth were destitute of a preacher, he officiated. He shared with them in all their labors and trials. Probably he preached in Duxbury before and about the time the town was incorporated. One of his daughters had become an inhabitant of that place. The town and church records, which recorded the civil and religious transactions, for many years, were burnt, and our information, respecting several of the first ministers, are drawn from Mather, Cotton, and incidental remarks made in the writings of others.—Mr. Patridge, born in England, shared the fate of the men of that day. Says Cotton Mather, "he was hunted like a Partridge upon the mountains, till at last he resolved to get out of their reach, by taking his flight into New England." He arrived at Boston in the autumn of 1636, and was settled at Duxbury, in 1638. He was a man of deep piety, and of no inconsiderable abilities. He was selected to join with Mr. Mather and Cotton, to prepare a system of church government to lay before the synod who were to meet at Cambridge 1648. He continued with his people in all their hardships incident to those times, when many of the ministers in Plymouth colony left their places in consequence of the deficiency of maintenance. He died in 1658, having been a preacher in England and America nearly half a century.—Very little is known of Mr. Holmes, who succeeded Mr. Patridge.—We have good authority to say, that Mr. Wiswall was sent to England as agent with Increase Mather,—returned and died in Duxbury.—Mr. Robinson was dismissed in 1737.—Mr. Veazie continued twenty-one years, and was dismissed.—Mr. Turner continued twenty years; dismissed in 1775; preached the election sermon in 1773.—Dr. Sanger ten years. (See notes on Bridgewater.)—Dr. Allyn sustained the pastoral office forty-five years, preached the election sermon in 1805, wrote the first number of the *Christian Monitor*.—Mr. Moore, the present minister, installed 1834.

HALIFAX, incorporated July 4, 1734, was taken from Middleborough, and a number of the church members went from the First society to form the church in Halifax.—Mr. Cotton, the first minister, was son of Josiah Cotton, of Plymouth, who was judge, and preacher to the Indians. He was ordained the year after the town was incorporated, and continued in the ministry twenty years; and in consequence of a failure of his voice, he was induced to resign his pastoral charge in 1756. He removed to Plymouth, where he was county treasurer, and register of deeds, and rendered himself useful to society, and rose high in their estimation. He died in 1789, aged 77. He published two sermons, occasioned by severe drought, and existing war; history of Plymouth; the practice of the churches respecting baptism.—He was succeeded by Mr. Patten, who continued between eight and nine years, and resigned in consequence of feeble health. He was afterwards installed colleague pastor with Mr. Whitman in the South church in Hartford, Conn., where he continued about seven years; but declining health led him to relinquish his charge, and he sought a calm retreat in his father's house, in Roxbury, where he languished and died, Jan. 1775, aged 36. He was the father of Dr. W. Patten, of Newport, R. I. His wife was the daughter of the first president Wheelock of Dartmouth college. She survived her husband fifty-seven years, and died 1831, at the advanced age of ninety-one, eminent for her piety.—Mr. Briggs, a useful and respectable man, successor to Mr. Patten, remained in the ministry little more than thirty-two years. He had six sons, five of them were graduates at Harvard and Brown universities, and were all settled in the ministry; four of them are still living. The other one is a respectable physician. The aged mother is still living with her daughter in Halifax.—Mr. Richmond sustained the ministry nearly thirty-two years; was dismissed in 1832, and still resides in the place, and preaches at times to some who occasionally have preaching in the town.—Mr. Howe is the present minister. He had been employed several years in the western States, as a missionary.

HANOVER was incorporated 1727.—Mr. Bass was the first minister, ordained in 1728; was in the ministry nearly twenty-eight years,—and Mr. Baldwin soon succeeded him in the ministry, and continued little more than twenty-three years, and was dismissed in 1780.—Mr. Mellen was installed about four years after Mr. Baldwin's dismission, and continued twenty-one years minister of Hanover. He was settled in Sterling, Worces-

ter county, in 1744, where he continued in the ministry thirty-four years. From his first settlement in Sterling, to his resignation at Hanover, was more than sixty years. Laboring under infirmities incident to advanced life, he removed to Reading to spend the residue of his days, with his daughter, the relict of Rev. Caleb Prentiss. There, he survived little more than two years, and closed a useful life at the advanced period of eighty-five years. His life had been filled up with duty and usefulness. Respectable in his profession; many still living retain an affectionate remembrance of his fidelity as a minister of Jesus Christ. He had three sons; John, minister of Barnstable, who died at Cambridge, 1828; Henry, a lawyer and poet, who died at Dover, N. H., 1809; Prentiss, chief justice in Maine. He published nine occasional sermons, and a volume of sermons on doctrinal subjects with improvement.—Mr. Chaddock was his successor, who continued just twelve years. He had been previously settled in the North society in Rochester. He died in Virginia.—Mr. Chapin continued the pastor of the church in Hanover just five years—had been ordained in Hillsborough, N. H.—installed in Connecticut. Now in Granville, Mass.—Mr. Smith was the pastor nearly five years. He had been settled in Vermont, then Hopkinton, N. H. After he left Hanover he was employed several years a domestic missionary in the city of Boston. Now at Manlius, N. Y.—Mr. Duncan, the present pastor, educated at Bangor institution—settled at Jacksonville and Brooks, Maine, 1829; at Hanover, Aug. 1833.

HANSON, formerly a part of Pembroke, was incorporated 1820.—Dr. Hitchcock was the first minister. He was ordained 1748, and held the office fifty-five years, and lived to the advanced age of eighty-three. He was sociable, friendly, and hospitable; esteemed as a man of talents and "many in his old age profited by his instructions." He published a sermon preached to a military company in 1757; at the ordination of E. Hitchcock at Beverly, 1771; at the election, 1774; anniversary at Plymouth, 1774; Dudleyan lecture, 1779.—Mr. Barstow was successor and colleague, who continued the pastoral relation eighteen years, and died, 1821, aged fifty-one years.—Mr. Howland, the present pastor, has sustained the ministry nearly nine years.

HINGHAM was incorporated 1635, the second town in the county of Plymouth. The *First Church* embodied in September, 1635, the twelfth in Massachusetts.—Mr. Hobart, the first minister, was born at Hingham, in Norfolk, in England, in 1604. He preached in various places in England, about nine years, until 1635, when he embarked for New England, and arrived in Charlestown, June 8, 1635, and commenced a new settlement on the 18th of September, 1635, with a number of his friends at Hingham, where he continued to discharge the duties of his office till he died, Jan. 20, 1679, seventy-five years of age. He was esteemed for his piety, talents, independence, and persevering spirit, which no ordinary difficulties would overcome. He had four sons, who graduated at Harvard college; two in 1660, two, 1667; all were respectable ministers.—Mr. Norton was ordained colleague pastor with Mr. Hobart, a few months before his decease. He labored in his Master's vineyard nearly thirty-eight years. He was nephew of the Rev. Mr. Norton, of Boston. He was mild, amiable in his disposition, conciliating in his deportment, well calculated to preserve harmony among his people.—Dr. Gay, in less than two years after Mr. Norton's decease, was ordained his successor, and continued in the ministry nearly sixty-nine years, and died at the advanced age of nearly ninety-one. On the day which completed the eighty-fifth year of his age, he preached a sermon, called the *Old Man's Calendar*, from Joshua xiv. 10, which was reprinted in England, translated into the Dutch language, and published in Holland, and several editions of it have been published in this country. Eight of his sermons at different ordinations were published; on artillery election; on the transcendent glory of the gospel, 1728; on the death of John Hancock, 1744; election sermon, 1745; convention, 1746; Dudleyan lecture, 1759; two on the death of Dr. Mayhew, 1766; thanksgiving sermon, 1771. Dr. Gay was learned, eminent, and much esteemed; and retained his mental powers in an uncommon degree till his death.—Dr. Ware, his successor, was ordained about seven months after the decease of the venerable Gay, and continued nearly eighteen years; resigned to accept the Hollis professorship of divinity in Harvard university, where he still continues.—Mr. Richardson was invested with the pastoral office, in about fourteen months after the resignation of Dr. Ware, and still continues in the ministry in that place. The first society in Hingham continue to worship in the oldest house in New England, probably in the United States. Erected by their remote ancestors in 1681. It has stood one hundred and fifty-four years. Venerable and respectable in its appearance; its spire rises from the centre of the roof, a specimen of architecture "of gone-by times."

Second Church in Hingham, embodied 1745.—Dr. Shute was the first minister, ordained Dec. 10, 1746. He continued to be the pastor more than fifty-five years. His sight failed him, in consequence of which he ceased from his public labors in March, 1799, but survived till Aug. 30, 1802. Serene and patient under his infirmities, he waited

until his change came. He was honored with a seat in the convention which formed the constitution of the United States. He published an artillery election sermon, 1767; election sermon, 1768; on the death of Dr. Gay, 1787.—Mr. Whitney succeeded to the pastoral office, Jan. 1, 1800, and continued till April, 1833.—Mr. Burton is the stated preacher in the society.

Third Church, embodied June 16, 1807.—Mr. Colman was the first minister, ordained the next day after the church was embodied, and remained the pastor till March, 1820. He removed to Boston, opened an academy in Brookline, where he continued several years. After the Independent church was organized in Salem, he was invited to take the charge of it, and was installed Feb. 1825, and there remained till Dec. 1831. He now resides in Deerfield, on a farm which he has purchased and cultivates.—Mr. Brooks succeeded Mr. Colman in less than a year, and is the present minister.

HULL was incorporated 1644. It was once a place of some note; and it is believed had several Congregational ministers; but for a long course of years, that place has not greatly flourished.

[In examining Savage's Winthrop, we have found some account of Hull. We have inserted the facts, respecting Messrs. Whitman and Veazie, in the tables. Mr. Savage doubts whether Hull ever had more than one clergyman to reside in it during life. The church was (the 21st formed in Massachusetts) established July, 1644. Rev. Marmaduke Matthews spent some time in Hull, about the year 1650, whence, though as Johnson says, he "lost the approbation of some able, understanding men, both among magistrates and ministers, by weak and unsafe expressions in teaching," he was nevertheless called to the church in Malden. A very humble confession of Matthews may be found in 3 Hist. Coll. I. 29—31. See Wonder Working Providence, III. c. 7. Probably the Christian ordinances have never been regularly administered for a continuous period since 1767. Hull is the least populous town in Massachusetts, and, except Newburyport, the smallest in territory. From twelve to eighteen votes are usually given at the elections. In the records of the general court, May 26, 1647, it is mentioned, "There being now divers fishermen, and men of good ability, in Hull, who may comfortably carry on the affairs of a town, they are enabled by the authority of this court," &c.—*Editor*.]

KINGSTON was incorporated 1726, formerly the north part of Plymouth.—Mr. Stacy was the first minister, and lived to sustain the ministry twenty-one years; and was succeeded by Mr. Macarty, who resigned the pastoral charge in 1745. He was afterwards installed at Worcester, where he died in the ministry, at an advanced age.—Mr. Rand, the third pastor, was installed 1746—continued nearly thirty-three years, and died at the age of seventy-nine. He had previously been settled at Sunderland, on Connecticut river, and had been minister there about twenty years.—Mr. Willis retained the pastoral office nearly forty-eight years, and still resides in the place.—Mr. Cole was ordained Jan. 1829, and still remains in the ministry. [The writer understands that Mr. Wight, late of E. Sudbury, now Wayland, is preaching there, probably Mr. Cole has left.]

The *Trinitarian Church* had been organized just before Mr. Salter was ordained, but he retained the pastoral office about eighteen months, and Mr. Powers, his successor, was invested with the office June 5, 1831, and retained it till March 1834. He had previously been settled in the ministry.—Mr. Jackson, who had been settled in Maine, was installed last November and is the present minister.

MARSHFIELD was incorporated March 2, 1640, the fourth in the county of Plymouth.—Mr. Bulkley was the first minister, ordained about the time the town was incorporated. He was the son of the Rev. Peter Bulkley, the first minister at Concord; born in England, came to New England 1635. He spent several years in Marshfield, and in the advanced life of his father, he was installed colleague pastor with him. Dr. Cotton Mather, in speaking of Mr. Bulkley the senior, says, "leaving his well fed flock in the wilderness, under the pastoral care of his worthy son, Mr. Edward Bulkley," he lived to be old, a number of years longer than he was able to sustain the ministry. He died at Concord 1696.—Mr. Arnold succeeded Mr. Bulkley, and continued in the ministry thirty-five years.—Mr. Thompson, next in succession, was the son of the Rev. Mr. Thompson, of Braintree, survived but about seven years and a half; and was succeeded by Mr. Gardner, who was born in Scotland, and sustained the ministry thirty-one and a half years.—Messrs. Hill, Green, and Brown, were all settled and dismissed in the period of twenty-three years.—Dr. Shaw was the eighth minister and sustained the pastoral office more than half a century.—Mr. Parris, the present minister, was a number of years an instructor of youth, before he settled in the ministry, which was at the age of fifty.

Second Church.—Mr. Wales, a native of Braintree, was the first minister, and retained the pastoral office fifty-six years, and lived to the advanced age of ninety-two.—Mr. Leonard was installed nearly six years before the death of his venerable colleague, and was in the ministry forty-five years.

MIDDLEBOROUGH was incorporated in 1660, but the church was not organized until Dec. 26, 1694, thirty-four years after, when Mr. Fuller, a deacon of the church at Plymouth, was ordained at the same time; but died in about eight months, in the seventy-first year of his age. He was considered a godly man, a useful preacher, and before his ordination, had occasionally preached to that people above sixteen years.—Mr. Palmer succeeded Mr. Fuller in 1696; but after he had continued about twelve years, he was, by an ecclesiastical council of twelve churches, deposed from the ministry. He had been previously dismissed by a vote of the church and society, but he continued to preach in a private house to his adherents.—Mr. Peter Thacher, son of the Rev. Peter Thacher, of Milton, succeeded. He was distinguished for piety and fidelity. His labors were much blessed. In one time, of less than three years, nearly two hundred were added to the church. In the year 1742, one hundred and forty-four were received into the church at Middleborough. During Mr. Thacher's ministry, Luke Short, supposed to be one hundred years old, was admitted into the church. Mr. Thacher was in the ministry thirty-five years; died April 1744, aged fifty-five years. He published an history of the revival in Middleborough in the Christian History, where is a particular account of this excellent man, by Mr. Prince. While Mr. Thacher was in the ministry, in March, 1718, the two deacons, Bennett and Tinkham, and both their wives, died in the same week—and husband and wife interred at the same time, in the same grave with their respective husbands. After Mr. Thacher's decease, unhappy difficulties rent the church. A large majority of the church, and a minority of the society, chose and ordained Mr. Conant in March, 1745. In the following October, the minority of the church and majority of the society settled Mr. Weld, who continued but a few years. His society gradually left him, and returned to the other society, till at length he was dismissed, and the two societies became again happily united.—Mr. Conant continued in the ministry more than thirty-two years, and was cut off in the midst of his usefulness at the age of fifty-eight years.—Mr. Barker was successor to Mr. Conant, continued in the ministry thirty-four years and a half. Took a lively interest in the political movements of the day; and was for one term, or more, by the suffrages of the district in which he lived, elected a member of congress. In the course of his ministry, in Nov. 1788, Hannah Tinkham, being ninety-four years old, delivered to the church, in the presence of others, a rational and affecting account, verbally, of what God had done for her soul, received the ordinance of baptism, and was admitted into the church; after which, she lived nearly four years.—Mr. Paine succeeded. At the close of a period of six years and a half, he resigned, and was soon installed at Little Compton, R. I. successor of the Rev. Mase Shepard. He has recently been dismissed.—Mr. Eaton, who had been ordained at Fitchburg, where he was several years in the ministry, was installed successor to Mr. Paine, and continued ten years, resigned April 10, 1834, and the next Sabbath commenced preaching at Charlotte, Vt., on Lake Champlain, and in the autumn installed there. The church and society, have, since his dismission, been divided into two religious societies.

Second Church in Middleborough was formed in a considerable degree, by members originally belonging to the first society. The local situation led to the measure.—Mr. Ruggles was ordained there, the time when seems to be unknown, no records could be found; but we have good authority to state he was minister there several years, and it is ascertained that he was installed pastor of the church in New Braintree, April 18, 1754; so it must have been a number of years preceding that. He graduated at Yale, 1721.—Mr. Turner, his successor, was ordained in 1761. He continued to hold the pastoral office forty-two years, and died at the age of seventy-one.—Mr. Crafts was installed colleague pastor with Mr. Turner, about two years before Mr. Turner's death. Mr. Crafts had been ordained over the church and society in Princeton, in 1786; but in about three years he became unable to preach by ill health, and remaining about two years in that State, resigned in March 1791. Having recovered his health in a good measure, and ten years after his dismission, he was invested with the sacred charge.—Mr. Shaw was his successor in the ministry. He had been settled eight years at Carver, and nearly fifteen in Middleborough.

Third Church. This society is composed in part from Bridgewater, and their first minister was Mr. Reed, who was ordained 1750; continued thirty-five; succeeded by Mr. Gurney, who lived in the ministry twenty-seven years.—Mr. Colby, the present minister, seventeen years.

PEMBROKE was incorporated in 1711, and the year following, Mr. Lewis was ordained the first minister, and retained the pastoral office about thirty-nine years; died in 1753, at the age of sixty-eight. He sustained a respectable rank in society, was called to



Plymouth from the Burying Hill.

10.00

preach the election sermon 1748.—Mr. Smith succeeded him in the ministry at the close of 1754, and continued in the ministry thirty-four years. He was forty-nine when he was ordained in that place, and died in 1788, aged eighty-three.—Mr. Whitman was in the ministry about nine years, and then dismissed. He soon entered on the study of law; opened an office in the legal profession, commenced the practice; still resides in the place.—Mr. Hawley was son of the Rev. Gideon Hawley, who was missionary among the Marshpee Indians about fifty years, and died 1807, at the age of eighty. He continued in the ministry at Pembroke little more than sixteen months, when he died. He was a respectable scholar, modest in his deportment, and amiable in his disposition.—In 1801, Mr. Allen was ordained pastor of that church, and still retains the relation.

PLYMOUTH takes the date of its incorporation from 1620, the commencement of its settlement; and is the most ancient of the New England establishments.—The first minister was Ralph Smith, who was born and educated in England. In the beginning of the year 1629, Mr. Smith was elected their pastor. Circumstances strongly imply that his consecration to the sacred office, must have been by lay-ordination. He retained the pastoral office about six years; and then Mr. Reyner, who came from England, was ordained in 1636; and continued in the ministry eighteen years, was dismissed, and afterwards was installed at Dover, N. H., 1657; and died in that place April 3, 1669.—Mr. Brewster was chosen and ordained a ruling elder over the church, while in exile in Leyden, in Holland. He was a man of deep piety, of an exemplary life, and much devoted to the cause of the Redeemer. He had long witnessed the corruption of the established church of England, and thought it was his duty to withdraw from it. He and a number of others formed a new society, and as they had no convenient place to meet for worship, he opened the doors of his own house for their reception, then under the pastoral care of the venerable Clifton and Robinson. They met on the Lord's day at Mr. Brewster's house, where they were cordially received, and hospitably entertained, at his expense, as long as they could assemble without interruption. The resentment of the hierarchy rose so high, that they were obliged to seek refuge in some other jurisdiction. In 1607, when the new formed church were about to embark for Holland; Mr. Brewster and Mr. Bradford were apprehended and imprisoned at Boston, in England; and with much expense and difficulty, Mr. Brewster obtained his liberty. He manifested his benevolence in defraying the expenses of the poor of the society, to be transported to Holland, before he embarked for that country. His property, which had been considerable, had now become nearly exhausted, at a time, when he had a large family to support, and in a situation which would incur no inconsiderable expense. In this extremity, he availed himself of his literary resources. Being well acquainted with the learned languages, he opened a school in Leyden for the instruction of the youth of the city and university in the English language. To facilitate their progress, he formed a grammar, by which they could easily obtain a knowledge of it. By his integrity and spirit of enterprise, he gained the confidence of all with whom he had dealings, and secured their friendship, and in this way raised up friends, who aided him in establishing a printing-press, from which he issued books; which the prelatial power of England would have suppressed, at once, in their dominion. He consecrated his talents and literary acquisitions to disseminate divine truth, and check the progress of error. When he arrived with the infant church in the American wilderness, he was ever ready to officiate as a minister of the gospel, when circumstances called for his assistance. Having been ordained a ruling elder, he was considered the minister of the Plymouth church, and afterwards at Duxbury. He died in 1644, aged eighty-four years.—Mr. Cotton, the fourth minister of Plymouth, was son of Rev. John Cotton, of Boston. After he had accomplished his collegiate education, he commenced preaching at Martha's Vineyard, where he continued three years. Finding himself in the vicinity of several tribes of Indians, he acquired a knowledge of their language, and preached to them the unsearchable riches of Christ, as well as to his own people. In this way he afforded much assistance to the venerable Mayhew, the first minister of Martha's Vineyard, who was then laboring among the Indians. While there, in 1667, he was invited to Plymouth, but was not ordained until June, 1669. He there remained thirty years, exerting a happy influence, not only on his own society, but the neighboring region. Imitating his Lord and Master, he went about doing good. In 1681, in order to accommodate one of the brethren, who could not read, he introduced the practice of reading the psalm when sung line by line, and this seems to have been the origin of that mode of singing, which was so long continued in the New England churches. Near the close of thirty years during which he had been in the place, there arose some difference in opinion, between him and his church, respecting the settlement of a minister in the neighborhood, in which complete reconciliation seeming impracticable, he was led to resign the pastoral office in the autumn of 1697. Having had an invitation to go to Charleston, South Carolina, he embarked in a few weeks, and there he soon organized a church, and continued to labor with fidelity and good success, till his death, Sept. 18, 1699. His Christian

friends there, erected a monument over his dust, which bespeaks his worth. He had three sons settled in the ministry; John, at Yarmouth; Roland, at Sandwich; and Theophilus, at Hampton Falls.—Two years elapsed after Mr. Cotton's resignation at Plymouth, before Mr. Little was ordained the pastor of the church. He continued twenty-four years in the ministry, and died at the age of forty-four.—He was succeeded by Mr. Leonard, who sustained the pastoral office nearly thirty-six years.—Dr. Robbins was the seventh ordained minister in this ancient church. He was a man whose mental powers were of an high order, well cultivated and disciplined, enriched with science and divine knowledge; and his heart deeply imbued with the spirit of the gospel. He discharged the duties of the ministry with a zeal and fidelity which every ambassador of the Prince of peace, ought to admire and imitate. *To the law and the testimony*, he had recourse to learn the will of God, his duty to his heavenly Father, and mankind. The result of his investigations, was a firm belief of the doctrines, which were preached to the first cultivators of that soil, by the puritanic fathers, whose bodies have long since mouldered back to dust. His life was a transcript of the Christian virtues, and his preaching was calculated to awe the presumptuous, restrain the rash, to convince sinners of their guilt, and danger, and lead them for salvation to Christ. His publications were an index of his mind, luminous and instructive. A funeral sermon, on the death of E. Watson, 1767; reply to J. Cotton; some brief remarks on a piece by J. Cotton, in answer to the preceding, 1774; election sermon, in 1791; at the convention; on the landing of our forefathers, 1794; before the Humane Society, 1796. He died June 30, 1799, aged sixty.—Dr. Kendall, his successor, was ordained Jan. 1, 1800, and still retains the pastoral charge.

Second Church. This society was formed near a century ago, and as early as 1737.—Mr. Ellis was ordained the first minister. He continued about twelve years, was dismissed, and installed at Rehoboth.—Mr. Packard was his successor, who continued about four years and was dismissed.—Mr. Hovey, the third minister, was installed in April, 1770, and continued in the ministry there, thirty-three years, and died at the age of ninety. He had, previously, been ordained at Rochester, where he was pastor of the church at *Matteposset* twenty-five years. While in that place, he devoted considerable time to the study of the medical profession, and became a respectable and useful physician, and administered for the maladies of the body as well as the soul. His life was not only filled up with duty and usefulness, but it was a display of meekness, humility, charity and Christian piety. For his own satisfaction and improvement, in the divine life, he kept a journal through the sixty-five years which he preached, which he left at his decease, spread over seven thousand pages in short hand. He published his valedictory sermon at *Matteposset*, and one on the subject of mortality.—Mr. Stetson, and Mr. Bushnell were both dismissed in succession, after having remained in the ministry a few years.—Mr. Partridge died, in a few months after he was settled, at the age of thirty-six. He had been employed several years as a missionary.—Mr. Barrett remained about seven and a half years. He now resides in Westford.—Mr. Conant was installed April, 1834. He had been the minister of Paxton from Feb. 1808 to Sept. 1832, when his pastoral relation was dissolved.

Third Church. The third society was formed after the death of Dr. Robbins.—Mr. Judson was installed the first pastor in May, 1802. He was father of Dr. Judson, missionary in Birmah, who was one of the first missionaries sent out by the American Board of Foreign Missions, but soon embraced the Baptist sentiments, and was taken under the patronage of the American Baptist Board. After which, the father at Plymouth, avowed similar sentiments, which led to a dissolution of the pastoral connection, in August, 1817. Mr. Judson removed to Scituate, where he died in 1826.—Mr. Torrey was installed Jan. 1, 1818, and continued little more than five years, and was dismissed.—Mr. Freeman, who had spent considerable time at the south in the ministry, was installed in 1824, and continued eight and a half years, since settled in the ministry.—Mr. Boutelle, who studied divinity at Andover, was ordained in May, 1834.

Fourth Church. This society is formed in a part of Plymouth called Eell River, and Mr. Whitman was ordained the first minister in 1819. This society, in 1834, was strengthened and blessed with a happy revival.

Fifth Church, denominated the Robbins Society, has not yet had a settled pastor. They have preaching; Rev. L. W. Clarke has been for some time their stated preacher.

PLYMPTON was originally a part of Plymouth, formed into a society, 1695, incorporated by the name of Plympton, in 1707.—Mr. Cushman was ordained the first minister, Oct. 27, 1698, and continued thirty-four years in the ministry. He had been a deacon several years in the church at Plymouth, before he commenced preaching. He died at the age of nearly eighty-four.—Mr. Parker was settled colleague pastor with the venerable Cushman, who survived about eleven months. Mr. Parker continued in the ministry nearly forty-five years, and died at the age of seventy-one. Both of the preceding ministers were men of deep piety, devoted to the cause of their Master, and

were useful in the vineyard of their Lord.—Mr. Sampson was settled colleague with Mr. Parker in 1775, and enjoyed the affection of the people of his charge, in a considerable degree, but changing his views on scripture doctrines, and consequently his former mode of preaching, he lost the confidence and affection of the people of his charge in some measure; he resigned the pastoral office in 1796. He died in the city of New York, Dec. 13, 1823, in the seventy-fifth year of his age. He seldom preached after his dismission. For a while he sustained the office of a judge of the lower court; wrote in the public newspapers; became the author of several books. A man of good literary talents.—Mr. Withington, the fourth minister, retained the pastoral office little more than three years. Being dangerously sick, and not expecting again to resume his labors, resigned; but eventually so far recovered, as to engage in the employment of instructing youth, and kept a shop in Boston, where he died, April, 1831, at the age of sixty-two.—Mr. Briggs was installed at Plympton, in the close of the year 1801; continued six years and a half. He had previously been settled in the ministry, at Tiverton, R. I. He removed to New Hampshire and died Sept. 18, 1811.—Mr. Dexter became the pastor of that church Jan. 1809, and continues his useful labors with much harmony and success.

ROCHESTER was incorporated in 1686, and Mr. Arnold installed 1703. No records kept by him, or any other person, have been transmitted down, to ascertain the place of his nativity, his continuance in the ministry, the time and place of his death.—Mr. Rugles was invested with the pastoral office in 1710, and continued fifty-eight years, and died at the advanced age of eighty-four.—The month preceding his death, Mr. Moore was installed colleague pastor, and held the office nearly twenty-four years; dismissed in 1792; died in Rochester, 1814, aged seventy-five.—Dr. Cobb was installed, 1799, pastor of the first church, which then worshipped in two distinct parishes, to which he preached alternately, until 1827; when the church was divided by mutual agreement, according to the bounds of the respective parishes, and took the names which they retain, *Centre* and *South*. Since this division, Dr. Cobb is pastor of the *South* church, and Mr. Bigelow, who had been previously ordained at Lubec, Maine, was installed May, 1827, on this new arrangement, pastor of the *Centre* church.

Second Church. This society is situated at Matteposset, on the margin of Buzzard's Bay.—Mr. Hovey was the first minister, ordained 1740. [See an account of Mr. Hovey in the second church in Plymouth.]—Mr. Le Barron was his successor; and has retained the pastoral office more than sixty-three years, and continues to enjoy the affection and respect of the people of his charge; now in the eighty-ninth year of his age; yet retaining his mental powers in an uncommon degree.—In the autumn of 1832, Mr. Robbins was installed colleague pastor. The venerable Le Barron retired from his public labors, but could not cease to be useful to the people so long endeared to him. Having ceased to impart public instruction to the sheep of the flock; he now devotes himself to impart divine knowledge to the lambs. He is superintendent of the Sabbath school; and takes a lively interest in promoting its spiritual improvement. His head bleached with the storms of life, his heavenly mien, his soft and mild voice, and his impressive manner, all conspire to bespeak his worth, and give weight and effect to the solemn instruction which fall from the lips of the patriarch. Never had the writer of this such a lively view of patriarchal times, as when on a visit to this venerable and godly man. After several hours' interview, the parting hands, at the threshold of the door, lingered till the mutual tears copiously flowed, and the voices of the two strangers, who never before met together, were suffocated till they could hardly give utterance to their thoughts and feelings. Mr. Robbins had previously been pastor at East Windsor from 1809 to 1827, and one year at Stratford, Connecticut.

Third Church.—Mr. Thomas West was installed the first pastor about 1758. Mr. West had been ordained colleague pastor with Rev. Experience Mayhew, at Martha's Vineyard, where he was devoted to promote the spiritual interest of the Indians. Mr. West continued there several years, before he was installed at Rochester, where he spent the remainder of his life, which was protracted many years. He died 1790. He sustained the character of a useful man, respectable in his profession. He was the father of Dr. Samuel West, who was first settled in Needham, afterwards installed pastor of Hollis Street church, Boston. No records are transmitted relating to Mr. West's ministry, at Rochester.—Mr. Chaddock succeeded, and was ordained 1793, and dismissed about 1805; the records do not specify the precise time. He was afterwards settled at Hanover; dismissed after remaining twelve years, went to Virginia where he died.—Mr. Plaisted of Gardiner, Maine, had the misfortune, in a severe fever to lose his sight. Deprived of beholding the beauties of the natural world, he was led to reflect, and realize his moral situation, until by divine grace, he submissively bowed to the Sovereign Disposer of events, and light, from the Sun of righteousness, dawned upon his soul, and with the mental eye he beheld the beauty and glory of the Saviour. He felt it his duty and privilege to become an ambassador of the Prince of peace. He spent some time at Andover,

where he found friends, who took a lively interest in his situation, read to him, and conversed with him from time to time. He there enjoyed the privilege of attending the recitations and lectures of the professors; and, at length, commenced preaching the gospel, and took the charge of the flock in the third parish in Rochester, June 6, 1827, and continued in the ministry till April 2, 1831, when he found himself seriously affected with a pulmonary complaint; he journeyed, with his companion, to his friends in Maine, where he closed his life, in ten days after his arrival. He was a man of ardent piety, respectable in his profession, and much beloved by the people of his charge, and esteemed by all who knew his worth.—Mr. Utley was soon introduced to the people left destitute of a pastor by Mr. Plaisted's sickness and death. After preaching to them six months, he was ordained as an evangelist, and has stately preached to them ever since, excepting one interval of six months.

SCITUATE is among the earliest establishments in the commonwealth. Its incorporation bears date Oct. 5, 1636.—Mr. Lathrop was the first minister of that ancient church. He was born in England, and educated at Oxford, and was first an Episcopal minister in Kent. He renounced, about 1624, all connection with that church; and became a minister of a society of Puritans, who met together for worship in private houses. In April, 1632, the bishop seized forty-two of the society, while eighteen escaped without being apprehended. Mr. Lathrop was imprisoned two years, but at length obtained liberty to "depart out of the kingdom," and with thirty adherents came to New England, in 1634. The next year he became the minister of the new establishment at Scituate; where he continued until Oct. 11, 1639. He then removed to Barnstable, where he remained until his death, Nov. 8, 1653. He was a learned and devoted man, not ashamed to espouse his Master's cause.—Mr. Charles Chauncy succeeded. He was born in Hertfordshire, England, in 1589. He came into this country May, 1638; arrived at Plymouth, where he continued to help Mr. Reyner about three years, and then accepted an invitation to take the charge of the church at Scituate, where he again received ordination, and continued about twelve years; at which time he had received an invitation to return to England, and resume his labors at Ware, among his former people, who were endeared to him, under circumstances that would render his large family comfortable. He went to Boston to embark for England, at a time the presidency of Harvard college became vacant by the resignation of president Dunster. A man of Mr. Chauncy's abilities and influence would be a great loss to New England, at that time. Mr. Chauncy was invited to accept the presidency of Harvard college, an infant but rising institution, in whose prosperity the best interest of this country was identified. He accepted the appointment, and was inducted into the office Nov. 27, 1654, and continued in that responsible station till his death, Feb. 19, 1672, aged eighty-one. He presided over that institution more than seventeen years, with dignity, respectability and extensive usefulness to the community. There he had an opportunity to bring into requisition, to good advantage, his rich treasures of knowledge and experience. He left six sons, all of whom graduated at Cambridge.—Henry Dunster resigned the presidency of Harvard college, and was succeeded by Mr. Chauncy. Mr. Dunster retired to Scituate, and was there invested with the pastoral office, which had been made vacant by the resignation of Mr. Chauncy; all which was done in 1654. He continued the discharge of the pastoral office about five years; died Feb. 27, 1659. He was much respected for his abilities and literary acquisitions; correct, humble, and modest deportment; charitable and benevolent feelings; which endeared him to his friends and the public.—Mr. Baker was born in England, succeeded him in the ministry, at Scituate, and continued about eighteen years, and died in 1678, at the age of sixty-eight.—Mr. Cushing was minister from 1691, to 1705. He was the fifth minister, and the first that was born in this country.—Mr. Picker continued in the ministry sixteen years, and was succeeded by Mr. Bourne, who continued thirty-five years in the ministry, died at the age of sixty-eight.—Mr. Grosvenor was seventeen years in the ministry, dismissed and survived eight years; died at the age of forty-nine.—Mr. Dawes continued less than four years.—Mr. Thomas sustained the ministry nearly thirty-nine years, and was succeeded by Mr. Sewall, Dec. 31, 1831.

Second Church.—Mr. Witherell was born in England, in 1600; was inducted into the office in 1645, continued nearly thirty-nine years, and died at the age of eighty-four.—Mr. Mighill in about six months succeeded him, and continued nearly five years and died 1689, aged fifty. The two preceding, entered on the ministry at Scituate, at the same age, forty-five.—Mr. Lawson was born in England, and there educated; ordained 1694, continued a few years, was dismissed, removed to Boston, and there spent the remainder of his life.—Mr. Eells was in the ministry forty-six years. Preached the election sermon in 1743, and published several other sermons. Sustained a respectable rank in society.—Mr. Derby was his successor; lived about two years and a half, and died at the age of twenty-eight.—He was succeeded by Dr. Barnet, who was in the ministry nearly fifty-seven years, and died at the age of eighty. Dr. Barnet was a man of respectable

abilities; distinguished for his meekness. He was the father of David L. Barnet, who was a lawyer, established in Providence; and, in 1801, was appointed district judge; died in 1812. This was his only son. A posthumous volume of Dr. Barnet's sermons have been published, accompanied with a biographical sketch of the author. He published an ordination sermon, 1756; on the love of life and fear of death, 1795; on the death of general Washington, 1800; on the death of Rev. James Hawley, 1801; ordination sermon, 1802; Discourse on Education, 1803. His mind had lost its native vigor in no inconsiderable degree, before he died.—Mr. Deane was ordained his colleague in Feb. 1810, about fifteen months before his decease. He continued in the ministry twenty-four years, and died at the age of fifty. He published a history of Scituate, and issued from the press several other publications.

Third Church organized about ten years since, erected a meeting-house, and Mr. Jewett took the pastoral charge of it Nov. 1826. He retained the office between seven and eight years. He had previously been settled at Fairhaven, and subsequently at Falmouth; lately supplied Mr. Storrs's society in Braintree.—Mr. Spofford, who had been settled in New Hampshire, was installed in May, 1835.

WAREHAM was incorporated 1739.—Mr. Roland Thacher was the first minister. He continued forty-five years a useful and faithful watchman to that people.—Mr. Cotton was his successor in 1775, but he continued only a few years.—Mr. Everett sustained the ministry thirty-seven years, and died, 1819, at the age of seventy-three. He was considered a pious and devoted man; a faithful and affectionate pastor; a useful minister, and a good citizen.—Mr. Hemenway was successor to Mr. Everett, continued in the ministry between six and seven years, resigned, and is now settled in Connecticut.—Mr. Nott, the present pastor, installed Aug. 4, 1829, was one of the four missionaries, patronized by the American Board of Commissioners for Foreign Missions, and the first they sent to Bombay, in Asia. He was ordained at Salem, with Judson, Newell, and Rice, Feb. 6, 1812, and sailed on the 19th for Calcutta. He continued several years at Bombay, but was at length compelled to return to this country on account of ill health.

BRITISH UNIVERSITIES.

1. UNIVERSITY OF OXFORD.

Duke of Wellington, Chancellor.
Earl of Eldon, High Steward.
G. Rowley, D. D., V. Chancellor.

Professors.

Rev. E. Bouverie, Regius Heb.
Rev. W. Buckland, D. D., Min. and Geol.
Rev. E. Burton, D. D., Reg. Div.
Rev. E. Cardwell, D. D., Camden Hist.
Rev. G. L. Cooke, Nat. Phil.
W. Crotch, Music.
C. G. B. Daubeny, M. D., Botany.
G. Fausset, D. D., Margaret Div.
Rev. T. Gaisford, D. D., Reg. Greek.

Rev. R. D. Hampden, D. D., Mor. Phil.
Rev. J. Keble, Poetry.
J. Kidd, M. D., Aldrich's Anatomy & Med.
W. Knatchbull, D. D., Laud's Arabic.
Rev. W. F. Lloyd, Pol. Economy.
J. D. Macbride, Lord Almoner's Arab.
Edward Nares, D. D., Regius Mod. Hist.
J. A. Ogle, M. D., Aldrich's Med.
J. Phillimore, Reg. Civil Law.
Rev. B. Powell, Savilian Geom.
S. P. Rigaud, Experiment. Phil.
R. M. White, Anglo Saxon.
P. Williams, Viner's Common Law.
H. H. Wilson, Esq., Boden of Sanscrit.

2. UNIVERSITY OF CAMBRIDGE.

Duke of Gloucester, Chancellor.
Earl of Hardwick, High Steward.
William French, D. D., V. Chancellor.

Professors.

R. N. Adams, D. D., Lady Margaret's Preacher.
G. B. Airy, Plumian Astronomy.
Chas. Babbage, Lucasian Math.

F. Barne, D. D., Casuistry.
W. Clark, M. D., Anatomy.
J. Cumming, Chemistry.
Rev. W. Farish, Jacksonian Prof.
J. W. Geldart, Regius Civil Law.
J. Haviland, M. D., Regius Physic.
J. S. Henslow, Botany.
C. Hewett, M. D., Medicine.
J. B. Hollingsworth, Norrisian Prof.

Rev. Thomas Jarrett, Arabic.
W. Lax, Lowndes's Astronomy.
S. Lee, D. D., Regius Hebrew.
W. H. Miller, Mineralogy.
T. Musgrave, Ld. Alm. Arabic.
Peterborough Bishop, Marg. Div.
G. Pryme, Esq. Pol. Econ.

Rev. J. Scholefield, Regius Greek.
Rev. A. Sedgwick, Woodwardian Geol.
W. Smyth, Modern History.
T. Starkie, Common Law.
Thomas Turton, D. D., Regius Div.
J. C. Whitfield, Music.

3. UNIVERSITY OF EDINBURGH, 1582.

G. H. Baird, D. D., Principal.

Professors.

W. P. Alison, M. D., Physic.
Sir G. Ballingall, M. D., Military Surg.
George J. Bell, Scotch Law.
Alex. Brunton, D. D., Hebrew.
Thomas Chalmers, D. D., Divinity.
Douglas Cheape, Civil Law.
Robert Christison, M. D., Materia Med.
George Dunbar, Greek.
James D. Forbes, Nat. Phil.
Robert Graham, Botany.
James Hamilton, M. D., Midwifery.
Sir W. Hamilton, Univ. Hist.
James Home, M. D., Practice Phys.

Thomas C. Hope, M. D., Chem.
Robert Jameson, Nat. Hist.
David Low, Agriculture.
Alex. Monro, M. D., Anatomy.
Macvey Napier, Esq. Conveyancing.
James Pillans, Latin.
———, Rhetoric.
David Ritchie, D. D., Logic.
James Syme, Clinical Surgery.
John Thompson, M. D., Pathology.
J. S. Traill, M. D., Med. Juris.
John W. Turner, Surgery.
W. Wallace, Mathematics.
David Welsh, D. D., Ch. Hist.
John Wilson, Moral Philos.

4. UNIVERSITY OF GLASGOW, 1454.

Duke of Montrose, Chancellor.
Henry Cockburn, Esq. Rector.
A. Campbell, Esq. Dean of Faculty.
Duncan M'Farlane, D. D., Principal.

Professors.

C. Badham, M. D., Prac. of Phys.
Rev. R. Buchanan, Logic.
John Burns, M. D., Surgery.
James Couper, D. D., Astronomy.
John Couper, M. D., Mat. Med.
William Couper, M. D., Nat. Hist.
W. Cummin, M. D., Midwifery.

Rob. Davidson, LL. D., Civil Law.
Wm. Fleming, D. D., Orient. Lang.
R. J. Hooker, LL. D., Botany.
James Jeffrey, M. D., Anatomy.
Stevenson M'Gill, D. D., Divinity.
William M'Turk, D. D., Church Hist.
W. Meikleham, LL. D., Nat. Phil.
Rev. James Mylne, Moral Phil.
William Ramsay, Latin.
Sir D. K. Sandford, Greek.
James Thompson, LL. D., Math.
Thomas Thomson, M. D., Chemistry.

5. UNIVERSITY OF ST. ANDREWS, 1412.

Viscount Melville, Chancellor.
Francis Nicoll, D. D., Rector.
F. Nicoll, D. D., Principal of United Colleges.

Professors.

A. Alexander, Greek.
Robert Briggs, M. D., Medicine.
George Cook, D. D., Moral Phil.
Thomas Duncan, Math.
William Ferrie, D. D., Civil Hist.

Thomas Gillespie, LL. D., Latin.
John Hunter, LL. D., Latin.
James Hunter, LL. D., Logic.
Thomas Jackson, LL. D., Nat. Phil.
John M'Vicar, Nat. Hist.

New College.

Robert Haldane, D. D., Principal.
Archibald Baird, Hebrew.
George Buist, D. D., Ch. Hist.
John Mitchell, D. D., Divinity.

6. UNIVERSITY OF ABERDEEN.

King's College, 1494.

Earl of Aberdeen, Chancellor.
Vis. Arbuthnot, Rector.
William Jack, D. D., Principal.

Professors.

James Bannerman, M. D., Med.
James Bentley, Orient. Lang.
Pat. Davidson, Esq. Civil Law.

Pat. Forbes, D. D., Latin.
Duncan Mearns, D. D., Divinity.
H. M'Pherson, M. D., Greek.
William Paul, Nat. Phil.
John Tulloch, Math.
———, Mor. Phil.

Marischal College, 1593.

Duke of Gordon, Chancellor.
Earl of Errol, Rector.

D. Davidson, Esq. Dean.
Daniel Dewar, D. D., Principal.

Professors.

Alex. Black, D. D., Divinity.
R. J. Brown, Greek.
Thomas Clark, M. D., Chem.

John Cruikshank, Math.
James Davidson, M. D., Nat. Hist.
G. Glennie, D. D., Moral Phil. and Logic.
James Kidd, D. D., Orient. Lang.
Wm. Knight, LL. D., Nat. Phil.
Charles Skene, M. D., Medicine.

7. DUBLIN UNIVERSITY, OR TRINITY COLLEGE, 1591.

Duke of Cumberland, Chancellor.
The Primate, V. Chancellor.
Bartholomew Lloyd, D. D., Provost.
F. Hodgkinson, V. Provost.

Professors.

William Allman, M. D., Botany.
F. Barker, M. D., Chem.
C. L. Elrington, D. D., Reg. Div.
W. Hamilton, Andrews's Astron.
F. Hodgkinson, LL. D., Reg. Civil Law
and Smith's Hist.

M. Longfield, LL. D., Reg. Feudal and
Eng. Law & Whately Prof. of Pol. Econ.
Humphrey Lloyd, Smith's Nat. Phil.
James Macartney, M. D., Anatomy.
R. M'Donnell, D. D., Smith's Oratory.
J. T. O'Brien, D. D., Archbishop King's
Divin.
Thomas Prior, D. D., Regius Greek.
E. Radice, Reg. Ital. and Span.
F. Sadeir, D. D., Smith's Math.
W. Stokes, M. D., Reg. Phys. & Nat. Hist.
C. W. Wall, D. D., Smith's Orient. Lang.
C. Willomier, Reg. French and German.

8. ROYAL COLLEGE OF ST. PATRICK, MAYNOOTH, 1795.

Rev. Bart. Crotty, D. D., Pres.
Rev. Mich. Montague, V. Pres.
Rev. Philip Dowley, Dean.
Rev. Joseph Dixon, Sub Dean.
Rev. John Cummins, Bursar.

Professors.

Rev. F. Anglade, D. D., Emeritus Theol.
Rev. Nich. Callan, Nat. Phil.
Rev. P. Carew, D. D., Theology.

Rev. Jeremiah Donovan, Rhet. and Belles
Lettres.
Rev. Thomas Furlong, Greek and Latin.
Rev. John Hanlon, Theology.
Rev. W. Kelley, Eng. Rhet.
Rev. F. Magennis, Theology.
Rev. L. Renehan, Sacred Scripture.
Rev. James Tully, Irish.
Rev. R. H. Whitehead, Logic.

9. ROYAL INSTITUTION, BELFAST.

Rev. T. D. Hincks, President.
Rev. Wm. Bruce, Latin and Greek.
Rev. W. Cairns, Logic and Belles Lettres.
Rev. John Edgar, Divinity.
Rev. J. Ferrie, Moral Phil.

Rev. Samuel Hanna, D. D., Divinity.
Rev. T. D. Hincks, Hebrew.
John Stenelly, Nat. Phil.
John R. Young, Math.

10. LONDON UNIVERSITY.

Professors.

John Austin, Jurisprudence.
A. Blair, LL. D., Eng. Lang. and Lit.
R. Carswell, M. D., Morbid Anat.
S. Cooper, Surgery.
David Davis, M. D., Midwifery.
J. Elliotson, M. D., Medicine.
Forbes Falconer, Orient. Lang.
R. E. Grant, M. D., Anat. and Zoology.
E. Housmann, German.
Rev. John Hoppus, Logic.
H. Hurwitz, Hebrew.
Thomas H. Key, Latin Lang. and Lit.
John Lindley, LL. D., Botany.

Wm. G. Lumley, Eng. Law.
J. R. M'Culloch, Pol. Econ.
Henry Malden, Greek.
P. F. Merlet, French.
Capt. Maconochie, Geog.
A. Pannizzi, LL. D., Italian.
Jones Quain, Anatomy.
R. Quain, Practical Anat., Phil.
Rev. Wm. Ritchie, LL. D., Astron. & Med.
F. Rosen, Sanscrit.
A. T. Thomson, M. D., Mat. Med.
E. Turner, M. D., Chemistry.
Rev. Robert Vaughan, History.
G. J. P. White, Mathematics.

11. KING'S COLLEGE, LONDON.

The King, Patron.
Archbishop of Canterbury, Visitor.
Rev. W. Otter, Principal, and Prof. Religious Instruction.

Professors.

Rev. M. S. Alexander, Hebrew.
J. Anstee, Class. Lit.
A. Bernays, German.

Isodore Brasse, French.
 De Alcalá, Spanish Lang.
 Gilbert T. Burnett, Botany.
 J. F. Daniel, F. R. S. Chem.
 Robert Ferguson, Midwifery.
 J. H. Green, Surgery.
 Rev. T. G. Hall, Math.
 Bisset Hawkins, M. D., Mat. Med.
 Fr. Hawkins, M. D., Medicine.

Rev. R. Jones, Pol. Econ.
 Herbert Mays, Anatomy.
 Rev. H. Moseley, Nat. Phil. and Ast.
 A. Partridge, Phys. Anat.
 G. Rosetti, Italian.
 F. J. V. Seddon, Orient. Lang.
 J. W. Spurrier, Law and Juris.
 Thomas Watson, M. D., Forensic Med.
 C. Wheatstone, Exp. Phil.

12. UNIVERSITY OF DURHAM.

Archdeacon Thorp, Warden.
 Rev. H. J. Rose, Prof. Div.
 _____, Class. Lit.

_____, Mathematics.
 Rev. T. W. Peile and Wm. Palmer, tutors,
 with 5 readers and 3 lecturers.

13. ST. DAVID'S COLLEGE.

Rev. L. Llewellyn, Principal.

Rev. A. Ollivant, V. Principal.

HARVARD COLLEGE STATISTICS.

In the following table, an attempt has been made to give the average age of the graduates of Harvard College, in all the classes from 1744 to 1773 inclusive, being a period of thirty years. The data necessary to prepare it, has been collected from a great variety of sources, and where the time of the decease of a graduate could not be obtained from any quarter, recourse has been had to the 'Triennial Catalogues, from which the time could be generally determined to be within three or four years, and the age has in such cases been conjectured. The number of such conjectural ages is not large, and where they may be erroneous, the general average it is believed will not be diminished. The average age of the clergymen in the last column has been obtained with more certainty, and it is believed will be found nearly correct.

TABLE,

Showing the average of each graduate of Harvard College, in all the classes from 1744 to 1773, inclusive, being the period of thirty years; also the number of ministers who have been settled in the ministry, in each class, and the average age of each during the same period.

Year.	No. in each Class.	Av. Age.	No. of Min. in each Class.	Av. Age.	Year.	No. in each Class.	Av. Age.	No. of Min. in each Class.	Av. Age.
1744	30	57	9	62	1759	35	61	16	63
1745	24	55	5	66	1760	27	64	8	73
1746	12	54	2	60	1761	39	63	15	59
1747	28	59	7	60	1762	47	60	17	63
1748	24	59	7	64	1763	39	59	12	69
1749	22	56	6	64	1764	46	60	17	67
1750	19	56	7	61	1765	54	58	13	69
1751	35	59	9	54	1766	40	64	4	70
1752	30	59	15	70	1767	42	55	12	64
1753	17	55	6	67	1768	42	59	10	62
1754	20	50	9	62	1769	39	51	11	56
1755	24	60	9	69	1770	34	61	12	72
1756	25	61	4	65	1771	63	58	11	64
1757	26	61	5	64	1772	48	55	6	68
1758	31	56	13	57	1773	56	59	3	77

The number of persons embraced in the above table is 998, of whom the average age is 58 years. The number of ordained ministers is 280, of whom the average is almost 65 years. This average for clergymen is not much lessened by taking all the ministers deceased, who have been graduated at

Harvard. Calculations have been made with respect to 1,000 persons, who have been settled in the ministry, all graduates of Harvard, and all deceased excepting 57, and the average age of these is about 64 years to each person.

The greatest average age of any one of the preceding classes, is that of 1766, being 64½ years. It appears that only one person belonging to it died during the first ten years, and the same remark, perhaps, cannot with truth be made of any other class of an equal number, since the foundation of the college. Only four died during the first nineteen years; only six the first twenty-two years, and only ten, or one fourth part, during the first thirty years. Twenty-seven were living at the end of forty-three years, and seventeen at the end of fifty-one years. The last survivor of the class was the late Joshua Fisher, who died at Beverly, Mass., in 1833, aged 84.

Those who attained the greatest ages in the preceding classes, were the following, viz.: Col. Peter Frye, who died in England in 1820, aged 97; Rev. Nehemiah Porter, who died in Ashfield, Mass., in 1820, wanting but a few days of completing 100 years; Edward Augustus Holyoke, M. D., LL. D., of Salem, who died in 1829, in the 101st year of his age; Hon. William Ellery, one of the signers of the declaration of independence, who died at Newport, R. I., in 1820, aged 92; Hon. George Leonard, who died at Norton, Mass., in 1819, aged 90; Rev. Peter Thacher Smith, who died at Windham, Me., in 1826, aged 96; Hon. John Adams, LL. D., of Quincy, second president of the United States, who died in 1826, aged 91; Nathaniel Lothrop, M. D., who died at Plymouth, Mass., in 1828, aged 91; Rev. Timothy Alden, who died at Yarmouth, Mass., in 1828, aged 92, and Rev. Rufus Wells, of Whately, Massachusetts, who died in 1834, aged 90. A considerable number of others lived to the age of nearly 90.

It appears from the last Triennial Catalogue, that twenty-nine were living when that was published, [1833.] It is believed that not more than twenty are now living, five of whom belong to New Hampshire, viz.: Hon. Paine Wingate, of the class of 1759, a resident of Stratham, and now in his 97th year, and the oldest surviving graduate of Harvard College; Dr. Ezra Green, of Dover, in the class of 1765, now in his 90th year; Hon. Timothy Farrar, of New Ipswich, formerly judge of the superior court, now in his 89th year; Rev. Nathaniel Porter, D. D., of Conway, in the 91st year of his age, and Aaron Hutchinson, Esq. of Lebanon, of the class of 1770. Two others also, belonging to this State, were living within less than a year, Rev. Jeremiah Shaw, of Moultonborough, of the class of 1767, who died in October 1834, aged 88, and Rev. Jeremiah Barnard, of Amherst, of the class of 1773, who died January 15, 1835, having nearly completed his 85th year. These gentlemen retained their pastoral relation to their respective churches, until their decease.

UNITED BRETHREN.

THE *United Brethren*, commonly called *Moravians*, are comparatively little known in this country. Their *Missions among the Heathen*, however, have recently attracted some attention, and excited an interest in the minds of other Christians of different denominations. The ancestors of the Moravian Brethren had been a church of martyrs and confessors for many years before the reformation; being the genuine followers of the Bohemian witness of the truth, JOHN HUSS, who in the year 1415 sealed his testimony of the gospel with martyrdom. They were the first who employed the art of printing for the publication of the Bible in a living tongue; and when Luther, Calvin, and their coadjutors arose, to testify more successfully against the prevailing errors of the day, the Brethren submitted to them their tenets and discipline, and received assurances of cordial approbation. But, as the reformation did not extend to Bohemia and Moravia, they had to suffer renewed persecutions, until, toward the close of the

17th century, they ceased to be publicly known as a church; and their bishop, John Amos Comenius, publishing a history of the Brethren, bequeathed these memorials to the Church of England. Subsequently, the Church of the United Brethren was revived by some emigrants from Moravia, who in 1722 found an asylum on the estates of Count Zinzendorf, a pious nobleman in Lusatia. There they built a village, named Herrnhut, which is now their principal settlement, and from whence they have gradually spread to other countries on the continent of Europe, to the British Isles, and to North America. When the Moravian exiles scarcely amounted to a few hundred souls, the missionary spirit was poured out upon them with such constraining influence, that within eight or nine years, they sent missionaries to the West India Islands, to Greenland, to the natives of North and South America, to Lapland, Algiers, Guinea, the Cape of Good Hope, Ceylon, and subsequently to Tartary, the Nicobar Islands, to Persia and Egypt. Some of these attempts proved abortive; but, after a century of humble, yet persevering labors, attended by the blessing of the great Head of the Church, without whom we can do nothing, the United Brethren now have more or less flourishing missions in the following countries:

<i>Missions.</i>	<i>Com- menced.</i>	<i>Sta- tions.</i>	<i>Mission- aries.</i>	<i>No. of Souls.</i>	<i>Number of Communicants.</i>
In Greenland,	1733	4	25	1,820 including	840
In Labrador,	1770	4	31	895	" 320
In North America, among Indians, .	1734	2	8	349	" 70
In Danish West India Islands, .	1732	7	36	9,435	" 4,000
In Jamaica,	1754	7	19	4,996	" 1,450
In Antigua,	1756	5	22	13,836	" 5,110
In St. Kitts,	1775	3	10	4,840	" 1,150
In Barbadoes,	1765	2	6	1,603	" 300
In Tobago,	1790	1	4	253	" 18
In Surinam. South America, . .	1735	1	14	3,353	" 1,200
In South Africa,	1736	6	39	3,099	" 1,060
		42	214	44,479	" 15,518

Of the above number, 2,715 are Greenlanders and Esquimaux.

" " 349 " Indians of various tribes.

" " 38,316 " Negroes and people of color.

" " 3,099 " Hottentots and other natives of South Africa.

MISCELLANEOUS.

Mr. Worcester's Centennial Discourse.

WE have read with much pleasure the centennial sermon of the Rev. S. M. Worcester, preached at the Tabernacle, Salem, April 26, 1835. It is a good specimen of an historical sermon, candid, and well investigated. The text is, "In Salem also is his Tabernacle." For some historical notices of this church, see Quarterly Register, vol. vii. pp. 254, 260. These local histories of towns and churches, if faithfully done, are not only amusing, but highly instructive. Human nature has a different phase in almost every place. Small incidents are recorded, which reveal or illustrate some important principle. The time for a general history of New England, founded on local histories in a great measure, will soon arrive.

Mrs. Adams's Daily Duties.

The ladies of our ministerial friends, we have no doubt, have already possessed themselves of this book. This class of persons have peculiar trials, and very responsible duties. They are sometimes the marks for the arrows of a thousand archers. No one

should take upon herself this office, without much consideration and examination in respect to the thorns, as well as the flowers, in the path before her. Mrs. Adams has kindly volunteered to aid her fellow-travellers by the light of her own experience. The book is written in a becoming style, and with that peculiar grace, (*curiosa felicitas*), which female pens know so well how to employ.

Rev. John Todd's Student's Manual.

This is a volume of 392 pages, 18mo, published by Mr. Butler, of Northampton. The chapters are on the following subjects, object of study; habits; study; reading; time; conversation; politeness; exercise, diet, and economy; discipline of the heart; and the object of life. The book is written with great spirit and liveliness, is interspersed with abundant anecdotes and facetiæ, and contains a great fund of practical and serious wisdom, expressed in sententious and vigorous English. The author will do well in a second edition, to make a few verbal corrections, as students of the age of those whom he addresses, and indeed all students, are disposed to overlook the lesser matters of a graceful and polished style. Precision and beauty need not interfere with strength. Dr. Porter of Andover, had excellent precepts on this subject.

Cudworth on the Knowledge of Christ.

If our friends will put this little gem into their travelling trunks or into their pockets, it will serve to refresh their weary spirits more than corn or wine. It is full of delightful thoughts and images, brought down into a happy and familiar style, by one of the intellectual giants of old England.

Rev. Samuel Nott's Sermons.

These sermons from the fowls of the air and the lilies of the field, or lessons of faith beside the common path of life, have reached a second edition, very deservedly. The great object of the work is to make religion more earthly, more intimate with the necessities and blessings of earth; to show to man that the best lessons are given him at the best occasions of piety; that piety springing up and growing on the soil of earth is the piety of heaven; a plant that will never die. A vein of striking and original remark pervades the volume. Multitudes of passages show that the author has not studied the fowls and the lilies in vain.

CONGREGATIONAL CHURCHES OF CONNECTICUT, 1835.

WE have compiled the following from the last minutes of the General Association of this State. It would be quite convenient if the authors of the document would take pains to add the respective totals of each Association.

<i>Associations.</i>	<i>Set. Min.</i>	<i>Chh.</i>	<i>Mem.</i>	<i>Associations.</i>	<i>Set. Min.</i>	<i>Chh.</i>	<i>Mem.</i>
Hartford North,	24	25	3,802	Fairfield East,	11	12	2,002
Hartford South,	14	15	2,709	Windham,	21	23	3,158
New Haven West,	14	22	3,281	Litchfield North,	19	21	2,259
New Haven East,	14	15	2,077	Litchfield South,	14	17	3,239
New London,	20	22	1,612	Middlesex,	14	17	2,352
Fairfield West,	15	20	2,698	Tolland,	16	17	2,507

Total, 12 associations; 196 settled ministers; 226 churches; 31,696 members. From 46 churches, there were no reports in respect to members. Of the ministers, 11 are *stated supplies*. Of unsettled ministers, 48 are reported, including the Faculties of several institutions; also 33 licentiates, including 18 New Haven Theological Students.

CHURCHES IN MASSACHUSETTS.

THE annual document of the Orthodox Congregational Churches of this State has just been published. We have collected some of the statistics, with corrections and additions.

	<i>Min.</i>	<i>Set.</i>	<i>No. Chhs.</i>	<i>Mem.</i>		<i>Min.</i>	<i>Set.</i>	<i>No. Chhs.</i>	<i>Mem.</i>
Berkshire,	20		28	4,756	Woburn,	9		11	1,119
Mountain,	6		9	743	Andover,	9		13	2,508
Hamp. Central,	22		23	4,236	Salem,	19		21	3,219
Franklin,	17		21	2,818	Suffolk North,	13		13	2,079
Brookfield,	16		18	2,456	Norfolk,	15		15	1,440
Harmony,	9		12	1,726	Taunton,	10		11	1,266
Worcester North,	9		10	1,042	Old Colony,	10		12	1,389
Worcester Cent.	14		15	2,715	Pilgrim,	7		7	660
Middlesex Union,	12		14	2,221	Barnstable,	5		5	732
Middlesex South,	14		16	1,668					

The reports of the remaining associations do not appear. We take them from the minutes of 1834, with some corrections.

	<i>Min.</i>	<i>Chhs.</i>	<i>Mem.</i>		<i>Min.</i>	<i>Chhs.</i>	<i>Mem.</i>
Hampden,	16	22	3,479	Suffolk South,	9	8	1,284
Essex North,	17	19	2,429	Haverhill, 1833,	7	8	514

Total, 23 associations; 286 settled clergymen; 329 churches; and 46,989 members. These totals are to some extent imperfect, as a few of the churches made no returns, and those belonging to the four last associations mentioned, have received some additions since the reports. The total of clergymen includes eight or ten colleague pastors. The next meeting of the Association is to be at Worthington, on the fourth Tuesday of June, 1836.

COLLEGES.

A CORRESPONDENT of the Albany Evening Journal, gives the annexed statement of the number of graduates at the Colleges of New England, New York, and New Jersey, at the late Commencements.

At Waterville College, Me.	14	At Washington College, Conn.	7
" Bowdoin College, Me.	31	" Yale College, Conn.	73
" Dartmouth College, N. H.	50	" Union College, N. Y.	88
" University of Vermont,	not known	" Hamilton College, N. Y.	7
" Middlebury College, Vt.	34	" Geneva College, N. Y.	4
" Williams College, Mass.	17	" Rutgers College, N. J.	24
" Amherst College, Mass.	40	" Princeton College, N. J.	53
" Harvard University, Mass.	53		
" Brown University, R. I.	*3	Total number of graduates,	510
" Wesleyan University, Conn.	12		

OCCUPATIONS OF PEOPLE OF GREAT BRITAIN.

NUMBER of families engaged in agriculture, 961,134; manufactures, trades, etc. 1,434,873; all other occupations, 1,018,168; number of occupiers employing laborers, 187,075; number of occupiers not employing laborers, 168,815; number of laborers employed in agriculture, 887,167; persons employed in manufactures, or in making manufacturing machinery, 404,317; employed in retail-trade, or in handicraft as masters or workmen, 1,159,867; capitalists, bankers, professional and other educated men, 214,390; laborers employed in labors not agricultural, 608,712; number of other males 20 years of age, except servants, 235,499; male servants 20 years of age, 78,669; under 20 years, 34,555; female servants, 670,491.

* Owing to some difficulties in regard to taking parts on Commencement, only three out of the class at Brown University, received degrees; it numbered about 20.

ROMAN CATHOLICS.

From the supplement to Six Months in a Convent.

"It is but a little more than forty years since the first Roman Catholic See was created by the Pope in the United States. There are now in the United States 12 Roman Catholic Sees, (including an arch-diocese at Baltimore,) comprising all the States and the Territories in their 'jurisdiction.' There are a Catholic population of 600,000 souls, under the government of the Pope of Rome, an archbishop at Baltimore, twelve bishops, and three hundred and forty-one priests. The number of churches is 401, viz:—Louisiana 27, Alabama 10, Florida 3, Georgia 21, South Carolina 11, North Carolina 12, Maryland 56, Virginia 11, District of Columbia 4, Pennsylvania 57, Connecticut 8, Rhode Island 5, Massachusetts 12, New Hampshire 2, Delaware 3, New Jersey 6, New York 44, Michigan 15, Ohio 27, Kentucky 27, Missouri 18, Illinois 10, Arkansas 3, Indiana 9, Maine 2, Vermont 1, Tennessee 1, Mississippi 1.

"The number of mass houses is about 300; Catholic colleges 10; seminaries for young men 9; theological seminaries 5; novitiates for Jesuits 2; monasteries and convents with academies attached for young ladies 31; seminaries, &c. for young ladies 30; schools of sisters of charity 29."

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

ROBERT PAGE, Cong. inst. pastor, Levant, Maine, July 15, 1835.
 RAY PALMER, Cong. ord. pastor, Bath, Me. July 23.
 NATHANIEL CHAPMAN, Cong. inst. pastor, Camden, Me. Aug. 14.
 JACOB C. GOSS, Cong. inst. pastor, Woolwich, Me. Aug. 26.
 JOHN BAKER, Cong. ord. pastor, Monson, Me. Sept. 18.
 MOSES H. WILDER, Cong. ord. evang. Tamworth, New Hampshire, April 21, 1835.
 JOSEPH GIBBS, Cong. ord. pastor, Haverhill, N. H. June 16.
 THOMAS P. BEACH, Cong. ord. evang. Wolfboro', N. H. June 17.
 JOSIAH BALLARD, Cong. ord. pastor, Chesterfield, N. H. Aug. 5.
 SEPTIMIUS ROBINSON, Cong. inst. pastor, Morristown, Vermont, July 1, 1835.
 SAMUEL G. TENNEY, Cong. inst. pastor, Waitsfield, Vt. July 8.
 MOSES FLINT, Baptist, ord. evang. Enosburgh, Vt. July 29.
 LUKE WOOD, Cong. inst. pastor, Hartford, Quebec Village, Vt. Aug. 26.
 HARPER BOIES, Cong. inst. pastor, Dalton, Massachusetts, June 17, 1835.
 CHARLES L. BARTLETT, Cong. ord. evang. Springfield, Mass. June 24.
 DANIEL C. BURT, Cong. ord. pastor, New Bedford, Mass. July 1.
 CYRUS W. ALLEN, Cong. inst. pastor, Norton, Mass. July 8.
 JOSEPH D. CONDIT, Cong. inst. pastor, South Hadley, Mass. July 8.
 DAVID PEABODY, Cong. inst. pastor, Worcester, Mass. July 15.
 NATHANIEL HALL, Jr. Unit. ord. pastor, Dorchester, Mass. July 16.
 LAVIUS HYDE, Cong. inst. pastor, Wayland, Mass. July 22.
 SAMUEL M. EMERY, Epis. ord. deacon, Boston, Mass. July.

ABRAM KAUFMAN, Epis. ord. deacon, Boston, Mass. July.
 HORATIO SOUTHGATE, Jr. Epis. ord. deacon, Boston, Mass. July.
 HORACE J. CONALLY, Epis. ord. priest, South Boston, Mass. July.
 WILLIAM M. ROGERS, Cong. inst. pastor, Boston, Mass. Aug. 13.
 LEVI PRATT, Cong. inst. pastor, Medford, Mass. Aug. 19.
 BELA JACOBS, Baptist, inst. pastor, East Cambridge, Mass. Aug. 23.
 JOHN H. HUNTER, Cong. inst. pastor, West Springfield, Mass. Aug. 25.
 JOSEPH BANVARD, Baptist, ord. pastor, Salem, Mass. Aug. 26.
 WILLIAM H. RICE, Baptist, ord. pastor, Conway, Mass. Aug. 26.
 R. O. DWIGHT, Cong. ord. mis. Northampton, Mass. Aug. 28.
 ALANSON REED, Baptist, ord. mis. Cammington, Mass. Sept. 13.
 JESSE PAUGE, Cong. ord. pastor, Andover, North Parish, Mass. Sept. 16.
 JONATHAN P. STEARNS, Pres. ord. pastor, Newburyport, Mass. Sept. 16.
 J. G. BINNEY, Baptist, inst. pastor, Southbridge, Mass. Sept. 16.
 WILLIAM MARCHANT, Cong. ord. pastor, South Barnstable, Centerville, Mass. Sept. 23.
 PETER R. MINARD, Epis. ord. deacon, North Providence, Rhode Island, July 24, 1835.
 WILLIAM H. NEWMAN, Epis. ord. deacon, North Providence, R. I. July 24.
 HENRY WATERMAN, Epis. ord. deacon, Providence, R. I. July 24.
 HENRY M. DAVIS, Epis. ord. deacon, Providence, R. I. July 24.
 JOHN WATERMAN, Baptist, ord. pastor, Westerly, R. I. Sept. 16.
 SAMUEL HASSARD, Epis. ord. deacon, North Haven, Connecticut, June 17, 1835.
 ULRICK MAYNARD, Cong. inst. pastor, Darien, Ct. June 24.
 JOSEPH H. NICHOLS, Epis. ord. priest, Greenwich, Ct. June 27.
 WILLIAM WATSON, Epis. ord. deacon, New Milford, Ct. July 12.
 SAMUEL T. MILLS, Cong. inst. pastor, Chester, (Saybrook,) Ct. July 16.
 LYMAN H. ATWATER, Cong. ord. pastor, Fairfield, Ct. July 29.
 JOSEPH TYLER, Epis. ord. priest, Hartford, Ct. Aug. 11.
 JOHN ROUSE, Epis. ord. priest, Hartford, Ct. Aug. 11.
 HORACE D. DOOLITTLE, Baptist, ord. pastor, Colebrook, Ct. Sept. 13.
 DAVID N. SHELDON, Baptist, ord. mis. Suffield, Ct. Sept. 23.
 JAMES V. HENRY, Pres. inst. pastor, Singing, New York, June 16, 1835.
 JOSEPH L. DABROW, Epis. ord. deacon, Brooklyn, N. Y. June 23.
 HILLIARD BRYANT, Epis. ord. deacon, Brooklyn, N. Y. June 23.
 CALEB S. HENRY, Epis. ord. deacon, Brooklyn, N. Y. June 28.
 FREDERICK FREEMAN, Epis. ord. deacon, Brooklyn, N. Y. June 28.
 DANIEL V. M. JOHNSON, Epis. ord. deacon, Brooklyn, N. Y. June 28.
 WILLIAM F. WALKER, Epis. ord. deacon, Brooklyn, N. Y. June 28.
 WILLIAM I. KIP, Epis. ord. deacon, Brooklyn, N. Y. June 28.
 J. W. FRENCH, Epis. ord. deacon, Brooklyn, N. Y. June 28.
 EDWARD M. FORBES, Epis. ord. deacon, Brooklyn, N. Y. June 28.
 ALEXANDER H. VINTON, M. D. Epis. ord. deacon, Brooklyn, N. Y. June 28.
 JACOB W. DILLER, Epis. ord. priest, Brooklyn, N. Y. June 28.
 JAMES J. ASTROM, Pres. inst. pastor, Marlboro', N. Y. June 30.
 JAMES B. SHAW, Pres. ord. pastor, Attica Village, N. Y. July 2.
 A. N. KITTLE, Reformed Dutch, inst. pastor, Stuyvesant, N. Y. July 7.
 MOSES C. SEARLE, Pres. inst. pastor, New Hartford, N. Y. July 9.
 A. WILTON, Pres. inst. pastor, Poughkeepsie, N. Y. June 13.
 EDWARD D. SMITH, Pres. inst. pastor, New York, N. Y. July 14.
 WILLIAM J. McCORD, Pres. inst. pastor, Smithfield, N. Y. July 14.
 SAMUEL HOWE, Pres. ord. pastor, Hopewell, N. Y. July 21.
 MOSES CHASE, Cong. inst. pastor, Clinton, N. Y. July 22.
 THOMAS E. McLAWRY, Pres. ord. evang. Galway, N. Y. July 23.
 HENRY S. WILKIN, Associate Reformed, inst. pastor, Springfield, N. Y. July 24.

ELISHA L. ABBOT, Baptist, ord. mis. New Woodstock, N. Y. July 25.
 ELIJAH P. BARROWS, Pres. inst. pastor, New York, N. Y. July 26.
 BENJAMIN B. STOCKTON, Pres. inst. pastor, Montgomery, N. Y. July 28.
 R. V. HALL, Pres. ord. evang. Henrietta, N. Y. Aug. 18.
 BARNET MATTHIAS, Cong. ord. evang. New York, N. Y. Aug. 19.
 WILLIAM BRIDGMAN, Pres. ord. evang. Henrietta, N. Y. Aug. 21.
 NATHANIEL E. JOHNSON, Pres. inst. pastor, New York, Aug. 23.
 JOSEPH I. FOOT, Pres. inst. pastor, Cortlandville, N. Y. Aug. 26.
 E. J. GILLET, Pres. inst. pastor, Jamestown, N. Y. Sept. 3.
 I. A. HART, Pres. inst. pastor, Franklin, N. Y. Sept. 11.

HIRAM R. HARROLD, Epia. ord. deacon, Berkley, New Jersey, April 10, 1835.
 THOMAS TANSER, Epia. ord. deacon, Salem, N. J. April 27.
 THOMAS COCHRAN, Pres. inst. pastor, New Providence, N. J. July 7.
 HENRY ZELL, Epia. ord. deacon, Newark, N. J. July 9.
 ALFRED E. FORD, Epia. ord. deacon, Morristown, N. J. July 11.
 SAMUEL A. WARNER, Epia. instituted rector, Patterson, N. J. July 27.
 MELANCTHON HOYT, Epia. ord. deacon, Camden, N. J. Aug. 23.

JOSHUA MOORE, Pres. inst. pastor, East Kishacoquillas, Pennsylvania, June 17, 1835.
 HENRY A. BOYCE, Pres. ord. pastor, Mount Pleasant, Pa. July 8.
 SAMUEL W. CRAWFORD, Pres. inst. pastor, Philadelphia, Pa. July 20.
 H. F. M. WHITESIDES, Epia. ord. deacon, Philadelphia, Pa. Aug. 16.
 WILLIAM HOMMANN, Epia. ord. deacon, Philadelphia, Pa. Aug. 16.
 EDWARD Y. BUCHANAN, Epia. ord. priest, Leacock, Pa. Sept. 13.
 JOHN A. CLARK, Epia. instituted rector, Philadelphia, Sept. 23.

JOHN WOART, Epia. ord. priest, Broad Creek, Maryland, July 12, 1835.

J. F. CLARK, Epia. ord. priest, Lynchburg, Virginia, June 7, 1835.

W. V. BOWERS, Epia. ord. priest, Lynchburg, Va. June 21.

HECTOR McNEILL, Pres. ord. pastor, Averaaborough, North Carolina, July 6, 1835.

JAMES A. McNEILL, Pres. ord. evang. Wilmington, N. C. July 13.

JOHN BURTT, Pres. inst. pastor, Cincinnati, Ohio, Sept. 10, 1835.

Whole number in the above list, 105.

SUMMARY.

Ordinations.....	68	STATES.	
Installations.....	87	Maine.....	5
Institutions.....	2	New Hampshire.....	4
		Vermont.....	4
Total.....	105	Massachusetts.....	24
		Rhode Island.....	5
		Connecticut.....	10
OFFICES.		New York.....	23
Pastors.....	55	New Jersey.....	7
Rectors.....	2	Pennsylvania.....	7
Priests.....	9	Maryland.....	1
Deacons.....	26	Virginia.....	2
Evangelists.....	9	North Carolina.....	2
Missionaries.....	4	Ohio.....	1
Total.....	105		

DENOMINATIONS.

Congregational.....	80	DATES.	
Presbyterian.....	25	1835. April.....	8
Baptist.....	10	June.....	23
Episcopalian.....	87	July.....	44
Unitarian.....	1	August.....	20
Dutch Reformed.....	1	September.....	15
Associate Reformed.....	1		
Total.....	105	Total.....	105

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology.

HOSEA HILDRETH, Unika. Sterling, Massachusetts, July 10, 1835.

ENOCH W. FREEMAN, Baptist, Lowell, Mass. Sept. 20.

WILLIAM McMURRAY, D. D. et. 51, Reformed Dutch, New York, N. Y. Sept. 24, 1835.

ROBERT WHITE, Pres. Foge Manor, Pennsylvania, Sept. 20, 1835.

WILLIAM NEVINS, D. D. et. 38, Pres. Baltimore, Maryland, Sept. 14, 1835.

CORNELIUS JONES, Meth. Epia. Pittsburg, Virginia, Aug. 1835.

CHRISTOPHER FRYE, et. 57, Meth. Epia. Leesburg, Va. Sept. 15.

SAMUEL BENTLY, Meth. Epia. Franklin, Tennessee, June 7, 1835.

WILLIAM ADAMS, Meth. Epia. Pleasant Grove, Kentucky, August 5, 1835.

J. S. WILSON, Baptist, Louisville, Ky. September.

RUSSELL BIGELOW, et. 43, Meth. Epia. Columbus, Ohio, July 1, 1835.

GILES H. COWLES, D. D. et. 69, Cong. Austinburgh, O. July 5.

DANIEL HAYDEN, Pres. Pleasant Ridge, O. Aug. 26.

THOMAS ARMSTRONG, Pres. Oxford, O. Aug. 28.

THOMAS BARR, Pres. Rushville, Indiana, Aug. 28, 1835.

SIMON PETER, Methodist, Sangamon District, Illinois, 1835.

THOMAS DRUMMOND, Meth. Epia. St. Louis, Missouri, June 15, 1835.

JOHN P. NEEL, Meth. St. Francis Co. Arkansas Territory, July 18, 1835.

SILAS COE, student at Pittsburg Theol. Sem. June 20.

ALFRED K. GOULD, student at Andover Theol. Sem. July 22.

THEODORE S. WOOD, et. 26, student at Andover Theol. Sem. Aug. 20.

MAHLON F. CHAPMAN, et. 28, student at Andover Theol. Sem. Sept. 1.

Whole number in the above list, 22.

SUMMARY.

AGES.		STATES.	
From 20 to 30.....	2	Massachusetts.....	5
30 40.....	1	New York.....	1
40 50.....	1	Pennsylvania.....	2
50 60.....	2	Maryland.....	1
60 70.....	1	Virginia.....	2
Not specified.....	15	Tennessee.....	2
		Kentucky.....	2
Total.....	22	Ohio.....	4
Sum of all the ages speci-		Indiana.....	1
fied.....	312	Illinois.....	1
Average age.....	44 1-2	Missouri.....	1
		Arkansas Territory.....	1

DENOMINATIONS.

Congregational.....	4	DATES.	
Presbyterian.....	6	1835. June.....	3
Unitarian.....	1	July.....	5
Baptist.....	2	August.....	6
Methodist Episcopal.....	6	September.....	7
Methodist.....	2	Not specified.....	1
Reformed Dutch.....	1		
Total.....	22	Total.....	22

JOURNAL
OF
THE AMERICAN EDUCATION SOCIETY.
NOVEMBER, 1835.

AN APPEAL TO THE PIOUS YOUNG MEN OF THE UNITED STATES OF
AMERICA, ON THE SUBJECT OF DEVOTING THEMSELVES TO THE
WORK OF THE MINISTRY.

MY DEAR AND ESTEEMED YOUNG FRIENDS,—If it be necessary as an act of writing to apologize for this address from a stranger and a foreigner, I offer, as my defence, both the request of one of your own ministers, and the impulse of my own heart, which has long beat strongly with affection for your country. Believing, as I do, that the transition of America from the state of a colony, into that of a free independent nation, is the greatest event in the history of the world during the last century; and that this event is destined to bear a most important part in the future moral welfare of all the nations upon earth, I feel an anxiety for the religious interests of your land, which I cannot adequately express. I read your religious publications, I watch the movements of your religious institutions, and observe the state of religion itself among you, with the deepest interest; and I add to all this my fervent prayers for your churches, that God would be merciful unto them and bless them, that his way may be known upon earth, his saving health among all nations. With these feelings, and under the consideration that I can say *some* things that will come with greater effect from a foreigner than from one of your own ministers, I take the liberty of addressing you on the subject, confessedly an important one, *of devoting yourselves to the work of the Christian ministry, instead of worldly and gainful occupations.* This is my design. God give it success in stirring up the hearts of many of you to devote yourselves to the work of the Lord in spreading divine truth, saving souls, building up the church of Christ, accomplishing the eternal purpose of infinite benevolence, fulfilling the design for which the Son of God died upon the cross, blessing your country, evangelizing the world, peopling the regions of heaven, and diffusing happiness through eternity. What a design! How glorious, how sublime, how godlike! Is such a work in reality put within the reach of man? Is it in truth offered to us? It is. And is there a mind so grovelling, a heart so earthly and sensual, as not to feel its ambition fired by

an object at once so stupendous and so glorious? Pious young men, pause and ponder upon this magnificent reality. Before you take your seat, and grasp the oar of secular labors; before you hire yourselves as the slaves of mammon for the precarious wages of silver and gold; before you fix and settle your destiny for earth, for time, and perhaps, in some measure, for eternity, pause and consider whether you will relinquish this high distinction, for aught that earth, or all the brightest visions of earth-born hopes, have to present.

I am quite aware that to a certain extent, every private Christian can in *his* measure promote these same objects; but what is this, compared with living for nothing else? How glorious and how delightful the reflection to live exclusively for God, for Christ, for religion, and for immortal souls; this is indeed to live for immortality.

I assume it as a postulate which no one will be disposed to deny me, that there is an intimate connection between the existence of an evangelical ministry, and the support and diffusion of religion in the world. Religion will ever be found to prosper and extend itself, in proportion to the number and activity of the faithful preachers of righteousness. These are the chosen and appointed instruments of Christ, for carrying on his work in the earth; not indeed to the exclusion of others, but as the principal, and, to a considerable extent, the centre of all: I do not disparage other means, such as the distribution of tracts, and especially of the Holy Scriptures, the visits of pious persons to the habitations of the irreligious, and Christian education. All these are important, immensely important to the world's moral welfare, and have been blessed by the Spirit of God for the salvation of myriads. But the preaching of the gospel by properly qualified and appointed ministers, is the great instrument for the conversion of sinners and the edification of believers. The preaching of the cross is the power of God unto salvation. Faith cometh by hearing. The truth of God enters the soul of man through the senses

of seeing and hearing; but for one that is saved through the medium of the eye, there are ten that are saved through that of the ear. Every thing connected with the ministerial office, shows its wise adaptation as a moral means for the conversion and sanctification of the human mind, and the spread of religion in the world. It depends, of course, for its success, upon the grace of God; but it is in beautiful harmony with all the laws of our mental constitution. If we trace the history of Christianity from its first promulgation to the present moment, we shall observe how closely connected has been its success with the ministry of the word. Where this cannot be enjoyed, as in many situations of your great central valley, and in many of your new settlements, it is well to send an immediate and large supply of tracts, Bibles, and school-masters; but the minister *must* follow—the moral machinery is incomplete without him. *His* living voice, and “human face divine,” and pastoral superintendence, are the appropriate and appointed institute of God, for carrying on the cultivation of the moral wilderness. *He* is the *husbandman*, and all the rest but the *implements of his husbandry*.

Consider this, young men, and meditate deeply on the subject: *it is the ministry of the word that must evangelize your country*; your religion, as a people, must stand or fall *with this*; your Bible societies, and tract societies, will not, cannot do it alone; and indeed, it is the pulpit that is the great power, the fly-wheel that keeps all these parts of the machinery in motion. Consequently, there should be in every Christian's heart throughout your land, a deep and anxious concern for an adequate supply of pious and devout preachers of the word of life; but in whose hearts should this concern be *so* deep, my young friends, as in yours? The present youth are to be the people of America in the next generation: you are soon to be the nation, and from you are to come the whole next generation of preachers. Before then you determine to give yourselves to trade, to agriculture, or to the professions of law or medicine; before you determine to refuse the ministry, may I, as a stranger and a friend too, beg, entreat, implore you, in your most solemn and serious moments, when in your closets, and as in the sight of God, to give the following considerations your devout and conscientious attention.

1. I appeal to you on the ground of **PATRIOTISM**. You love your country: you ought to love it, for it is worthy of your affection: consider, then, I entreat you, whether you can serve its interests, social, moral, intellectual, or even political, so effectually as by becoming ministers of the gospel. It is under the influence of the pulpit that all these flourish; the pulpit is a spring of fertility to all that constitutes na-

tional prosperity. A preacher is a patriot of the highest order, for wisdom and knowledge are the stability of the times. Your free institutions can flourish, you live only in a soil and atmosphere of piety. Republicanism is that very form of government which depends most for its stability, and quiet, and orderly working, upon the virtue of the people. It cannot long exist in a vicious nation; it requires the restraint of religious principle to repress the turbulence of passion, and control the disturbing action of selfishness and egotism. There is a strong centrifugal force in all democratic states, which even on ordinary occasions, and especially during the discussions of great questions, and the adjustment of conflicting interests, requires the centripetal power of religious sentiment. Should the day come, when the great mass of your people would be found destitute both of the influence of religion or respect for it, rest assured that all you now admire and value, and boast of in the institutions of your country, will be as much in danger, as a garland would be in the hands of an infuriated populace. Your preachers are the best guardians of your constitution, and the pulpit the strongest defence of your capitol.

Look at the present circumstances of your country—they are unparalleled in the history of mankind. You are in every respect the new world: there is nothing analogous in modern or in ancient history. You are drawing upon all Europe for a population to occupy your immense territory; and bringing together materials to form your nation from every source west of the Atlantic, and now, then, you want the fires of religion to fuse these heterogeneous parts into one homogeneous and harmonious whole. And what else is strong enough to do this but religion? Diversities, prejudices, and antipathies, will remain and ferment, to your annoyance, till neutralized by the sanctifying and amalgamating power of true godliness. Look at the tide of emigration flowing into your central valley, a tide of which the great river Mississippi is but an emblem. Now unless that tide be impregnated with the principles of piety, it will be a continued stream of mischief and misery. Leave all these augmenting millions without religion, and you are accumulating at the very heart of your country, a mass of disease which will extend itself through ten thousand arteries to the extremities of the land. If your Tract Society report is to be depended on, there are already five millions of your population without the stated means of grace, by which I understand, the advantages of a stated ministry. What a startling consideration! what a melancholy reflection! What must this come to? What will be the end of such a state of things? What mischiefs will result even for the present world, and oh, the consequences for eternity! Young men,

can you go, will you go, dare you go, one to his merchandize, another to his farm, and a third to his domestic enjoyment, and care not for these things? Look at these millions, and will you, for the sake of gain, abandon their souls to sin here, and damnation hereafter? Survey, in imagination, the vast and fertile valley of their location, and will you give it up to be a valley of dry bones? Will you abandon it without reluctance, regret, or remorse, to become the domain of death, the territory of Satan, the suburb of hell? Will you, when future travellers shall tell of the moral desolation that reigns there, bring upon yourselves the wonder and reproach of your successors, that *you* refused to sacrifice your prospects of gain to stop this mischief in the beginning? Young men, on you will rest the blessings or the curses of future generations, for advancing or neglecting the interests of your land, just as you now determine to give yourselves to the things of charity or to your own.

There are in your country resources to meet all its own demands. Read the following statement which I give from the pen of one of your own ministers, and of the accuracy of which you are judges. "There are in the United States 1,200,000 young men, between the ages of 14 and 25; if but one in 15 of these are pious, and this is a fair estimate, it will give us 80,000 pious young men; if but 1 in 10 should study for the ministry, it would give us 8,000 ministers. Again, there are 1,000,000 of members connected with the evangelical churches; if but one young man is found to every 100 church members, suitable to be educated, it will give 10,000. Again, there are 12,000 evangelical churches; if but one suitable young man is found in each church, it will give 12,000. Again, during the revivals which have for five years blessed so extensively our churches, it is a moderate estimate that 200,000 souls have been added to our evangelical churches; a striking fact is the large number of young persons gathered in during these revivals; at least 60,000 between the ages of 14 and 25. Allowing one third of these are young men, this will give 20,000. If but one third of these are proper to be educated, it will give 6,666 as the result but of five years' revivals. From these calculations, it is obvious that there is no lack of young men in our churches, proper to be educated."—Are these calculations correct? If so, be astonished at your own resources, and tremble for your own responsibility. What is the secret of God in reference to your revivals? Why these extraordinary visitations of mercy, but to furnish you with the means in greater abundance, and with greater rapidity for evangelizing your country? You mistake the purpose of God if you do not consider; you neglect to co-operate with him in his great

designs, if you do not keep pace in the supply of ministers, with these gracious outpourings of the Spirit.

You are a youthful giant land, and with a giant's strength may help yourselves with one arm, and the world with the other. Shall it be, then, that with such claims upon you, and such resources within you, and such motives urging you, a deaf ear will be turned to the appeal which I now make? Is there no need for an increase of ministers? Answer that question to God and to your conscience. Is there not a demand for double, yea treble the number that are already engaged, or are preparing to engage in this work? And where are they to be found? Among you. I beseech you, listen to the call of your country, and respond to the cry that reaches you from the falls of Niagara to the mouths of the Mississippi; a cry louder than the thunder of that awful cataract, and deeper than the stream of that mighty river, saying, "come and help us."

2. I plead with you on the ground of **PROTESTANTISM**. You know what Popery is, and what it *has done* in Europe. You are acquainted with its horrific portraiture, as delineated on the page of the apocalypse by an inspired pen, and as realized in the annals of ecclesiastical history. You know how it has corrupted the faith once delivered to the saints, rioted and revelled in the blood of believers, and how it has forged chains for the conscience, in which it has led countless millions to the bottomless pit. This horrid monster has long had its eye and heart, and now has its grasp, on your country. It is already in your great central valley in alarming strength, exulting in the consciousness of present power, and in the hope of future triumphs. A large proportion of the emigrants which settle there are Roman Catholics, and of the other myriads that are flowing into that territory, those who are not Catholics, are likely to become so if they are abandoned by the Protestant part of your population. It is known that the Catholics increase at a rapid ratio. If this does not alarm you and awaken you to *feel* the necessity of an increase of faithful and devoted ministers, nothing will. I ask you, young men, if the history of Popery in Europe is to be repeated in America? Are you willing that the inquisition demolished in one quarter of the world should be re-edified in yours? or that the fires of the stake extinguished among us, should be rekindled among you? Or, putting this aside as all but impossible, and even admitting that Popery has grown too wise to burn men for heresy, and that yours is the last country on earth where it could ever be expected to gain the power to persecute, still think of its creed, and its ritual, and its priestly domination over the conscience, and its soul-destroying doctrines; think upon its influence upon the

eternal destinies of man; think of its anathema upon the doctrine of justification by faith; meditate upon what Popery is in its mildest form, when it has abjured its right or its wish to kill the body, and put on the garb of an angel of light; and is this the system which you can permit to spread, unopposed by the faithful preaching of the gospel, through the length and breadth of the valley of the Mississippi? What, allow this enemy of the truth as it is in Jesus, this enormous perversion of Christianity, to settle down like an incubus on the intellectual and moral energies of that which will probably become in the lapse of a few more years, the centre of your country? Shall the heart of America be allowed thus to become diseased, and the fountain of your life's blood be corrupted? Where is your veneration for the great names of Luther, Calvin, Cranmer, and Latimer? Where your sense of the value of their mighty deeds? Where your gratitude for the emancipation they wrought for your forefathers in this quarter of the earth, if you do not feel willing to consecrate your lives to the cause in which they sacrificed theirs? Even here in England, hemmed in and surrounded as Popery is, by Protestant institutions, and ministers, and churches, and chapels, of all sects, and where it might be expected there would be scarcely room for it to expand, it is making new, and vigorous, and successful efforts to enlarge its boundaries, and multiply its subjects; what then may it not be imagined will be its progress in the newly peopled territories of your land, if the population be surrendered to its influence? Are you prepared then, young men, to give up a large portion of your country to this dreadful system, which, wherever it goes, brings on an eclipse of Christianity, and throws a baleful shadow on the moral interests of the human race. Ministers, holy ministers, well educated ministers, ministers instructed in the Popish controversy are wanted, immediately, and urgently wanted to prevent this system from withering the religious hopes of your vast and increasing nation; and will not you say, "Here am I, send me?"

3. I ask you to consider next THE CAUSE OF CHRISTENDOM AT LARGE, and that not only for the present, but for all coming ages. You are not ignorant, that in all the kingdoms of Europe, Christianity is secular in its character, shorn of its spiritual beauty and strength, and therefore impeded in its progress, by its connection with the civil power, and its employment as an engine of state policy. It is treated with suspicion and reproach, as the tool of princes, and the trade of priests. To the arguments by which dissenters assail this unseemly alliance, it is said in reply, that if governments did not provide religious instruction for the people, the people would not provide it for themselves,

and thus the alternative is brutish ignorance, and practical atheism, or religious establishments. It is in vain that we appeal for a refutation of this assumption to the want of any such provision for the spread of Christianity in the institutes of Christ, or to the success of the gospel in the first ages of Christianity, before scarcely a king had thrown his sceptre into the scale, for we are immediately and with seeming triumph on the part of churchmen, referred to the present deplorable spiritual condition of America, as a proof of the utter destitution of religious ordinances which must prevail in the absence of a state religion. You are not probably aware that the advocates of establishments, of every grade in this country, from the prelate, down to the humble curate, and in every way, from the pulpit and the press, in Episcopal charges, in pamphlets and in sermons, are continually throwing the destitute condition of the United States, in the face of those who contend for the support of religion by the voluntary principle. That in fact, it was all possible arguments condensed in one, in favor of a state religion, to mention the moral condition of your country? And even the more moderate and modest champions of an established religion, who do not think you are quite so bad as their more calumnious brethren represent, are still looking across the Atlantic with the most resolute assurance, that from thence will certainly come in time such abundant evidence of the necessity of a government interference to provide for religion, as will satisfy the most sturdy defender of the voluntary principle. While on the other hand, the great body of dissenters are looking to your country for a proof of the greater efficiency of that very principle to meet the religious wants of a nation. It seems then as if both parties were willing that facts, rather than arguments, should now decide this great question; for great indeed it is, amounting to nothing less than, "what is the best means of supporting and spreading religion in the world?" And what is the fact that is thus to arbitrate between us? Mark it, young men, dwell upon it with all possible attention and seriousness, the fact which is to prove before the world, and for all future ages, whether compulsion or free will offerings are the best means of spreading Christianity, is the spiritual condition of the United States of America. Observe then, the tremendously important and critical position in which you are placed. All eyes are upon your country; a deep and anxious interest pervades all classes here respecting your moral state. Should large tracts of your country remain without the stated means of grace; should the great mass of the people be without the minister of the word; should the population be left to found villages, and these rise into the magnitude of towns whose inhabitants are altogether

neglected, or given up into the hands of Catholic priests, for want of Protestant ministers to teach them; should ignorance, irreligion, infidelity or Popery prevail in a much greater degree than they do in this and other countries where Protestant establishments exist, we shall be told that the question is decided that no nation *can* be religious in an extensive degree, unless there be a state-provision for this purpose. On the other hand, should the supply of ministers and the means of grace, even moderately keep pace with the demands of your rapidly increasing population; should you in the exercise of the voluntary principle, and by the liberality and energies of the friends of religion, outstrip the government in this country in providing religious instruction for the great bulk of the people, what an argument will this furnish to prove that establishments are unnecessary and injurious. Now, although dissenters have full confidence in the ultimate result, it must be admitted that the demonstration is not yet so complete as to satisfy or silence gainsayers. Thousands of ministers are yet wanted to meet the necessities of your population; it is true this will apply as strictly to our country, where there has been a government provision for three centuries, as it does to yours, but in the success of the experiment, it is not enough that the voluntary principle has overtaken the establishment in less than half a century, but it must leave it as far behind as to satisfy the most skeptical mind.

Come forward then, young men; flock to the sacred office, ye American youth, and under the influence of holy jealousy for the honor of the Christian religion; a holy patriotic zeal for the best interests of your own country; a regard to the interests of Christendom; a desire for the spiritual welfare of the whole world, devote yourselves to the work of the ministry. Let it be seen that zeal for God, the constraining love of Christ, and compassion for immortal souls, are motives as powerful in calling forth ministers of religion, as the rank, the wealth, the learning, with all the other lures which establishments have to offer. If ministers are lacking with you to any considerable extent, we shall be told, again and again, that it is because the pious youth in America, do not choose to cast themselves for support on the precarious bounty of the people. Is this the case? Is this the religion of the United States? Is the influence of church preferment, the love of lucre, as predominant with you, as motives for going into the ministry, as they are with us? O let us see that you can be moved to enter the sacred office, without the hope of bishoprics, deaneries, golden stalls, fellowships, and pluralities, which are the boasted lures of establishments.

4. I next advocate the MORAL CONDITION OF THE WORLD. What that con-

dition is, how grossly dark, how awfully depraved and alienated from God, you well know, for it has been told you a thousand times over. The world is not yet converted to Christ. We are approaching the conclusion of the second millenary of the Christian era, and nearly 800,000,000 of the human race, are still idolators or Mohammedans, still without God, without Christ, and without hope in the world. Can we be Christians and not sigh, and groan, and pray over this most awful fact? Your country is stepping forward with a zeal, and an energy in the missionary cause, which not only rivals, but surpasses ours. It is at present doubtful, which of the two nations, yours or ours, will be most blessed in the conversion of the world. It will be your own fault if you do not take the lead of us. Consider the signs of the times, the features of the age and of the country in which your lot is cast, and endeavor to prove yourselves worthy of both. Your existence is at no ordinary period of the world's history. A visible preparation is going on for the millennial era. The systems of Paganism and Mohammedism are waxing old and ready to vanish away. Doors are opened and opening into all the seats of idolatry on earth, not excepting China itself, and nothing is wanting but ministers to pass through them and take possession of them for Christ. Where is your ambition if the hope of converting Birmah, and India, and China, to God, cannot move you? Yonder are those mighty empires of the East waiting for the gospel of salvation. Listen to your own Abeel, who is still among you, and who, though obliged to leave China through ill health, burns with ardor to return to it again; the living Gutzlaff calls for help for China, and the shade of departed Morrison points to that vast field of missionary enterprise. But it is not for your direct personal labors in this cause that I plead, as for your indirect efforts by the work of the ministry in your own land. Every preacher of the doctrine of salvation, labors where he is exerting an influence that is felt on the other side of the globe. Every new congregation that is formed is so much added to the cause of missions, both in the way of property and prayer; it is a new confederate added to the brotherhood already associated for the world's conversion. Ministers at home, next to missionaries abroad, are the chief instruments for evangelizing the nations. Will you listen then to the sordid pleas of interest, or to the cries of eight hundred millions of immortal souls perishing in sin? Will you consecrate your life to the world's salvation, or the pursuits of gain? Will you sink down from the high honor of aiding the various institutions formed for the subjugation of the earth to Christ, and be content to be the drudge of mammon?

5. Permit me now to touch the chord

of SELF-LOVE, and attempt to move you by representing the eternal honor which will accrue to you, by the faithful discharge of the ministerial office. If you devote your lives to secular pursuits, you may succeed, you may get wealth, and rise to honor, influence, and distinction in society. But you may not; but allowing that you should, and that you may be very useful to the cause of Christian enterprise, still what is this to the direct influence which by the Christian ministry, you may exert over your country and the world. Could you realize the brightest visions of youthful enthusiasm, and make your way to the presidential chair, yet that chair in my opinion is immeasurably below the pulpit, as an object of desire to Christian ambition. Imagine the pageantry of this world passed by; the scenes of time lost amidst the dispensations of eternity; the kingdom of Christ emerging from the wreck of earthly affairs, in all its grandeur and immortal glory; and you yourself looking at all things in the reflected splendor of the great white throne, what is the choice you will then wish you had made? Or going onward a little further, imagine you saw the multitude of the redeemed fixed in their everlasting seats, and rapt with their undying ecstasies; with the Saviour himself in the midst of them, gazing on the whole with infinite satisfaction, raising to his side and covering with his glory the instruments whom he had employed in accomplishing the stupendous work, say, what is the choice which in that state you will wish you had made when secular and sacred pursuits presented themselves to your view, and you were required to decide for life?

I know that worldly pursuits are honorable, and I know that it is necessary that the bulk of the people should be occupied with them, and I know that in spite of all that can be said, the bulk *will* be so employed; but still I know also that the ministerial office infinitely transcends them in dignity and importance; the one is for time, the other for eternity; the one for the body, the other for the soul; the one has relation to personal gain, the other to the everlasting welfare of our fellow-creatures. O how little and insignificant does the man appear, who is wearing out life amidst the most successful pursuits of trade, agriculture, commerce, or the medical and legal professions, important and valuable as these things are to the present interests of mankind, compared with him, who is spending his days in unfolding the verities of eternal truth, fulfilling the counsels of heaven, accomplishing the designs of the cross of Christ, and peopling the regions of immortality with the spirits of just men made perfect. He stands at the centre of human affairs, and sustains a cause that gathers up into itself all the results of all other men. Again, I say, go forward to

eternity, where riches, and honors, and fame, will all have lived out their day, and come to an everlasting end, and say, who is the man, that will then be most envied by the wicked, and most congratulated by the righteous; is it not the holy and devoted minister of Christ's gospel?

You need not be under any apprehension about the willingness of the churches to afford the necessary means for your education; the resources of your colleges would be found to increase in exact proportion to the number that sought admission to their privileges. Your rich men would not, could not withhold their wealth, when it was required for such a purpose as this.

It is not to be concealed that many of you must be content with obscure stations, hard work, and moderate support. Nature wants but little, grace less, and the grace of a minister should be of no ordinary kind. The man who would not be content to live upon the plainest food, and to deny himself the enjoyment of all luxuries for the love of souls and for the glory of God, had better not think of the Christian ministry any where; but especially among the log houses of your new settlements. If he cannot be satisfied to wait for his reward till another world shall open, he had better remain as he is. But then let him recollect that he abandons a reward of which it can be truly said, that earth is too narrow a scene, and time too short a duration for it to unfold its ample treasures.

Your country has given birth to some of the most illustrious divines and missionaries of modern times. The ecclesiastical annals of the United States are adorned and sanctified by the names of Eliot, Edwards, Belamy, Brainard, Dwight, Mason, Payson, Judson, Henry, and many others; men that would have done honor to any country and any church. O were it possible for you to converse with those glorified spirits but for one hour on the subject of the Christian ministry, and hear their testimony to its transcendent importance, and momentous results, you would be willing to abandon without a moment's hesitation or regret, the brightest prospect of secular advantage. May you find the mantle which they dropped as a legacy to their country when they ascended to their seats above. From those seats they bend perhaps to watch with intense interest the great struggle now going on between good and evil in your great western valley. As they point you to the congregating millions of immortal souls which there need your help, they hold forth the incorruptible and unfading crowns which they have received from the gracious hand of their Lord, as a motive to your hallowed ambition. O thou divine Head of thy redeemed church, and governor of the world, and ruler of the hearts of all men, do thou pour into the souls of thousands of the pious youth of America, such

a spirit of holy zeal for God, for souls, for their country and the world, as shall find no sphere for its operation, and no limit to its efforts, but in the ministry of the word of life.

I remain, my dear and respected young brethren, your friend and brother in Christ,

AN ENGLISH MINISTER OF THE GOSPEL.

Extracts from the Annual Report of the Board of Education of the General Assembly of the Presbyterian Church, May, 1835.

Summary of the operations of the Board since the last Annual Report was presented.

Number of candidates under the care of the Board during the year, . . .	641
In immediate connection with the Board,	552
Under the care of auxiliaries, . . .	89—
	641

Of the above there are under private tuition and in academies, . .	244
In colleges,	242
In theological seminaries,	66
Students under the care of auxiliaries, names not reported, . . .	89—
	641

As to the number devoted to the foreign missionary field, the Board has no minutely accurate information. It is estimated that the class thinking of this service is steadily increasing. The number licensed to preach since the last report was presented is much larger than the returns of last year. Probably not less than fifty have received license; and the number is rapidly growing. Four have suspended study on account of ill health. Three have declined receiving further aid from the Board, and are sustaining themselves. Three have been dismissed for breaking the rules of the Board; one for immorality; four for incapacity. One has been transferred to the American Education Society; and four have died.

Receipts and Expenditures.

The following sum has been received by the Parent Board, \$37,543 02
Expended, \$6,851 81

Balance in the Treasury, . .	\$691 21
Rec'd by Aux. Soc. \$8,088 01	
Expended by do.	6,703 98

Bal. in the Tr. of Aux. \$1,884 03	
Total receipts of the Board and Auxiliaries,	\$45,631 08
Debt due by the Board,	2,500 00

Reports in reference to the earnings of candidates are so defective, that but a very

partial view can be given. Indeed it is doubted whether one quarter of the amount earned by manual labor, teaching, or otherwise, has been returned.

The following sum has been reported,	\$4,886 95
And taking our report of last year for the basis, the following sum may be put down as earned by teaching, viz.	2,602 26
	<hr/> \$6,929 21

Brief Sketch of our Agencies.

We have so frequently, and in detail, given to the General Assembly sketches of our arrangements for conducting the operations of the Board, that no more than a syllabus seems to be required at this time.

At the commencement of the present year, the Rev. Mr. Chester was associated, as Assistant General Agent, with the Corresponding Secretary and General Agent. Besides these general agencies, we have enjoyed, during the year, the co-operation of three classes of agents.

I. Permanent Agents, having large portions of the field under their care.

The Rev. Samuel S. Davis, South Carolina and Georgia.

The Rev. James Wood, Virginia and North Carolina.

II. Temporary Agents, holding their commissions for a short time.

The Rev. Mr. Joseph Mahon has labored for the Board during five months, in New Jersey and Pennsylvania, and especially as Agent of the Young Men's Presbyterian Education Society of Philadelphia, auxiliary to the Board.

The Rev. Thomas A. Ogden, for three months in the State of Tennessee.

The Rev. Mr. Daniel Newell, for four months, in parts of Maryland, Pennsylvania, Delaware and the District of Columbia.

The Rev. Reuben Smith, for five months in the western parts of New York, and more especially in Kentucky, in the service of our important auxiliary, the Education Society of the Synod of Kentucky.

The Rev. Daniel M. Barber, in the northern and north-western counties of Pennsylvania.

Mr. Reuben D. Turner, in the State of Virginia and the city of New York.

The Rev. D. X. Junkin, for a short time in the Synod of New Jersey.

III. The third class of Agents is composed of those who, for the most part, gratuitously undertake services for the Board in their immediate vicinity, or for short excursions, and of whom we have occasionally received important aid.

Extracts from the Twentieth Annual Report of the Directors of the Northern Baptist Education Society, presented at the Annual Meeting held in Boston, May 28, 1834.

THE whole number assisted by the Parent Society, during the past year, is one hundred and twenty-seven; received during the same period, twenty-five; dismissed, twenty-six—leaving the present number one hundred and one. Of those dismissed, nine had completed their education, and have since entered important fields of usefulness; one serves for the present, as a Sabbath school agent, while the remaining eight have been ordained as pastors; two in the State of Maine; three in Connecticut, and two in Massachusetts. Five have been dismissed to the patronage of other societies; two to the Vermont branch, two to the American Education Society, and one to the Rhode Island branch. Two have died. Three have been dismissed with the expectation of hereafter supporting themselves; three have been discontinued for want of suitable promise; and four have been dismissed, having left their studies in an irregular manner.

The whole number of beneficiaries upon the respective branches, is forty-six; increasing the entire number under patronage, to one hundred and forty-seven. Of these, twenty-five are in Theological Institutions, forty-six in various colleges, and the remaining seventy-six, are in various stages of preparatory studies.

The amount expended during the past year, is \$8,295.97, while the amount received, has been only \$6,152.86; which leaves a deficit of receipts below the expenditures for the year ending this day, of \$2,143.11. From the Treasurer's Report it will appear, that he has been enabled to meet all the demands upon the Treasury during the year, and that the amount of funds on hand, is \$20.43. At the last annual meeting, the amount of funds on hand, was \$1,583.22. This amount was at that moment due, and at the quarterly meeting, which occurred two weeks subsequently, was disbursed. This same quarterly meeting is now at hand, at which there will be needed for the ordinary appropriations, at least, fifteen hundred dollars, to meet which, your Board have no funds at their disposal.

This diminution of funds is attributable to a combination of circumstances. 1. Less direct effort has been put forth for obtaining funds, than on the preceding year. 2. There has been an accumulation of objects for charitable contribution before the public. 3. The pecuniary embarrassments of the country, have put it out of the power of a number of individuals, who have ordinarily contributed large sums, to do as they had heretofore been accustomed to.

The value of this Society we have thought, has too often been estimated by

the amount of funds which it annually expends. The pecuniary responsibility of the Society is indeed great, a large amount of funds being requisite to carry on its operations. Still, the distribution of six or eight thousand dollars among one hundred young men, is but a small part of the Society's actual labor. The object of this Society, is to multiply the number and increase the usefulness, of ministers of the gospel; and if, in approaching this object, five or ten thousand dollars per annum be needed, we endeavor to obtain that amount; and so of whatever else is needed, we seek to obtain it. It is due to the Society, however, in estimating its value, or the amount of its labor, that we keep in mind its ultimate object. If this be done, it will be quickly seen, that there are many points to which our labor must be directed. In prosecuting this work, it has been necessary to remove many hurtful prejudices; and where such prejudices existed, to inculcate correct principles; to arouse the churches to active duty, in seeking from Heaven the appointment of men to preach the gospel, and to bring the Christian community rightly to appreciate education, directing their attention at the same time to the endowment and patronage of the necessary Institutions. All which your Board, in their humble measure, have endeavored to do.

We here subjoin two tables, showing the number and comparative increase of beneficiaries since the commencement of the Society in 1814; and also the expenditures since the same period. The statistics of the Branch Societies, which now exist in each of the New England States, are not included in either of the following tables.

Years.	No. Rec'd.	Years.	No. Rec'd.	Years.	No. Rec'd.
1815	4	1822	9	1829	15
1816	4	1823	15	1830	24
1817	11	1824	6	1831	51
1818	2	1825	6	1832	33
1819	6	1826	10	1833	25
1820	3	1827	19		
1821	4	1828	21		

This account commences Sept. 15, 1815, and runs from September to September inclusive, until September, 1829, at which time it runs from September to June, when the anniversary of the Society, on its new organization, was changed from September to May.

Years.	Am't. Rec'd.	Years.	Am't. Rec'd.
1816	\$ 592.14	1826	\$1,931.60
1817	604.74	1827	2,245.87
1818	830.25	1828	2,081.03
1819	1,404.94	1829	3,749.00
1820	1,522.07	1830	2,568.27
1821	875.23	1831	4,802.09
1822	2,049.51	1832	5,340.87
1823	1,550.51	1833	6,952.63
1824	1,457.74	1834	4,681.11
1825	2,216.98		

From these tables, it appears that the whole number received from the commencement of the Society in 1814, up to 1830, embracing a period of fifteen years, was one hundred and twenty-nine; the number received from that time to the present period, embracing a term of four years, is one hundred and thirty-nine. The whole amount expended during the fifteen years, was \$20,679.88. The amount expended during the four years last past, is \$21,776.70.

Extracts from the first Annual Report of the Executive Committee of the Missionary Education Society in the New England Conference. Presented at the Annual Meeting, held in Lynn, June, 1835.

THE Executive Committee of the Missionary Education Society, in making their first report to the Society, and through them to the public, cannot speak of having accomplished great things, unless to have commenced a work so important in itself, and so long neglected, may be considered great. That they have commenced a good work, though they may not have made a great beginning, the Committee cannot for a moment doubt. The more they have examined the subject, and the more they have been able to develop their plan, the more satisfied they are of its importance and practical utility.

The Society's agent during the year has visited most parts of the Conference, embracing in his tour one hundred and three different societies and preaching places, where he has preached and laid the subject before the people, and either taken up contributions, or formed auxiliary societies, or both. The amount of cash collected is \$592 20. The number of members formed into societies on the condition of paying fifty cents annually, is 2,787. The amount of money forwarded to the Conference by the preachers is \$750. This shows that there will be a great discount made from the nominal subscriptions, in the sums actually received into the treasury, unless the preachers make further efforts to collect the outstanding subscriptions. This is a fact often noticed in operations of this kind, and might have been expected, particularly in a new enterprise which has not been fully brought before the public.

The Committee, however, feel it important to urge upon their brethren in the ministry, the necessity of taking a deep and practical interest in this matter. No reasonable agency, specially appointed, could be always present in the different societies, whenever it was necessary to take any step in this work. But the preacher, being on the ground, might, by a word to the collectors, and by calling the notice of the friends to the subject, and by otherwise keeping

up the spirit of the enterprise, greatly aid the cause. Indeed, without such co-operation, we might as well give up the enterprise at once, since such aid is indispensable to its success.

The number of beneficiaries that are now under the patronage of the Society is eight, at an annual expense of from eighty-five to one hundred dollars. Two of these are colored men, both of whom are designed for the African mission. One of these, Rev. Amos Herring, is a minister, recommended for orders to the present session of the New England Conference, and a man of much promise to the church. The other is already qualified as a teacher in a high school in Africa, and is expected to be called to that station in a few months. The Committee feel highly gratified at the prospective usefulness of these men, and feel confident that either of them have been benefited by the Society to an extent that would, if there were no other good accomplished by their operations the past year, amply compensate for all the money and labor that have been bestowed in the operations of the Society. Three of the beneficiaries of the Society are in the Wesleyan University, from whom the Committee have the most gratifying information respecting their religious standing, their attention and improvement, and their promising usefulness. The others are at the Wesleyan Academy, in Wilbraham. From these, also, the Committee have such returns as afford them, in the main, high satisfaction and encouragement. The whole expense of those under the patronage of the Society the past year, is estimated at about five hundred and twelve dollars. The terms on which these and all others applying to the Society for aid are received, will be seen by the regulations herewith presented. The Committee were convinced from the beginning, that one of the most difficult points to be secured in the practical operations of this institution, was a proper judgment in respect to the selections of beneficiaries of the Society. So few are fully prepared to judge of the suitable qualifications of men for this patronage, and so difficult is it even for the best judges to know precisely how the character may show itself in the course of mental development by a suitable process of instruction, that it cannot be expected but mistakes will sometimes occur. The worthy, though too much caution or inadequate evidence, may sometimes be rejected, or the unworthy may sometimes be patronized. In the latter case, especially, great scandal might attach to the Society; and a report of an indiscreet application of funds would be of material detriment, if not ruinous to the Society, particularly in the infancy of the enterprise. Yet for the want of experience, and from a deficiency in system, it is at this early period, more than at any later date, that such errors are likely to occur. We therefore depre-

cate beforehand the severity of public censure in any mistake of this kind which may result from our decisions. Although it is not known that any occasion has as yet been given, or that any complaint has in any instance been made, still the Committee are aware such occasions, despite every precaution, may occur. They only ask, therefore, of their brethren and the public, that they look at the extreme difficulties of the subject, and judge in all cases by such rules as those by which in like circumstances they would be willing to be judged; and especially that instead of taking offence themselves, or encouraging odium in others against the Society for any error of this kind, they will give the earliest information they can to the Executive Committee on every point touching the interests of the institution, and co-operate in every possible way in securing the object so dear to us all, and so important to the church. We particularly request that the greatest caution be used in recommending candidates for the patronage of the Society; and to aid them in this, as well as to enable them to judge of the measures which have been adopted on this subject, we refer again to the accompanying regulations of the Executive Committee.

The Committee regret extremely that any apparent collision should have taken place between this Society and the Missionary Society, properly so called. These societies are not rivals, but allies. Neither is designed to destroy the other, but both are expected to co-operate in the same common cause. With respect to the paramount claim of the one or the other to the patronage of the friends of missions in the New England Conference, growing out of the peculiar circumstances of the times, each must of course judge for himself. If money be contributed for either object, we rejoice. That the Missionary Education Society should have a prominent place, however, in the affections and support of our brethren and friends in New England, may appear from several considerations:—

1. The missionary cause is more in want of men than money.

2. There are, throughout the entire connection, a score, perhaps, that will or do give money for the direct support of missionaries and mission schools, where there is one that does any thing for the cause of education, and especially for the education of candidates for the missionary work.

3. We have many promising youths of both sexes, who stand ready to enter upon the missionary work, who have but one deficiency, and that is the very deficiency this Society proposes to supply. Already the number of applicants to the Committee, is double the number their means will permit them to receive. And even those they have received must be dismissed, unless the supplies are continued and increased.

4. The youth of our church must be educated, or the missionary work must be seriously embarrassed and restricted, so far as our instrumentality is concerned.

OFFICERS OF THE SOCIETY.

President.

Rev. David Kilburn.

Vice Presidents.

Rev. George Pickering.

Rev. Daniel Dorchester.

Rev. Joseph A. Merrill.

Rev. La Roy Sunderland, *Rec'g Sec'y.*

Rev. Rufus Spaulding, *Cor'g Sec'y.*

Mr. Benjamin F. Nutting, *Treasurer.*

Executive Committee.

Rev. Willbur Fisk.

Rev. Daniel Fillmore.

Rev. John Lindsey.

Rev. Isaac Bonney.

Rev. Jefferson Hamilton.

Rev. Jacob Sanborn.

Mr. Jacob Sleeper.

Mr. Benjamin F. Nutting.

MAINE BRANCH.

REPORT of the Directors of the Maine Branch of the American Education Society, prepared by Rev. Mr. Tappan of Augusta, Secretary.

The Society that now holds its anniversary, was organized in its present form, as a Branch of the American Education Society, in Nov. 1818. During the first year of its existence, its beneficiaries were 5 in number; the second and third years, 8; the fourth, 13. At the last annual meeting, 44 were reported. Of these, 4 have since left the theological seminary, and are now pastors of churches; 3 have left college, of whom 2 are pursuing a theological course, 1 at Andover, the other at Newton; 3 have gone to Massachusetts, and are there pursuing their studies, preparatory to college; 1 has been obliged by ill health to relinquish his studies; and from 2 continued aid has been withheld on account of misconduct and inattention to study. Thirty-three new applicants have been received, of whom 19 are in the first stage of their education, 7 in the second, and 6 in the third. The whole number now on our list, is 64; of whom 16 are members of the theological seminary in Bangor, 28 are members of college, 8 are preparing for college, and 12 are pursuing a partial course in the classical school at Bangor.

During the 17 years nearly, that this Society has been in existence, it has given assistance to 156 young men. Of these, 3 have been missionaries among the heathen; and 30 have been ordained to the work of the ministry in our own land; of these, 18 are now laboring in Maine, 5 in Massachusetts, 1 in Connecticut, 2 in New York, and 2 in the Western States, and 1 has deceased. Seven are licentiates, of whom 1 is also a professor in one of our colleges.

Of those formerly assisted by this Society, who devoted themselves to the blessed work of preaching the gospel to the hea-

then, was the beloved and lamented Munson. And will any one believe that no good is to result from the assistance rendered him? Eternity may show that as much was accomplished in some instances by the missionary who was called to his rest, whose labors were scarcely begun, as by him who bore the heat and burden of the day, until the shades of evening drew on. Precious in the sight of the Lord is the death of his saints; and when he suffers the blood of his servants to be shed by the hand of violence, he will make it conducive to the advancement of that cause, for which they had devoted themselves to live and to die. When a standard bearer falleth, let there be no trembling for the ark of God; but let the ranks be filled up, and with increased ardor and courage, trusting in the living God, let them press on to the conflict. Dark, and at first view forbidding as are some of his dispensations, the signs of the times are on the whole full of animating promise; full of encouragement to labor for the spread of the gospel, and the universal establishment of the kingdom of Christ. Why then are the followers of Christ so backward to go up and take possession of the promised inheritance? How long shall thousands of churches in our own beloved country remain destitute of pastors, and thousands of towns and settlements be given up, without either minister or church, to the dominion of Satan? How long shall the conversion of the world be retarded, and the termination of the reign of sin and death be delayed, by the worldliness and slothfulness of Christians? When shall we see in the followers of Christ, the same active, persevering zeal in the cause of benevolence, that is manifested by others, and by them, in secular pursuits? Oh when will every young man, whose heart the Spirit of the living God has touched, and who possesses the necessary mental endowments, be found willing to consecrate himself, his parents, and his minister, and the church to which he belongs, rejoice to give him up, and be ready to encourage and assist him, that he may become a faithful laborer in the work of the ministry? When shall an end be put to that frightful waste of talent and of religious influence, which we now witness in the devotion of powers, that might and should be employed in saving souls, and in filling the earth with Christian truth and holiness, love and joy, to the accumulation of worldly possessions and the acquisition of worldly honors? Let God be praised for the degree of piety that does exist; for all of prayer that is offered, of effort that is made, for the glory of Christ, and the salvation of men. But there is still a most palpable, lamentable deficiency. Few comparatively of the members of our churches seem to understand for what purpose they have been redeemed by the blood of Christ, and renewed

by the Spirit of grace. The glorious Captain of our salvation is seeking to bring back a revolted world to its allegiance; and he will not fail nor be discouraged, until of this work of mercy he can say, It is finished. His heart is set upon this object. He is steadily going forward to its accomplishment; and while upon his way, he says to every one of his professing people, Follow me. Enlist under my standard, and march with me for your leader, to the conquest of the world. We are to attach ourselves to Christ, not merely that we may secure our own salvation, but that we may do our part towards the fulfilment of his great and glorious design—in the redemption of a perishing world. This is the work, which he hath given us to do; and we must deliberately choose it, and with purpose of heart pursue it, as the great object and business of life. Our duty to God, demands this. Redeeming love demands it. Benevolence to our fellow-men demands it; our own happiness will be promoted by it. He who lives for Christ and his cause, stands on higher ground than other men; he surveys a more glorious prospect; his soul glows with affections and desires more ennobling, godlike, and delightful. Being joined to the Lord, he is one spirit with him; his interests are identified with those of his Redeemer; he is a worker together with God.

The glorious enterprise in which the Saviour is engaged, will not be brought to a successful issue, without the co-operation of men. The gospel must be preached by human lips to all nations, to every human being; and the good providence of God is now opening the door more widely, than at any former period, for the last command of the risen Saviour to be obeyed. How plenteous is the harvest; but how few are the laborers. On surveying the disproportion of the one to the other, one is ready to say, would God that all the Lord's people were prophets! so that the spacious field marked out for Christian labor—even the world, the whole world, might at once be occupied and cultivated, in the name and behalf of him to whom it belongs.

But for this work there must be a previous training; and the course of preparation must occupy several years. Many of those who would do the most service need assistance. It is the province of this Society, with the means which the Christian community may furnish, to render that assistance—and does not He who bids us pray that laborers may be sent forth, and who would have us show our sincerity in prayer by corresponding action, does not he approve an enterprise like this? When certain good women ministered to him in person of their substance, one object to be effected by their contributions, was that of supporting the twelve students in theology, who, after an abandonment of their former

occupations, were then receiving instruction directly from him. Their offerings, we doubt not, were most graciously accepted. Now will he not take it kindly of the good women of our day, and of all the benevolent of either sex, of every age and condition, who may contribute of their substance for a similar purpose? Who can compute the amount of good that will be effected by means of the labors of those, whom this Society has already assisted—the influence exerted by them in the cause of education, and of temperance—their influence in promoting among the young and the old the study of the Scriptures, and the observance of the Sabbath, in reclaiming the vicious, and promoting order and virtue—the churches organized, the ministers raised up, souls converted, saints edified, comforted, and matured for immortal glory. If we would trace the progress of some one devoted, faithful, successful minister, brought forward by the patronage of this Society, and much more the blessed effects of his prayers and labors as experienced on earth and in heaven, who then would inquire, To what purpose is this waste?

But our work is only begun. Within three years, our number of beneficiaries has increased threefold. Unless the quickening Spirit should be grieved away from the churches, it will continue to increase, while your Directors, in concert with those of the Parent Society, continue to act upon the principle upon which they have hitherto acted, of receiving every applicant, who possesses the qualifications required. Now should this principle be abandoned? No, never, until the great object is fully attained, and the spiritual wants of our country and of the world are fully supplied.

During the year to come, probably not less than \$5,000 will be needed to meet the appropriations that our present number of beneficiaries, increased as we trust it will be by several new applicants, will require. And can not more than this amount be obtained from the churches in Maine? Why should we receive from other portions of the land, the means of educating the pious young men of Maine? We must educate them ourselves. Why should not the churches contribute to the Education Society one half of the amount which they contribute to the cause of domestic missions? Is it not as needful to assist in furnishing the laborers, as in sustaining them when furnished? The great deficiency of the present day, is a deficiency of men to supply the destitute churches, and to proclaim Christ and him crucified, where his name has never been known. The cry is continually coming from the four winds, Come over and help us—come over and help us—send us ministers—send us missionaries; and again and again the reply must be made, We cannot find them—they are not to be found. The

gospel feast is prepared—all things are ready—there is room enough for a world—all that come shall be cordially received—but the messengers who should be going forth to invite and compel their fellow-men to come in—where are they? Let every possible effort be made to procure the requisite number, and to bring them forward; well trained and qualified for the work. Then let them go forth into the highways and hedges, so that all men every where, with the least possible delay, may be gathered in, and the Lord's house be filled.

Resolutions adopted at the annual meeting:—

Resolved, To accept and print the Report.

Resolved, That every year brings additional evidence of the fundamental importance of the American Education Society, in supplying the alarming deficiency of suitable laborers for the wasting harvest; and that it claims increased action of the church, in prayers and alms for its support.—Moved by Rev. John M. Ellis, Agent of the American Education Society, and seconded by Rev. Theron Baldwin, Agent of the American Home Missionary Society, for the State of Illinois.

Resolved, That as the kingdom of Christ can never be triumphant at home and abroad, without a vast increase of well-qualified ministers, it becomes the imperative duty of every minister, of every instructor of youth, and of every Christian, to labor incessantly for the conversion of young men, with a view to their engaging in the work of the ministry.—Moved by Rev. Prof. Pond, and seconded by Rev. Mr. Bardwell, Agent of the American Board of Commissioners for Foreign Missions.

Resolved, That the friends of religion and of man, in the State of Maine, will endeavor, during the present year, to raise, in aid of the Maine Branch of the American Education Society, as much at least, as may be needed, to meet the appropriations that shall be made to its own beneficiaries.—Moved by Rev. Swan L. Pomroy, and seconded by Rev. J. M. Ellis.

A contribution was taken up of \$319, including four life-memberships, of \$25 each.

OFFICERS OF THE SOCIETY FOR THE YEAR ENSUING.

President.

Rev. William Allen, D. D.

Vice Presidents.

William Richardson, Esq.
David Dunlap, Esq.

Rev. Benjamin Tappan, *Secretary.*

Prof. Samuel P. Newman, *Treasurer.*

Other Directors.—Rev. Messrs. D. Thurston, Ellingwood, Johnson, G. E. Adams, Cummings and Mitchell.

Joseph McKeen, Esq., *Auditor.*

ESSEX SOUTH CONFERENCE OF CHURCHES.

REPORT of the Education Board, as read at the meeting of the Conference at Topsfield, July 8, 1835, by Rev. Daniel Fitz, Secretary of the Board.

We are happy in being able to report on this occasion, that the churches in our connection are manifesting a deeper interest than they have done, in promoting the great objects of the American Education Society. Their contributions for the last year have been very considerably increased, and we would also indulge the hope that more frequent and more earnest prayer has been offered to the great Head of the church, that he would raise up and qualify laborers to go forth and gather the wide-spread harvest. Your Board are of the opinion that the arrangement is judicious, which sets apart particular months of each year, on which collections may be taken up in our churches for the leading objects of benevolence. They regret, however, to learn that in several instances, as far at least as our Auxiliary Education Society is concerned, this arrangement has not been adhered to. Some congregations, instead of having this object presented either in June or July, have not been invited to attend to its claims and contribute to its funds till two or three months afterward. They take the liberty to recommend to the pastors and the churches, that special pains be taken to have the interests of this Society brought forward within the period assigned to it, and that no objects of a temporary or local nature, should be pressed in to divert the minds and the charities of the people from it. We are happy in stating that an agent is now presenting this cause to our churches, and it is designed, if possible, that they shall all be addressed on the important subject by the close of the present month. We think it quite desirable that there should be even more system in regard to our benevolent institutions. When the period approaches in which the claims of any one of the leading objects are to be exhibited, the attention of the churches should be immediately directed toward it, so that, having laid by in store according as God shall have prospered them, they may be prepared cheerfully to meet these claims. Though more has been done to promote the object before us than in previous years, yet your Board are constrained to say, we have not done what we could, and consequently we have not done what we ought. If we mistake not, this Society does not receive its fair proportion of our charities. Our great benevolent objects point to the same glorious results—the spreading of the knowledge of God and the conversion of souls to Christ. They should be sustained in just proportion, so that the

spiritual building may go up, having no part of it lacking. The Education Society has been appropriately denominated a fundamental society. "What society," as one recently remarked, "deserves better, or equally, to be so called. The ministry is God's means of extending Christianity: the Education Society are engaged in reliance on God in providing this instrumentality. Next to the very work itself of preaching the gospel, is not the work of raising up ministers the most important work going on in this world? So, most deliberately, I cannot but think. I have no terms in which I can adequately express my sense of the greatness of their undertaking. If the most eloquent and gifted of the holy angels should descend from heaven to plead the cause of this Institution, he would, I think, have a theme worthy of all the eloquence of his tongue, and all the holiness of his heart."

How shall a deeper interest in this Society be awakened in the Christian community? We reply, that our churches should be fully informed in regard to it. The principles by which it is conducted and its adaptedness to answer the desired end, it is believed, are not so thoroughly understood as they ought to be. They who have a benevolent heart, who duly prize the gospel, who feel for the souls of men, cannot be indifferent to the great designs to be affected by this Society, if they possess the necessary information in regard to what has been already accomplished by it, and in regard to the important results to be secured by its instrumentality. To the want of this needful information is to be attributed, in part at least, the fact, that in many portions of this Christian land so little comparatively is contributed to the American Education Society.

The pastors of our churches can do much in the way of diffusing information. In their public discourses and in their private meetings they can present facts, which will tend to correct wrong impressions, and which may awaken a more deep and general interest. If the annual reports from year to year could be circulated among the members of our churches, or read at their private meetings, much good could not fail to be done. The history of the American Education Society has recently been published by the Massachusetts Sabbath School Society. This little book should find a place in every Sabbath school library in our land.

The better the professed friends of Christ are informed on this subject, the more they will be excited to prayer that the number of faithful ministers may be increased. If the petition to the "Lord of the harvest, that he would send forth laborers into his harvest," should be sent up from the closet, from the domestic altar, from the social meeting, and from the sanctuary of God, might we not reasonably expect that an-

swers of mercy would be given, and that the heralds of the cross would be multiplied? The Annual Concert of Prayer for Colleges should be more faithfully attended. Notwithstanding the remissness of so many of the members of our churches, God has heard those who have come before him with a right spirit, and the blessing has been imparted. Eleven colleges, during the past year, have been blessed with revivals of greater or less extent. It is stated by one of the professors of Amherst college, "that the Annual Concert of Prayer for Literary Institutions never passes, without producing a powerful effect upon this institution; even though no distinct revival follows. This year, the effect seemed rather greater than usual." The young men in our colleges should indeed often be made the subjects of prayer. They are the hope of the church. From the midst of them, the heralds of the cross must come. But they are exposed to many temptations. They are preparing, by the eminence on which they stand, by the literary privileges they enjoy, to exert a great influence on society, and this influence will be salutary or baneful. Promising talents, extensive attainments, are often lost, and sometimes worse than lost, because they are not sanctified by the grace of God.

Christian parents should dedicate their sons to the special service of Christ, offering the constant and fervent prayer, that they may be sanctified in early life, that they may be moulded for the Master's use, and become the heralds of salvation to dying men. Here is a field especially for pious mothers. Here is room for the exercise of all their tender feelings, and for all their Christian efforts. In an account of a recent revival in one of our western colleges, it is stated that "almost all the subjects of this work, students and others, were blessed with religious parents, especially *mothers*. If this statement should meet the eye of any parent, who has a son at college, estranged from God, impenitent and unimpressed amid such scenes, will not that parent think, and feel, and weep, and agonize in prayer, for his conversion to God?" The mothers of Samuel and Timothy, of Doddridge and Newton, of Dwight and Payson, of Parsons and Mills, were eminently *pious* mothers. Their infant sons they brought before the altar of God and consecrated them to his service. These sons became men of distinguished piety, and they were instrumental of turning many to righteousness. Is there no Christian mother now present, who is ready to imitate such bright examples? The conversion of the world to Christ, is dependent in no small measure on the instrumentality of Christian mothers, on their fidelity in training up their beloved offspring for the service of the church. Will they not be excited by such considerations, to devise new means, and to employ new efforts, for the salvation of their

children? May they not be made to feel more their responsibility, and may they not become mutual helpers in this great work, by uniting themselves in *maternal associations*, in which they may bow together before the eternal throne, commending their loved ones to Him, who will take care of the lambs of the flock?

I would simply add, that at this critical and most momentous period of our country, we need an increased number of the preachers of righteousness, and we need a more holy ministry. The sons of Levi must become more purified, and the church of Christ must rise to higher attainments in piety, before we can have reason to expect the ushering in of the latter day glory! Such care is taken in selecting the beneficiaries of the Education Society, such supervision is exercised over them, during their whole literary course, that we have every reason to expect that they will become good soldiers of Jesus Christ. Such expectations have been indulged, and they have not been disappointed. The fact, that such dreadful errors abound in our land, that the enemies of our holy religion are so decided and so active, that the pope sends forth twenty missionaries to propagate the Romish faith in Christian countries, where we send one to foreign lands, should arouse us from our slumbers, and call forth far greater efforts in behalf of the American Education Society.

Remarks of Rev. Dr. Dana, of Newburyport, on moving the acceptance of the foregoing Report.

MR. PRESIDENT,—I have listened to this Report, as doubtless has this whole assembly, with lively interest and with some variety of feelings. We rejoice in all which has been done; and we bless God that so much has been done. But we regret that no more has been done; and cannot but wish an increase of zeal and exertion, such as may correspond with the greatness of the cause.

The great practical result to which the Report has led us, as all must see, is this—that the existing condition of the church and the world demands, and imperiously demands, large accessions of well-qualified ministers of the gospel. It is with a view to deepen this sentiment in our minds, and to give it permanence, that I offer a few brief remarks.

I shall take it for granted, Sir, and I have a right to do so, that the gospel ministry is the grand and favorite instrument, selected and blessed by Heaven, for the conversion and salvation of man. This sentiment meets us every where in the sacred volume, and it is most amply confirmed by the experience and the history of eighteen centuries.

Who does not know, that when the gospel was first promulgated, it effected at once

the most astonishing revolutions throughout the known world? The vast fabric of pagan superstition was undermined—its temples subverted—its idols destroyed—and its oracles put to silence. And how were these wonderful effects accomplished? Not by the written word, but by the living preacher—by *men*, going forth in the name of Jesus, and proclaiming his gospel in the ears of their fellow-men.

Indeed, for confirmation of the truth in view, we need not go beyond our own country, nor our own time. Wherever in our land the preached gospel has not found its way, or has taken its flight, there we find a spiritual desolation—a moral wilderness, where no solitary plant takes root, nor fruits of righteousness are seen. And where is it, Sir, that human nature appears in all its high and ennobling attributes? Where do men and women rise to the proper dignity of rational and immortal creatures? Where are the virtues cherished which promote the general peace and order, which soften the manners, which adorn human society, and sweeten human life? Where is the God of heaven worshipped, and feared, and obeyed? And where are human beings trained to holiness on earth, and prepared for the holiness of heaven? There, and there only, where the blessed gospel of Christ is preached.

If, then, the gospel ministry is the great instrument of elevating, of blessing, and saving mankind, it follows that the church should give itself no rest, that all the benevolent in the community should give themselves no rest, until this ministry be planted in every spot of our country, and in every region of the globe.

But what is the case at present? Let us see. Our own commonwealth, which, with a single exception, is the most favored in the United States, has many towns, and some considerable districts, where the sound of the gospel is seldom heard. Connecticut, though it has no regions of desolation so extensive as ours, is yet deformed with some dark and barren spots. As to the remaining States of New England, it would be going beyond the truth to state, that, on an average calculation, they are one half supplied with the stated ministration of the gospel and its ordinances. In the Middle States, the case, probably, is equally unfavorable. In the Southern States it is doubtless much more so. While in the immeasurable regions of the West, there is a *world of minds*, and a *world of souls*, of which a vast majority are utterly destitute of the bread of life.

But let us turn our eyes, for a moment, on the wide world. The command given by the Saviour, when just about to ascend to heaven—a command immediately addressed to the apostles, but through them, to the whole church—was this: *Go into all the world; preach the gospel to every crea-*

ture. Offer my salvation free as air; spread it wide as the ruins of the fall. And now, at the distance of eighteen centuries from the time when this command was given, what do we see? Three fourths of the immense human family unvisited by the gospel; uninformed of the good news from heaven; strangers, generally, to the very name of that Saviour who shed his blood for their redemption. Five hundred millions of the human race are at this moment sunk in all the darkness of paganism; in all its hopelessness and horror; in all its vices and crimes; in all its impurity and blood. Another hundred millions are the wretched dupes of the imposture of the false prophet of Arabia. About one fourth of the human family are nominally Christian. But of this small proportion, only one fourth possess Christianity with any degree of purity. The remaining three fourths are overspread with the errors and superstitions of the Roman and Greek churches.

And what are we now doing in obedience to the Saviour's solemn, last command? Since my memory, the age of modern missions to the heathen, may be said to have commenced. The churches of Christendom have been, for about forty years, *beginning to awake* from their strange and protracted slumber. At this day they send forth, for the conversion of the world—how many missionaries? A little more than one, perhaps, for each of the millions to be evangelized. And this number, inconsiderable as it is, comprises, so far as our country is concerned, nearly all who can be obtained. Surely, then, the call is loud and urgent, for large accessions to the number of gospel ministers.

But who and what are the ministers we want? The answer to this question, may be given in few words.

We want, in the first place, men of real ability, and solid learning. They are to instruct men in the sacred volume. To be qualified for this, they must be well acquainted with its evidences, its doctrines, its histories, its prophecies, and with whatever in natural and civil history, in ancient manners, customs, and laws, in geography and astronomy, in art and science, generally, is calculated to throw light on the Bible. They are to teach men Christianity; and they ought to be able to unfold its principles, to illustrate its institutions, to explain its precepts, and to defend its *truth* against the objection of infidels and cavillers. A weak or ignorant minister is an incumbrance on Christianity. It was a scheme of the emperor Julian to shut out Christian youth, as far as possible, from the advantages of learning. This was an artifice well worthy of that subtle and wretched apostate from Christianity. He knew that if the church could be filled with an ignorant ministry, religion would be exposed to general contempt.

Beside the *general* arguments for a learned ministry, there are those which apply peculiarly to the present period. On this topic, I can throw out *hints* only, for the time will admit no more.

There is an extensive and increasing diffusion of knowledge in the community. And the knowledge of the clergy must keep pace with it. It will be impossible, otherwise, to secure general attention and respect, either to their persons, their office, or the religion they preach.

The other professions are filled with able and efficient men. The community perceive and feel it. Have they not a right to expect a correspondent ability in their religious guides? If the expectation be disappointed, must not the effects be disastrous?

Our Sabbath schools demand a learned and instructive ministry. Thousands of young minds are expanding to receive the knowledge of God; are inquiring with unwonted eagerness, for the truths of religion. What an invaluable season for pouring out, without loss, the richest treasures of divine knowledge, which care and diligence may have accumulated!

In this day of boasted light, the spirit of infidelity is abroad. Its pretensions, its arguments, are false and hollow—yet frequently bold, artful, and plausible. Ministers must meet it, and put it down. But to do this, they must be armed at all points. They must have skill and address, as well as firmness and courage.

Many suppose that though learning may be important in our ministers at home, it is less needful in those who go abroad. We may send missionaries, they think, to our aborigines, and even to India and China, of a secondary character; of comparatively feeble powers, and meagre attainments. There cannot, Sir, be a greater mistake. Surely every reflecting mind must perceive, that in proportion to the depth of the darkness to be dispelled, must be the intensity and brilliancy of the light which is to scatter it. The young men whom we send abroad must be well instructed in general science. One of the principal methods by which our missionaries in Ceylon have put to shame the Brahmins, has been to expose the hollowness of their pretensions to the knowledge of astronomy—pretensions by which, for ages, they had led captive their blind and wretched votaries.

But, in a minister, the greatest talents and learning, without *piety*, are generally useless, and often pernicious. How absurd, how incongruous, the union of an enlightened mind, and an unholy, unsanctified heart. A *messenger* of God, and an *enemy* of God. An *ambassador*, negotiating a treaty of peace between his sovereign and a portion of his revolted subjects, while himself a *rebel*. Indeed, in the public, official teacher of religion, the *reality* of piety, is not enough. Eminent piety is

requisite. His *life* should be one continual sermon, repeating, explaining, enforcing his public instructions.

And here, as before, beside the general argument, there are considerations which offer themselves, derived from the state of the times.

The point begins to be settled, that the ministers of our country must generally be contented with a moderate worldly support. Nor do I know that the fact is to be regretted. Large emoluments have never yet improved the character of the clergy. May not an opposite state of things tend to purify the order? The worldly temptation being small, few will ordinarily enlist, but from the love of God, and the love of souls. Thus circumstanced, a minister must find his chief reward in a pure and ardent self-devotion, in the delights of his work, in an approving conscience, and an approving God.

And unless a glowing piety pervade the breasts of those who are seeking the ministry, whither shall we look for missionaries? The charms of a missionary life, arising from novelty, from undefined hopes, and splendid anticipations, begin to retire. Recent events tell us rather of its privations, its toils, its disappointments, its perils. At a prospect like this, ordinary piety, shrinks appalled. Obstacles like these, nothing can surmount, but an ardent devotion, a stern, unconquerable purpose, and a zeal enkindled by heaven. Ah, where are the armies of heroes, pressing forward to this holy war? It is here, that we are principally in danger of failing. The church wants not the dispositions, nor the treasures, nor the liberality. At least, all these would be adequately supplied, were the number of our missionaries increased in a twofold, or even in tenfold proportion. That our missions may not fail, that the heathen may not perish, we want, in our beloved youth, the spirit of piety. We want, in all who seek the ministry, augmented piety—simple-hearted piety—self-denying, courageous piety.

Suffer me, Sir, to remark in conclusion, that the American Education Society and its auxiliaries, are commended to the hearts of the pious, by this fact, that they possess the means and facilities, not only for multiplying the number of ministers, but for enriching the ministry itself, with the choicest talents, and the most exalted piety. Who can doubt that in the ages that are past, thousands of young men, highly gifted by nature and by grace, have gone through life to their graves, comparatively unknown and useless, for want of the fostering aid which such societies supply? One of the English poets has beautifully said,

Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear:
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

It is in the power of these societies to gather these precious gems from their ocean beds, to polish them into brilliancy, and place them where their light may bless the church and world. It is in their power to transplant these modest, blushing flowers from the wilderness, and cause them to diffuse an unwasted and salutary fragrance in the garden of God. We give, then, to these cherished societies, the warmest blessings of our hearts. May their numbers, their patrons, their means, their resources, their zeal, their exertions, their successes, be all vastly increased. May they kindle thousands of lights which shall not only shed a healthful radiance on earth, but shine in other worlds, when the sun and stars are gone out forever.

OLD COLONY EDUCATION SOCIETY.

EXTRACT from the Annual Report, prepared by Rev. Sylvester Holmes.

The Directors of this Auxiliary to the American Education Society, in addressing the friends of the church, and of God, within your limits, at your third anniversary, have little of interest to report, as to any material changes that have taken place in your Society the last year. While the enlarged plans and extended operations of the Parent Society, continue to go forward with discretion and zeal becoming this noble enterprise, we are happy in saying that the churches in our connection, show no disposition to forsake this department in the benevolent operations of the day. If our contributions are less than they should be, we will rejoice that our little is not diminishing, and would notice as an indication of the coming of better days among us, that a benevolent lady has left by will, \$200 for the education of pious young men, which in due time will pass through your treasury to the Parent Society.

Giving due credit for all that may seem encouraging, your Directors are deeply convinced that an increase of piety is the only thing that can secure the onward course of any enterprise which depends on Christian benevolence. Excitement may produce an abundance of fruit for the moment, but the last command of Christ will never be obeyed. Go ye into all the world and preach the gospel to every creature, till the yielding of the church be steady and uniform, like that tree which bore fruit every month. We live in a day of unparalleled interest. All the elements of society seem to be stirred and put in motion. The time has come when the mountains are leveled and the valleys exalted. Distance has become almost ideal. The ingenuity of man has well-nigh brought the opposite sides of the world together. While the resources of wealth have been thrown open so widely, and the facilities for

social intercourse have been greatly increased, there has been a mighty movement in the moral and religious world. Some of the noblest minds and the best hearts, have been awakened by God to form plans, which aim at the subjugation of the entire earth to Jesus Christ. These plans are formed, but they are not perfected, they are not carried forward to their final consummation. If the church makes the most of her present advantages, the triumph of truth and piety is at hand. Who can think of the present attitude of the moral world, and his spirit not be stirred? who can speak of the present crisis, without deep feeling?

Nothing can meet the present wants of the world, and ripen the plans of the church into maturity, but an increase of piety. No substitute may come in its place.

Here, did the occasion and our limits allow, we might sustain the position we have taken, by various considerations. But we invite your attention to the business of giving, without which, our country and world, can never be furnished with an adequate ministry.

When we look at a river of benevolence, like that of the American Education Society moving on in majesty, we feel as if it can never fail. But when we follow it up to its source, we find it dividing off into ten thousand streams, which are traced to the hearts of individual Christians. Let then, ten thousand Christians become weary in well doing, and all will come to desolation. When we look at the machinery already prepared and put in motion, we are often led to inquire whether the tide of benevolence will continue to flow full enough, and strong enough to carry forward these thousands of wheels, and allow the annual increase which the wants of the world demand. We find no satisfactory answer to these inquiries, only in an increase of uniform and vital godliness. As yet, we have practised very little self-denial in our charities. We have only done what we could do conveniently, and scarcely that. In such manner the world was not redeemed, and in such manner it never can be supplied with a living ministry.

By glowing statements, and pathetic appeals, our sympathies may be awakened, and we may give for once, but in this there is no perseverance, there is nothing on which we can rely, to make Christians lay by for God every week, as he has prospered them. Deeply feeling the claims of Christ and the value of the soul, is the only sure bond that our churches can give the American Education Society, that they shall never want money. When this subject shall be better understood, then the coming of agents and the multiplying of charity sermons, will not be an evil. For then, men will come full of the Holy Ghost, and they will have more to say about Jesus Christ and less about money. Then they will obtain more, and

have the vineyard in a better state for those who come after them. When ministers and churches shall have more of settled principles of action, then there will be more uniformity in our contributions, and our Zion will soon become the light of the whole world, and the salt of the entire earth.

Report of Rev. Mr. Ellis.

To the Secretary of the American Education Society.

Rev. and dear Sir,—My labors for the last quarter, have been somewhat miscellaneous. I have performed the responsible, yet agreeable service assigned me in attending the anniversaries of the State Branches held at the time of the State conferences in Connecticut and Maine; and also the anniversaries of several County societies. In all, there appeared manifest increase of interest in the great work of raising up young men for the gospel ministry. The fullest proof was given, both by the speakers, and also by the resolutions passed by the conferences, of the *fundamental* importance of the Society in evangelizing the world.

The venerable president Day, in advocating a resolution calculated to awaken ministers and churches to a deeper sense of responsibility, to seek out and bring forward pious young men thoroughly prepared for the ministry; met, in a striking manner, an objection which he had heard, viz. that the course of study required, consumed too much time. It was a great mistake, the Dr. said, to suppose that the time beneficiaries spent in college, was lost time to the church. Look, said he, to the moral condition of our colleges, especially, in the frequent revivals of religion which are now enjoyed in them. This, he continued, we did not see in them before the American Education Society collected and sustained in them the pious and indigent youth of our country. These frequent revivals are to be ascribed to the blessing of God on the happy influence of these young men. Instead of being lost, said he, I regard the time which these young men spend in college, as important to the interest of the church, to say the least, as any equal portion of their subsequent lives.

The Rev. Dr. Tyler of East Windsor, in seconding the resolution, said he could give his testimony fully with Dr. Day, in regard to the influence of the beneficiaries of the Society in our colleges. He had often said, and he spoke from years of experience, that such are the happy effects of their example and influence while in college, that should every one of them die the hour he graduates, still the church could well afford to pay the whole expense of their education, even on that ground. But, said he, they do *not* all die on leaving college. Motives, he said were most pressing to excite us to

feel more than we had done, in this important cause.

The State conference in Maine, far exceeded in interest, any other meeting of the kind. A spirit of Christian enterprise is awakened, by which the God of providence seems about to sanctify the remarkable increase of business and wealth which the last few years has witnessed in that great State, which is just beginning to develop its almost boundless resources. Yet one of the most important and difficult duties which the brethren in Maine are called upon to perform, is, I apprehend, to *study the design of God in pouring upon the church, such a tide of wealth in a time when it is so much needed*; and so to understand the moral and intellectual wants of that growing State, and of the world; and so to *graduate their plans of Christian enterprise on the scale of the divine munificence to them*, as to save them from the ruin to which wealth exposes them. Thirteen thousand dollars were contributed the last year for domestic missions; much more it is contemplated will be raised the next year, and two or three times as much will be raised for the Education Society, as was raised last year. Affecting disclosures were made of the deficiency of well qualified ministers, and resolutions passed to sustain all the missionaries that could be obtained for the destitute portion of the State, and also to sustain, at least, all the beneficiaries of the Maine Branch. Nor were the perishing in other portions of our country and of the world, forgotten in providing for their own so eminently missionary field.

It appeared in some county conferences that the conviction is fast gaining ground, that the great work of *the church at the present crisis, is to labor and pray for the increase of able and faithful ministers*. Several encouraging facts were communicated. In Hillsboro' county, N. H., ten churches reported revivals of religion. In one town, forty young men were among the hopeful subjects.

The following towns in Massachusetts have been visited, and subscriptions taken; North Bridgewater, \$175; Weymouth, Union Society, \$58 97; North Parish, \$36 21; South Weymouth, \$34; East Randolph, \$146 35; West Randolph, \$97; Rev. Mr. Sanford's society, East Bridgewater, \$130; Abington, Rev. Mr. Alden's society, \$107 97; Dorchester, Dr. Codman's society, \$105 50; Dorchester village church, \$27. Three other churches in this vicinity were visited, and the amount raised will be reported directly by the pastors, when the collections are completed. The collection in North Danvers, was \$130 32. Collections in South Danvers, Beverly, and Salem, will be reported by the respective pastors when completed. Greenfield and Lyndeboro', N. H., have also been visited.

In the former place, \$75 were raised, and in the latter, \$90.

July 18, 1835.

Report of Rev. Mr. Ellis.

To the Secretary of the American Education Society.

Rev. and dear Sir,—Since my last report, I have performed a short but pleasant service of about five weeks in Vermont. The towns visited, with the collections, are as follows, viz. Windsor, \$60; Woodstock, \$118 75; Royalton, about \$100; Wethersfield, \$52 60; Brattleboro', \$125 70; West Brattleboro', perhaps \$50; Sharon, \$68 75; Perkinsville, \$87 37; Springfield, \$58 60, in addition to one third of \$150, spontaneously raised at the close of their late protracted meeting, as a free-will offering of first fruits, and equally divided between the Education, Domestic, and Foreign Missionary Societies. Westminster, West Parish, about \$100. The last mentioned place, furnishes an interesting instance (as is doubtless true in many other cases,) of energies concealed and dormant, for want of suitable opportunities to elicit them. The present pastor, who had been installed but a few months, thought it would be a blessing to his people to be visited by an agent. He insisted on my going, although I could visit them only on a week day. They had been giving annually about \$75 for all benevolent purposes. The result of the visit, with the continued efforts of the pastor on the next Sabbath, by reading the "harvest perishing for want of laborers," was about \$100. The people were surprised and delighted at the result. Some were alarmed, lest an amount so much beyond any former effort, should prevent the payment of the pastor's salary. He told them he was just so much the more sure of getting it; and before the week was closed, he had the unexpected pleasure of receiving one quarter's salary in *advance*. He has since written me, that from the feeling manifested among his people, the Home and Foreign Missionary Societies would be far better supported by them than ever before, and that three or four promising young men, had been brought to devote themselves to the work of preparing for the ministry. In several of these towns which God has visited with revivals, the young men were assembled and addressed on the subject of preparing for the ministry, and there is good reason to hope that it was not without success.

Several of the collections mentioned above, will be paid directly into the Treasury of the North Western Branch. Having mislaid my book of minutes in my arrangements for returning to the West, I am obliged to specify the above sums from memory. They are, however, very nearly accurate.

On the whole, the very kind and liberal

manner in which the Education cause has been uniformly received, is ample proof that with a suitable opportunity, Vermont is ready to manifest the same interest in the Education Society, that New Hampshire has done.

And now, my dear Sir, in closing my agency among the Eastern churches, permit me to say, that the extended Christian intercourse which this service has allowed me, has enriched my mind with recollections more agreeable and refreshing, than I had anticipated this side heaven. And in returning to rejoin those equally dear brethren in the labors of the great Western field, I leave the land of the Pilgrims with cherished emotions of gratitude and affection.

September, 1835.

The Rev. Mr. Ellis will in future labor within the bounds of Illinois.

Rev. Mr. Nash's Report.

To the Secretary of the American Education Society.

Rev. and dear Sir,—At the close of another quarter in my laborious and responsible employment, I find myself in health and peace, with increased impressions, of the importance and magnitude of my work, and increased hopes of success. Since my last report, I have labored in the counties of New London, Middlesex, and Litchfield, with the exception of about three weeks spent in visiting the States of New Hampshire and Vermont, and attending the annual meetings of the Education Societies in those States. The mention of these meetings, brings to the mind facts both encouraging and painful, of thrilling interest. In both these States I found much feeling in view of the moral desolations which abound. There the people of God do indeed, as there is much occasion, sigh and cry over the wastes of Zion. Each of these sections of New England is far indeed from having an adequate supply of the means of spiritual instruction. In New Hampshire, of two hundred and twenty-five townships, one hundred have no Congregational or Presbyterian minister, and almost none of these are adequately furnished with religious instructors of any denomination. In Vermont, the state of things is hardly if at all better, or the demand for an increase of ministerial labor less pressing. The same remark will apply in about the same extent, to the State of Maine. In these three States, are not less than two hundred churches of our denomination destitute of pastors; and destitute most of them must remain till suitable men can be raised up to be set over them in the Lord. These it is far more difficult to obtain than the means of supporting them. It is encouraging that these facts have excited in the people of God in that section of the country, no small solicitude

and effort. Many of them begin to feel, that to raise up young men for the ministry, is a thing to be regarded as fundamental and of prime importance. Hence parents are seen dedicating their sons to God, for the service of the sanctuary, and the Christian public is anxiously providing means to educate them according to the exigencies of the times. In New Hampshire I heard an aged father state in a public assembly, that he had three sons in preparation for the ministry. It was also announced, that in one of the counties in that State, thirty young men are in a course of education for the sacred office. In one of the towns, is a church which has put between thirty and forty of its sons into the ministry. Still the friends of Zion in all these States, are often in great sadness, in view of the spiritual wastes around them, and they feel, that with every effort which can be made, it must be a long time before these wastes can be repaired. That so many ministers of the gospel are now needed even in the land of the Pilgrims, should indeed awaken deep feeling, and call forth much prayer and effort.

As to the success of my agency during the last quarter, I have not at present the means of forming an opinion. I know not even the amount of the contributions which have been made. In a few instances where I have presented the claims of the Education Society, circumstances have been such that I have judged it expedient to take no collection. In some small and feeble congregations which I have deemed it best to visit, collections have of necessity been small. The amount of donations and pledges in different places has varied from between twenty and thirty dollars to between five and six hundred. To secure the largest sum of money at the time of my visit in any place, has been far from being my only aim. I have deemed it an object of at least equal importance to communicate information, and to excite a permanent interest in favor of the Education cause. I have endeavored to impress it on the community, that this cause is one of deep and abiding importance; that till the world shall be converted it will need to be sustained, and that it will, from year to year, make larger and larger demands on the liberality of Christians. They are also willing to be convinced, that what is now needed more than all things besides in order to its relief and salvation, is men of suitable qualifications to preach the unsearchable riches of Christ. I have been gratified to learn, that confidence in the principles and management of the Education Society and its adaptedness to furnish such men, has, within a little time, been greatly augmented. The facts in the case have done much to remove the prejudices which once existed, and wherever these prejudices still linger, they are fast yielding to the force of truth.

Let judicious and needful efforts be made, and it need not be long before this Society will be regarded in its proper light among kindred institutions. In many instances I have heard the opinion expressed by persons of intelligence, that its claims on the attention and the patronage of the public, are superior to those of any other society.

Let it be duly considered, that in the work of bringing lost men to the knowledge and love of God, the Christian ministry is, by the founder of our religion made fundamental; that for the last fifty years the increase of population in our country has been twice as great as the increase of ministers, and that nearly the same disproportion still continues, and who can doubt whether great and earnest effort should be made in relation to this subject? Who can make it a question whether any society which has a judicious and efficient bearing upon it, is worthy to be sustained and encouraged? With this view of the matter, public opinion is every month becoming more and more coincident. That public opinion may be set right, and the church be brought into the right course of action, the labors of special agents are much needed. In no department of Christian benevolence can such agents labor with fairer hopes of success, and in none are their efforts more demanded than in that now under consideration. If our country or the world is to be saved, it must be through the instrumentality of Christian ministers. If the public mind is to be brought to estimate this subject in any measure according to its surpassing importance, special effort must be employed.

I have found the success of applications for aid to the Education Society in various instances diminished by one or both of the following causes:—individuals have been disposed to give to the funds of some literary or theological institution, or they have taken up some person as a sort of private beneficiary. In the former case, they have supposed themselves contributing directly to the same object as if they were to afford patronage to the Education Society. But the supposition is erroneous. This Society aims at increasing the number of Christian ministers, by assisting them to obtain an education, who might not otherwise obtain it. Every one who contributes to its funds, assists in accomplishing this important object, and does more or less to decide whether some person or persons shall or shall not devote themselves to the ministry of reconciliation. Whereas he who contributes to the funds of a seminary does, as the case may be, help to decide whether they who are to be educated shall enjoy more or less ample means of instruction, or shall pursue their studies at one institution in preference to another. As our country is now circumstanced, every one who can meet the expenses of education, may easily place himself in a favorable situation to pursue his

studies. Then, commendable as it is to aid the funds of a literary or theological institution, let no one imagine that by so doing, he directly helps to increase the number of Christian ministers.

These remarks will apply only in part to the man who bestows his bounty on an individual of his own selecting, rather than to contribute to the funds of the Education Society. He does indeed help to increase the number of ministers. But it is conceived that the method which he adopts is, in some points of view at least, less eligible than if his bounty were cast into the treasury of the Education Society, and the object of it derived assistance from that source. On supposition that his beneficiary is as judiciously selected as when the selection is made by the Society, he is not brought under the strict inspection and care, nor is he made subject to the responsibilities involved in the relation of a beneficiary to that institution. He is not subjected to the *pastoral supervision* practised by the Society, nor to the quarterly report of receipts and expenditures which it requires of beneficiaries, both of which are deemed matters of much importance. Besides, the loaning system, which, as now acted upon, is regarded as the excellence and glory of the Education Society, is not made to apply to the beneficiary of an individual. For the most part, what is bestowed in such cases is given outright. The statements now made will apply to those cases in which churches or ecclesiastical societies select particular individuals as their beneficiaries. While no disposition is felt to interfere with the unquestionable right of all men to bestow their liberality in the way which they prefer, it is at least worthy of serious inquiry, whether the mode of aiding young men in preparation for the ministry, of which I am speaking, is the most happy; whether it is the best suited to fill the world, in the shortest time, with an evangelical ministry, and thus to fill it with the glory of God. If not, surely all intelligent Christians will agree that it should not be adopted in preference to patronizing the Education Society.

Vermont Branch.

THE Anniversary of this Society took place on the 9th of September, 1835, at Newbury. The Treasurer's report was presented, exhibiting a much more favorable result than usual. The Rev. Mr. Ellis's short agency in the State was spoken of as very successful. The following resolution was submitted by Rev. Charles Walker.

Resolved, That the success which has attended the Education cause, furnishes occasion for gratitude to God, and encouragement for future effort.

Addresses were made by the mover, and by Rev. Mr. Root, of New Hampshire. The following resolution was submitted by Rev. Mr. Cheever, of Newark, N. J.

Resolved, That in view of the wants of our country and of the world, it is matter of solemn obligation on ministers and Christians, to make increased exertions that the youthful talent and piety of the nation may be consecrated to the Christian ministry.

Addresses were made by the mover, and by Rev. Mr. Nash, of Connecticut, Agent of the Society. The officers for the ensuing year are Hon. Samuel Prentiss, President, Rev. William Mitchell, Secretary, and G. W. Root, Esq. Tr.

At the close of the meeting, \$164 83 were paid into the treasury.

Meeting on behalf of the Education Society.

ON the evening of July 22, 1835, a public meeting on behalf of the American Education Society was held in the Chapel of the Theological Seminary, Andover. The Rev. Dr. Woods, who acted as Chairman, opened the meeting with prayer. The Secretary of the Society, Dr. Cogswell, then made some statements and remarks in relation to its operations, present condition, and future prospects. Mr. B. B. Edwards, Editor of the Quarterly Register, succeeded him in an address from the following resolution, which was adopted.

Resolved, That the present time, in the providence of God, is remarkably favorable for greatly increased exertions in the work of seeking out and training up young men for the Christian ministry.

The Rev. Dr. Skinner then arose and presented the resolution which follows, and which was adopted, accompanied with an address.

Resolved, That the work in which the American Education Society are engaged, is one which should be pursued with the greatest fear and trembling, as well as with the greatest earnestness.

At the close of the meeting, the following preamble and resolution were unanimously adopted by the students of the Seminary.

Whereas the demand for ministers to supply the destitute churches in this country, and to meet the wants of Home and Foreign Missionary Societies, is great and increasing; and whereas there are in the United States more than 120,000 hopefully pious young

men between 14 and 30 years of age, one tenth of whom at least, i. e. 12,000 ought to prepare for preaching the gospel, and yet not 4,000 are in a course of preparation for this sacred employment; therefore,

Resolved, by the members of this Seminary, That we will use our best endeavors to induce pious young men of suitable natural qualifications, to commence, without delay, preparation for the Christian ministry.

A similar resolution has been adopted by the pious students at Dartmouth College, Vermont University, Middlebury College, and Bowdoin College, and by the members of the Theological Seminary, Bangor. Blessed results may follow efforts such as are here proposed. Will not the pious students of other institutions engage also in this good work—go and do likewise?

Extracts from reports received of other branches, societies, and agencies, will be inserted in the next Journal.

INTELLIGENCE.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE usual Quarterly Meeting of the Board of Directors of the American Education Society, was held on Wednesday, October 14, 1835. Appropriations for the quarter, were made to beneficiaries in various institutions, as follows:—

	Former Ben.	New Ben.	Total.	Am't Ap.
16 Theol. Sem's,	122	11	133	\$2,445
30 Colleges,	393	19	412	7,637
67 Academies,	184	43	227	3,652

113 Institutions, 699 73 772 \$13,734

Of the above, the Presbyterian and Western Education Societies made appropriations as follows:—

	Former Ben.	New Ben.	Total.	Am't Ap.
9 Theol. Sem's,	31	2	33	\$ 627
19 Colleges,	156	2	158	2,957
41 Academies,	106	25	131	2,398

69 Institutions, 293 29 322 \$5,982

At the Quarterly Meeting in July, the returns from the Western Education Society did not arrive in season to be published in the last Quarterly Journal. The appropriations made were as follows:—

	Former Ben.	New Ben.	Total.	Am't Ap.
1 Theol. Sem.	7	1	8	\$149
7 Colleges,	21	1	22	404
5 Academies,	1	5	6	108

18 Institutions, 29 7 36 661

This sum of appropriations, \$661, being

added to \$13,734, will make \$14,395—the amount of appropriations for the present quarter.

At the meeting, the following votes were passed.

Voted, That those individuals who have been assisted by the Society, and who have not entered the ministry, but are engaged in other employments, be called upon to make immediate payment of principal and interest; and in case this should not be in their power, to give new notes, properly witnessed, payable on demand, with interest.

Voted, That the notes held by the Society against those beneficiaries who have deceased, be cancelled.

FUNDS.

Receipts of the American Education Society, from July 8th, to the Quarterly Meeting, Oct. 14th, 1835.

INCOME FROM FUNDS	894 80
AMOUNT REFUNDED	793 07

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Hardy Ropes, Esq. Boston, Tr.]

Boston, Bowdoin St. Asso. Mr. James Haughton, Tr. in part	890 00
Essex St. Asso. an individual	60 00
Old South Asso. do.	30 00
Park St. Asso. two individuals	120 00
W. T. Eastis, Tr. bal. of subs. part of which before acknowledged	96 25—216 25
Salem St. Asso. Mr. James C. White, Tr. in part	400 00—1,096 25

BARNSTABLE COUNTY.

[Dea. Joseph White, Yarmouth, Tr.]

Falmouth, Fem. Aux. Ed. Soc. by Miss Salvia B. Hatch, Tr.	75 00
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ESSEX COUNTY SOUTH.

[David Choate, Esq. Essex, Tr.]

Danvers, Rev. Mr. Cowles' Society, by Dea. Pitch Poole	102 22
Hamilton, individ. in the Soc. of Rev. George W. Kelly, in part to const. him a L. M. of A. E. S.	30 00
Lynn, Cong. Soc. by Dea. Geo. Martin	78 00
Marblehead, Soc. of Rev. S. W. Cozens, \$47 of which is from Fem. Ed. Asso. by Mrs. Cozens, Tr.	51 00
Salem, Rev. Dr. Emerson's Soc.	53 12
Tabernacle Church and Sab. School, by Mr. A. Lawrence	105 45
[The following by Rev. W. L. Mather, Agt.]	
Essex, Cong. Church and Soc.	44 25
Gloucester, Orthodox Cong. Ch. and Soc. sub. in part	18 17
" Sandy Bay Parish, the Orthodox Cong. Ch. and Soc. \$49 of which to const. Rev. W. R. Jewett, a L. M. of A. E. S.	43 57
Wenham, Cong. Ch. and Soc.	25 88—561 08

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Andover, B. W. Reynolds, student in Theol. Sem.	10 00
Society worshipping in the Theol. Sem. by S. Partridge, Esq.	82 00
Newbury, Mr. Samuel Newman, ann. subs. for '84 and '85	10 00—102 00

HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]

Blandford, Cong. Ch. and Soc.	46 18
East Granville, Cong. Ch. and Soc.	7 28
Fem. Benev. Soc.	10 00—72 28
Longmeadow, 1st Ch. and Soc. Mon. Con.	80 00
North Wilbraham, Cong. Ch. and Soc.	17 81

<i>Springfield</i> , 1st Ch. and Soc.	80 14
4th Ch. and Soc. to const. their pastor, Rev. Abraham C. Baldwin, a L. M. of A. E. S.	40 00
Legacy of Eleazar Williams, Esq. de- ceased, by the Ex'rs.	25 00
Agawam Cong. Ch. and Soc.	24 61
Chickopee Factory, contribution	9 50—179 25
<i>South Wiltshire</i> , a friend	25
<i>West Granville</i> , Cong. Ch. and Soc.	17 38
<i>Westfield</i> , Cong. Ch. and Soc.	53 00—980 60
[By Rev. Wm. L. Mather, Agent.]	

MIDDLESEX COUNTY.

<i>Cambridgeport</i> , Evan. Soc. by Rev. J. M. Ellis, Agt.	70 10
<i>Concord</i> , Miss Martha S. Munroe, by Rev. John Wilder	2 75
<i>Holliston</i> , Maternal Asso. by Mrs. N. L. Fitts, Sec.	4 88
<i>Medford</i> , Soc. of Rev. Levi Pratt	141 75
<i>Newton</i> , From a Friend	20 00

SOUTH CONFERENCE OF CHURCHES,
MIDDLESEX COUNTY.

Rec'd of Mr. Patten Johnson, Tr.	104 77
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RELIGIOUS CHAR. SOC. OF MIDDLESEX
NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]	
<i>Westford</i> , Fem. Char. Soc. by Miss Leighton, Tr. through Rev. L. Luce	28 50

CHARITABLE SOCIETY OF LOWELL AND
VICINITY.

[Dea. William Davidson, Lowell, Tr.]	
<i>Lowell</i> , Yo. Ladies' Benev. Soc. by Miss M. M. Rummell, Tr.	7 00—379 75

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]	
<i>Braintree</i> , Mr. Jonathan Newcomb, a donation	700 00
<i>Brookline</i> , a friend, a vial of a charity box 8 47, and of a cherry tree 3 00	11 47
<i>Fabrore</i> , by Rev. E. Burgess, D. D. Dedham Co. Tr. pro tem.	63 00
Quincy, Rev. Wm. P. Anthonp, to const. him- self a L. M. of A. E. S.	40 00—814 47

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]	
<i>North Middleboro'</i> , Mr. Isaac Wilbur, by Rev. Philip Colby	8 00
<i>Plympton</i> , Aux. Ed. Soc. by Mr. Jonathan Parker, Tr.	12 50
<i>Plymouth</i> , Gent. Ed. Asso. in the Soc. of Rev. Mr. Boutelle, by Hon. Josiah Robbins, Tr. \$41; Ladies' Ed. Asso. by Miss Sarah M. Holmes, Tr. 25 50	67 50—83 00

WORCESTER COUNTY NORTH.

[Dea. Justus Ellingwood, Hubbardston, Tr.]	
<i>Hubbardston</i> , Fem. Char. Soc.	6 00

WORCESTER COUNTY SOUTH.

[Hon. Abijah Bigelow, Worcester, Tr.]	
<i>Dudley</i> , Ladies' Sewing Soc. by Miss Ethalynda Rob- inson, Sec. and Tr. to const. Rev. James H. Fran- cis a L. M. of A. E. S.	40 00

RHODE ISLAND (STATE) AUX. ED. SOC.

[Mr. Albert Peabody, Providence, Tr.]	
<i>Barrington</i> , Ladies' Benev. Asso. by Miss Mary Tiffany, Tr.	2 00
<i>Little Compton</i> , Soc. of Rev. Mr. Colburn, by Mr. Otis Wilbur, thro' Rev. W. L. Mather, Agt.	21 75—22 75
	\$5,150 44

MAINE BRANCH.

[Prof. Samuel P. Newman, Brunswick, Tr.]	
<i>Augusta</i> , individ. by Rev. B. Tappan, subscription in part	128 00
<i>Bangor</i> , Mr. David McDougal	5 00
Messrs. E. & S. Smith, subs. for 1834, 75; 1835, 75	150 00
Mr. Nath. Harlow, subs. for 1834,	75 00
A few female friends, by Rev. S. L. Pomroy	8 50
Capt. Philip Coombs, subs. for 1833	75 00
Deacon E. Adams, Dea. S. S. Crosby 5	10 00
Col. A. Drummond & Capt. P. H. Coombs 10	18 00

Hon. W. D. Williamson 5, Mr. Z. Smith 5	10 00
Mr. John Sargent 5, Mr. Geo. A. Thatcher 5	10 00
Subs. of Ladies of the 1st and Ham- mond St. Soc. by Mrs. John Fluke	54 71
Contribution at the Ann. Meeting	10 51—65 22
Contribution in Rev. Mr. Pomroy's Soc. in- cluding 25 fr. Mr. Harvey Reel, 10 fr. Mr. Charles Stuckpole, 5 fr. Mr. R. Haskins, 3 fr. Mr. E. P. Drinkwater, 5 fr. Mr. J. W. Mason	129 81
Cont. in the Rev. Mr. Malby's Soc. including 30 by — Poor, Esq. to const. Rev. Tho- T. Stone, of Machias, a L. M. of Me. Br.; 15 by Thos. T. Brown, to const. himself a L. M. of Penobscot Co. Aux. Ed. Soc., and 5 ann. subs. of Mr. Moses Patten	182 52
George Starrett, Esq. Ex't. 30 pay't. on Lega- cy of the late C. C. Billings of Bangor	100 00—903 55
<i>Brewer</i> , Soc. of Rev. Mr. Lewis	75 00
<i>Orono</i> , Rev. Josiah Flaher	10 00
<i>Portland</i> , John Bradley, Esq. to const. himself a L. M. of A. E. S.	100 00
W. W. Woodbury 50, a friend 25	75 00
Henry Goddard 50, Levi Cutter 10	60 00
Woodbury Storrs 15, Wm. B. Little 10	25 00
N. Cram 10, Isaac Smith 10, Luther Dana 10	30 00
Nath'l. Norton 10, Wm. W. Thomas 10	20 00
Edward Howe 25, Eben Steele 10, Wm. Swan 10	45 00
Hosea Halsey 10, Mr. Tinkham 10, Solomon Adams 5	25 00
E. C. Stevens 5, James Todd 5, Mary Smith 5	15 00
Israel Waterhouse 10, Edward Oxnard 10, W. Cutter 10	30 00
Marcus Quincy 2, Joseph Libbey 3, C. G. Downes 3	8 00
O. B. Dorrance	50 00—483 09
Weld, individuals	12 00
Winslow, Thomas Rice, Esq. to complete L. M. of Me. Branch	9 00
<i>Lincoln Co. Aux. Ed. Soc.</i>	105 80
<i>Washington Co. Aux. Ed. Soc.</i>	44 00
Refunded by former beneficiaries	158 10
Dividends on Bank Stock	68 00
	\$1,920 65

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]	
<i>Alstead</i> , West Parish, Gent. Benev. Asso.	6 25
<i>Dublin</i> , Miss Rebecca Pratt, to const. herself a L. M. of Cheshire Co. Aux. Ed. Soc.	20 00
<i>Fitzwilliam</i> , Ladies' Circle of Industry	8 00
<i>Haverhill</i> , in part, 40 of which, by Mrs. Gookin, to const. Rev. Jos. Gibbs a L. M. of A. E. S. thro' Rev. Ansel Nash, Agent	101 65
<i>Rindge</i> , a Friend	1 00
<i>Sullivan</i> , individuals	22 83
<i>Winchester</i> , Aux. Asso.	9 91—67 19
[The above by Samuel Gerould, Esq. Tr. Cheshire Aux. Ed. Soc.]	
<i>Amherst</i> , Miss Susan Claggett, to const. Rev. Jona. McGee, of Nashua, a L. M. of Hills- boro' Co. Aux. Ed. Soc.	15 00
<i>Bath</i> , Ira Goodall, Esq. 6th pay't. for Temp. Schol.	75 00—90 90
[The above by Rev. J. M. Ellis, Agt.]	
<i>Hillsboro'</i> , Fem. Ed. Soc. by Miss Sarah T. Gilbert, Tr.	15 00
<i>Piscataqua</i> , Conference of Churches, by Sherburne Blake, Esq. Tr. of Conference	11 69
<i>Temple</i> , Dea. Isaac Kimball, thro' Mr. Geo. Elliot	40 00
	\$325 53

NORTH WESTERN BRANCH.

[George W. Root, Esq. Middlebury, Tr.]	
<i>Brattleboro'</i> , John C. Holbrook, Esq. to const. himself a L. M. of Windham Co. Soc.	15 00
Individ. of the Soc. of Rev. Charles Walker, to const. their pastor a L. M. of A. E. S.	40 00
Dea. John Holbrook, to const. himself a L. M. of Windham Co. Soc.	20 00
Individuals	49 75—124 75
<i>Bethel</i> , Rev. Francis L. Whiting	10 00
<i>Perkinsville</i> , individ.	87 07
<i>Royalton</i> , John Francis, Esq. to const. himself a L. M. of Windsor Co. Aux. Soc.	15 00
Miss Rosalinda Sprague 5, Miss Elizabeth Sprague 5	10 00
Individ.	45 75—70 75
<i>Sharon</i> , Chester Baxter, Esq. to const. himself a L. M. of Windsor Co. Soc.	20 00
Individ.	48 25—88 25
<i>Woodstock</i> , members of the Soc. of Rev. R. Southgate, viz. Gent. 75 48; Ladies 32 70	111 18
Mrs. and Miss Cook's school	7 02—118 29
<i>Windsor</i> , individuals	60 00
[The above by Rev. J. M. Ellis, Agt.]	
<i>Barrs</i> , Mrs. Ira Day	50
<i>Barlton</i> , Aux. Ed. Soc.	5 25
<i>Coweney</i> , Gent. Ed. Soc. by Mr. Samuel Boynton	5 01
<i>Hinsdale</i> , Cong. Ch. by F. Williams	10 00
Agh. Root, int. on T. D. Root's Legacy	4 00—14 00

<i>Ludlow, Benev. Asso. by Mr. Edward Manning</i>	8 88
<i>Millon, Cong. Ch.</i>	8 80
<i>Pittsford, Cong. Ch. and Soc. by A. Leach, Tr.</i>	90 00
<i>Royalton, Yo. Ladies' Ed. Soc.</i>	15 00
<i>Cong. Soc. sub. in part</i>	15 50
<i>Mrs. Sally Foster, by Rev. L. Worcester</i>	1 60—32 10
<i>Springfield, Cong. Soc.</i>	63 00
<i>Wethersfield, Cong. Ch.</i>	52 98
<i>Rev. Chester Wright</i>	2 00
<i>Miss C. Shepherd</i>	1 00—55 98
<i>Orange Co. Ed. Soc.</i>	2 00
<i>A poor woman, by Moses J. Clark</i>	1 00
[The following by Rev. Ansel Nash, Agt.]	
<i>Bakersfield, Rev. Samuel G. Tenney</i>	1 50
<i>Castleton, individuals</i>	44 69
<i>Greenboro', Rev. Wm. A. Chapin</i>	1 00
<i>St. Johnsbury, Dea. Edmund Hallett</i>	1 00
<i>West Randolph, Fem. Ed. Soc.</i>	11 24
	\$873 87

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

<i>Bozrah, fr. Dea. Charles Colt, Tr. of Ed. Soc. of Norwich and vicinity</i>	23 07
<i>Colchester, Charles P. Otis, to const. himself a L. M. of Ct. Br.</i>	30 00
<i>Darien, Mr. Gilbert G. Waterbury</i>	16 00
<i>Griswold, 1st Soc. Dea. Charles Colt, Tr. &c.</i>	82 00
<i>Hartford, dividend on Bank Stock, and premium on shares sold</i>	332 50
<i>Hartford, East, bal. of sub. by Rev. S. Spring</i>	15 00
<i>Middletown, sundry persons, by S. Southmayd, Tr. of M. Co. E. S.</i>	15 12
<i>Norwich, Mr. Gyger, by Dea. C. Colt, Tr. &c.</i>	1 00
<i>Norwich, 1st Soc. by Dea. C. Colt, Tr.</i>	33 35
<i>New Canaan, the Lydian Soc. by Rev. Theophilus Smith</i>	19 00
<i>Washington, Fem. Ed. Soc. by Sophronia Leavitt, Tr.</i>	20 00
<i>Wapping, Soc. E. W. individ. by S. Stoughton, 2d</i>	18 39
[The following by Rev. Ansel Nash, Agt.]	
<i>Chester, individ. to const. Rev. Samuel T. Mills a L. M. A. E. S.</i>	40 00
<i>Colchester, Ladies' Sewing Soc.</i>	20 87
<i>Individuals</i>	86 64—107 51
<i>East Haddam, individ.</i>	50 80
<i>Fairfield, 1st Ch. and Soc. \$10 of which fr. Ladies bal. of \$30 to const. S. A. Nichols a L. M. of Ct. Branch</i>	27 38
<i>Hartford, individ.</i>	314 42
<i>Haddam, individ. \$40 of which is to const. Rev. T. S. Clark a L. M. of A. E. S.</i>	43 50
<i>Lyme, individ.</i>	63 38
<i>Middletown, U. H. a Lady</i>	15 00
<i>North Killingworth, individ.</i>	3 49
<i>Pettispaug, individ. \$40 of which is to const. Rev. Mr. Hovey a L. M. of A. E. S.</i>	56 34
<i>Westport, individ. to const. Rev. J. Miller a L. M. of A. E. S.</i>	40 00
	\$1,360 25

PRESBYTERIAN EDUCATION SOCIETY.

[Oliver Wilcox, Esq. New York, Tr.]

<i>Central Pres. Ch. fr. session</i>	75 00
<i>R. L. Nevins</i>	100 00—175 00
<i>Pearl St. Ch. Mr. L. Corning</i>	75 00
<i>Ladies, by Mrs. Corning</i>	24 50—99 50
<i>Elisacker St. Ch. Mr. G. Hallock</i>	50 00
<i>Western Ed. Soc. by J. S. Seymour, Tr.</i>	117 00
<i>Second Avenue Ch. Mrs. Shaw</i>	1 00
<i>Donations fr. a friend S. Miss Goldsmith 7</i>	10 00
<i>A Friend</i>	4 25—14 25
<i>Central Agency, Phila. J. Corning, Esq.</i>	150 00
<i>New Providence, N. J. Ch. and Cong. by Rev. T. Cochran</i>	75 00
<i>Catskill, by Rev. Dr. Porter, to const. Mrs. Lucy Day, L. M.</i>	30 00
<i>Western Ed. Soc. J. S. Seymour, Tr.</i>	500 00
<i>Mr. Scofield</i>	20 00—520 00
<i>Sundries by Dr. John Woolbridge—</i>	
<i>Smithville</i>	1 25
<i>Bellville, Elliburgh</i>	6 12
<i>Lawville, Mr. Boetwick</i>	25 00
<i>Sundries</i>	11 25—36 25
<i>Martinsburgh</i>	4 00
<i>Housesville, Rev. J. Murdock</i>	5 00
<i>Turen</i>	3 10
<i>Stone Square & 75; Champion & 75</i>	9 50
<i>Poughkeepsie</i>	20 25
<i>Sundries</i>	5 50—91 37
<i>Newark, Rev. Mr. Patton, 1st Ch. in part</i>	209 00
<i>Praying Asso. Miss Ogden</i>	15 00
<i>Free Church</i>	39 60
<i>Benev. Soc. of 2d Ch. by David Doremán, Tr.</i>	110 49
<i>3d Pres. Ch. by Rev. B. Dickinson, pastor</i>	177 50—551 59
<i>Patterson, N. J. Pres. Ch. by Mr. Patton</i>	32 00
<i>Rev. Mr. Eaton</i>	7 00—39 00
<i>Central Pres. Ch. by O. Wilcox</i>	52 82
<i>New York, Miss Maria Overaker, ann. subs.</i>	75 00
<i>Brooklyn, 2d Pres. Ch. by Henry Young, Esq. his ann. subs.</i>	75 00
<i>Cedar Street Church, fr. estate of the late Joel Post, Esq.</i>	225 00

<i>Mr. Dennis Davenport, semi-ann. subs.</i>	37 50—392 50
<i>New York, Miss McClenachan's school of young ladies</i>	75 00
<i>Central Agency, Phila. E. Town</i>	30 00
<i>Western Ed. Soc. J. S. Seymour, Esq. Tr.</i>	600 60
	\$3,074 03

UTICA AGENCY.

[Mr. John W. Doolittle, Utica, Tr.]

<i>Clinton, Young Ladies' Domestic Seminary, by the Rev. H. H. Kellogg 12 25, also fr. a friend in that Sem. one box of Jewelry fr. the Cong. Ch. 35 57</i>	47 82
<i>Depoit, by the Rev. G. Spaulding</i>	13 00
<i>Fairfield, in part</i>	3 18
<i>Franklin, by Dea. Platt</i>	10 00
<i>Gen. Asso. of the Cong. churches in New York, a collection at their ann. meeting</i>	10 21
<i>Holland Patent, in part</i>	3 04
<i>Leyden</i>	1 25
<i>Nanticokes</i>	3 00
<i>Newark, a balance</i>	4 50
<i>New Hartford, in part</i>	18 42
<i>Madison</i>	18 00
<i>Ogdenburgh, J. Fine 25, J. Lamb 10, S. C. Field 5, fr. sundry others 14, a bal. to const. the Rev. John A. Savage a Life Director of the Pres. Ed. Soc. by the Rev. Wm. Patton</i>	54 00
<i>Ottero, by the Rev. L. Griswold</i>	20 32
<i>Oreille, a balance</i>	3 00
<i>Paris Hill, a balance</i>	6 00
<i>Rome, 1st Ch. Mr. J. W. Bloomfield 20, a bal. to const. Rev. Moses Gillet, a L. M. of Pres. Ed. Soc. Geo. Huntington 5, Mr. Barnes 5, sundry others 12 44</i>	42 44
<i>Westmoreland, Fem. Ed. Soc. by Mrs. B. Lyman, Tr. a balance</i>	25
<i>Whiteboro', fr. Rev. J. Frost 1, sundry females by Mrs. D. Blodgett 6 35</i>	7 35
<i>Sangerfield, Cong. Ch. 6 12, Pres. Ch. 15 43</i>	21 55
<i>Vernon, (Centre,) 8 75, Mount Vernon 12 25</i>	21 00
<i>Utica, 1st Ch. a balance 11 50, fr. Ladies' Sewing Soc. of Bleekers St. by Miss Mary Chamberlain, Tr. 23 78, G. K. Smith 5</i>	40 28
<i>Rev. Noah Thomas</i>	1 00
<i>Avails of clothing</i>	36 36
<i>Sales of Gold</i>	2 00
	\$388 47

WEST TENNESSEE AGENCY.

[Mas. John Brown, Columbia, Tr.]

<i>Beibert, Church, thro' Pres. Labaree</i>	63 75
<i>Galatin, Church, thro' Prof. Sherman</i>	75 00
<i>Belheeda, Church, thro' John Brown, Esq. Tr.</i>	14 25
<i>West Tenn. Agency, proceeds of a horse sold</i>	57 50
<i>Huntsville, North Alabama, Benev. Soc.</i>	50 00
<i>Ladies, by Mrs. Hopkins 13, and by Miss Russell 6</i>	19 00
<i>Courtland, individuals</i>	31 70
<i>Moulton, do.</i>	27 00
<i>Oakville, do.</i>	12 00
<i>Palmyra, do.</i>	12 50
<i>Mount Hope, do.</i>	6 50
<i>Newburg, Thomas Sogg, Esq.</i>	1 00
<i>Russellville, Capt. E. McCullough</i>	2 50
<i>La Grange, Mr. F. D. Thompson</i>	5 50
<i>Leighton, Dr. Wm. H. Harrington</i>	16 38
<i>Pulaski, individuals</i>	12 50
<i>Columbia, do.</i>	83 00
<i>Athens, Ala. do.</i>	5 00
<i>Ebenezer, do.</i>	7 75
<i>Mount Pleasant, individuals</i>	9 00
<i>Calvey's Creek, do.</i>	18 87
<i>Zion's Church, do.</i>	18 38
<i>Western District, Tenn. individ.</i>	32 00
<i>Mars Hill, do.</i>	27 75
<i>Elk Ridge, do.</i>	3 50
<i>Columbia, do.</i>	10 00
<i>Children's Offerings, Moulton, Palmyra, Mars Hill, and Nashville</i>	1 75
	\$616 80

Whole amount received, \$13,703 74.

Clothing rec'd at the Rooms of the Parent Society during the quarter ending Oct. 14, 1835.

<i>Ashby, Ladies in Rev. Mr. Tinker's Soc. Rebecca Taylor, Tr. 2 shirts and 2 collars.</i>	
<i>Amherst, N. H. Young Ladies' Sewing Circle, by Miss H. A. Train, a box valued at \$20.</i>	
<i>Boston, Mrs. Christian Baker, 6 shirts, 12 pr. socks, and 6 yds. flannel.</i>	
<i>Cohasset, Juvenile Soc. Miss Lawrence, Tr. 1 quilt and 7 collars.</i>	
<i>Fem. Evang. Miss Soc. Mrs. Studley Tr. 6 shirts, 1 pr. socks.</i>	
<i>Harwich, Young Ladies' Working Soc. (in the Cong. Soc.) Miss Ruth Gifford, Sec. a box valued at \$11 86.</i>	
<i>Lovell, Young Ladies' Benev. Soc. Miss M. M. Rumrell, Pres't. 1 comfortable.</i>	
<i>A Friend, 4 flannel vests, 1 collar, 1 bombazine vest.</i>	

In the last quarter, the clothing from Boylston, should have been 12 shirts, 12 collars, and 3 pr. socks, by Mrs. H. S. Sanford.



Engraved by S. Hall, Boston.

EZRA STILES S.T.D. LL.D.
President of Yale College.

QUARTERLY REGISTER.

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No. 3.

PRESIDENT STILES.*

EZRA STILES was born at North Haven, in the State of Connecticut, on the 10th of December, 1727. His ancestor, John Stiles, came from Milbroke, Bedfordshire, England, in 1634, and settled in Windsor, Conn., in 1635. His son, John Stiles, was brought, an infant, from England. His son, John, the president's grandfather, had fourteen children, two of whom, Isaac and Abel, were ministers of the gospel. Isaac was born at Windsor, Conn., July 30, 1697, and graduated at Yale college in 1722. In June, 1725, he married a daughter of the Rev. Edward Taylor, of Westfield, Mass. She died on the 15th of December, 1727. Her only child, Ezra, was born with a feeble constitution, and it long remained doubtful, whether he would survive the age of childhood. At the age of nine years, he began to learn his Latin grammar; and, having finished his preparatory studies, under the instruction of his father, at twelve he was prepared to enter college. An admission at so early an age being judged inexpedient, he waited three years longer; and in September, 1742, entered Yale college, in the 15th year of his age. His principal tutor was Thomas Darling, afterwards judge Darling, of Woodbridge, a faithful teacher, and a man of science. While at college, he was dependent, in a degree, on the patronage of friends. President Clap, among others, was his benefactor, and, by various acts of friendship, lessened the expenses of his education. Among the proofs of his diligence at college, are observations on a comet, made in his sophomore year; an account of the number, periods, distances, velocity, and other properties of comets; numerous geometrical mensurations; and a copious chronological compend of Bible history. He was naturally inquisitive, fond of books, patient of application, and always delighted with literary society.

Having finished his academic course, he delivered, by the appointment of the president, an oration, in the college hall, at the public examination of his class in July. On the 3d of September, 1746, at the age of nineteen, he received the degree of bachelor of arts. On this occasion, he had as distinguished a part, as a syllogistic exercise would admit; and, at that period, the candidates for the first degree had no higher appointment

* For nearly all the facts in the following brief memoir, we are indebted to the full and valuable Life of Dr. Stiles, written by the Rev. Abiel Holmes, D. D., LL. D., of Cambridge, and published in one vol., 8vo., Boston, 1798. Brief notices of president Stiles, with remarks on his character, may be found in Trumbull's History of Connecticut; Holmes's Annals; Chancellor Kent's Phi Beta Kappa Oration; Baldwin's History of Yale College; and in professor Kingsley's Historical Sketch of Yale College, published in the present volume of this work. The portrait in this number, is from the plate engraved for Dr. Holmes's Life of Dr. Stiles. It will be observed that a period, inserted by mistake, occurs after the first L, in the title LL. D.

at commencement, except a salutatory oration. He was respondent in defence of the following thesis, "The hereditary right of kings is not of divine authority." In professor Meigs's funeral oration on president Stiles, it is stated that "he was esteemed one of the most perfect scholars, that had ever received the honors of the seminary."*

Believing his religious principles to be settled, and impressed with a conviction of the duty and importance of making a Christian profession, he united with the church at North Haven, under the pastoral care of his father, on the 23d of November, 1746. He then returned to the enjoyment of his beloved literary privileges at New Haven. A new benefactor appeared in Capt. David Wooster, (afterwards Gen. Wooster, mortally wounded at Ridgfield, April 27, 1777,) who invited him to reside in his family. About this time, he drew up the following rules for his own use.

"Ratio vivendi."

"1. In every action and station of life, act with judgment, prudence, calmness, and good humor of mind. 2. Endeavor to make the business of your life your pleasure, as well as your employment. Labor ipse voluptas. 3. Be contented with whatever condition and circumstances Providence shall allot you in the world; and therein endeavor, some way or other, to be useful to your fellow men. 4. Persuade yourself that to live according to the dictates of reason and religion, is the surest, and indeed the only way to live happily in this world, and to lay a foundation of happiness in the other. 5. Extirpate all vicious inclinations; cultivate and improve the mind with useful knowledge, and inure it to virtuous habits; think, live, and act rationally here, that you may be progressively preparing for heaven. Nulla dies sine linea."

To these rules of his own, he added others, drawn from various sources, and closed the whole with the following sentiment and resolution:

"I consider myself as a citizen of the intellectual world, and a subject of its almighty Lawgiver and Judge; by him, I am placed upon an honorable theatre of action, to sustain, in the sight of mortal and immortal beings, that character and part which he shall assign me, in order to my being trained up for perfection and immortality; and shall, therefore, from this time forth, devote my life to the service of God, my country, and mankind."

In 1749, he was chosen a tutor of Yale college, and was inducted into office on the 25th of May. In the spring of this year, Dr. Franklin sent an electrical apparatus to Yale college. Nothing could have been more opportune than this to Mr. Stiles. In connection with his fellow tutors, he made a variety of curious experiments, above twenty of which are entered into his manuscripts. These were the first electrical experiments made in New England. Having received a license from the New Haven Association of Ministers, he preached his first sermon at West Haven, in June, 1749. At the commencement in September, he received the degree of A. M., and delivered a valedictory oration.

In April, 1750, he took a journey, and preached to the Housatonic Indians, at Stockbridge, Mass. This occasioned an earnest application to him, from the Society for Propagating the Gospel among the Indians, to undertake the mission to this tribe, as successor to the Rev. John Sergeant, who died July 27, 1749. But his health being unequal to so arduous a

* The members of his class were eleven in number. Among them were Hon. Lewis Morris, and Hon. John M. Scott, members of congress. Rev. Elihu Spencer, D. D., and Rev. John Brainerd, a missionary, and brother of David Brainerd.

service, he declined it. On the 12th of December, he pronounced a Latin funeral oration, in honor of Gov. Law, which was printed.* He wrote Latin with much facility. In September, 1752, it being the completion of the fiftieth year from the first commencement of Yale college, he delivered, at the request of the president, a Latin half-century oration. This year, he was invited to a settlement in the ministry at Kensington; but he declined the invitation. The exercise of preaching being prejudicial to his health, he determined to pursue the profession of the law, and accordingly applied himself to the study of it; not without the influence of religious considerations, which will be alluded to hereafter. In November, 1753, he took the attorney's oath, before the county court at New Haven, and practised at the bar till 1755. During this period, he studied the most important law treatises, particularly the great principles of the law of nature and of nations. The political and legal knowledge thus acquired, was of great service to him afterwards.

At the commencement in 1753, he pronounced a Latin oration in memory of bishop Berkeley, a liberal benefactor of Yale college. In 1754, he resolved to make an effectual effort for the restoration of his health, which had been for sometime, feeble. He accordingly rode to Deerfield, Mass., Boston, Newport, R. I., New York, and Philadelphia; about 1,000 miles. He attended the commencement in Cambridge, where he received the degree of A. M. On the 5th of February, 1755, he pronounced a Latin oration, in compliment to Dr. Franklin, then on a visit at New Haven. A friendship now commenced between Mr. Stiles and Dr. Franklin, which was never dissolved till death.

In April, being invited to preach, during the vacation, at Newport, R. I., he went to that town for the benefit of the journey, and with no view to a settlement. In May, the second church and congregation in Newport, gave him a unanimous call to settle with them in the ministry. This appointment embarrassed him, as he had fully determined to continue in the practice of the law. "At length," he says, "partly, my friends, especially my father's inclination; partly, an agreeable town, and the Redwood library; partly, the voice of Providence in the unanimity of the people; partly, my love of preaching, and prospects of more leisure in pursuing study than I could expect in the law, which, however, I love to this day, induced me to yield; and I gave an affirmative answer to the church and society."

At the commencement in September, he resigned his office as tutor in the college, which he had filled for six years, with singular usefulness and honor. The period of his life from 1747 to 1754, was the most critical, and, perhaps, the most instructive in his whole career. His mind became involved in serious difficulties, and his religious faith was severely tried. "In the years 1747 and 1748," to use his own language, "I had not indeed, a disbelief, but I was in a state of skepticism, and ardently sought a clear belief of the being and attributes of God. Close attention to Dr. Clarke's *Demonstration of the Being and Attributes of God*, in 1747, and, above all, to the views of surrounding nature, at length pretty fully established me in this fundamental doctrine. From thence to 1750, I studied the Scriptures, and had no difficulty in receiving them for the word of God. But in 1750, a conversation with a young gentleman of an amiable and virtuous character, first raised in me scruples and doubts respecting Revelation, which have cost me many a painful hour. By this

* The following is a specimen; "*Gloria conservandæ reipublicæ, ac peritè per procellas intestinas periculosissimasque confusiones fortiter et clementer administrandæ, sit soli, sapienti, et illustrissimo LAW.*"

time, I was so thoroughly acquainted with the Scriptures, that I had no doubt what were the fundamental doctrines of Revelation; but I had a strong doubt whether the whole was not a fable and a delusion. I was alone, there being no person of my acquaintance near me, except the young gentleman above mentioned, who labored with these doubts. I had begun to preach in 1749; and my doubts increasing till 1752, I determined to lay aside preaching, and actually adopted the attorney's oath in 1753. An infirm state of health, at this time, was a sufficient pretext for relinquishing preaching." At the same time Mr. Stiles applied himself assiduously to the study of the Bible. After a protracted and painful investigation, accompanied with earnest and constant prayer to the Father of lights, and a conscientious obedience to the divine precepts, he became comparatively established in his faith. By 1755, his doubts had entirely vanished. We may here be permitted to remark, that he had probably indulged his speculative tendencies too much, without giving adequate attention to practical duties, and without sufficient communion with spiritually-minded Christians.

Mr. Stiles was ordained at Newport, on the 22d of October, 1755; on which occasion his venerable father preached a discourse replete with sound instruction, conveyed with the affection of a parent. His text was, "Thou, therefore, my son, be strong in the grace which is in Christ Jesus."* In February, 1757, Mr. Stiles was married to Elizabeth Hubbard, eldest daughter of Col. John Hubbard, of New Haven, "a woman of excellent accomplishments, intellectual, moral, and religious; and who, therefore, deservedly possessed his tenderest affection. By her prudence, and exclusive care of every thing pertaining to domestic economy, she left him in possession of his whole time, for literary pursuits and pastoral duties."

His ardor in literary investigations continued unabated. He wrote a learned letter in Latin, to the principal of the Jesuits' college in Mexico, in order to ascertain what discoveries the Jesuits had made in the countries beyond California. By a learned Jew from Palestine, he sent a letter to a Greek ecclesiastic, living in the Holy Land, or in Syria. Its design was, to obtain minute geographical and historical information of Western and Central Asia, and of the inhabitants. On the 23d of April, 1760, he delivered, before the Convention of Congregational Ministers of Rhode Island, a very elaborate discourse on "Christian Union," which was widely circulated.† He commenced a course of chemical experiments, and also extensive inquiries respecting the aborigines of North America. He began in 1763, an interesting correspondence with Rev. Dr. Lardner, of London. Dr. Franklin having presented him with Fahrenheit's thermometer, he began a series of thermometrical and meteorological observations, which he continued with very little interruption, with his own hand, till within two days of his death. They are contained in six quarto volumes.

In 1765, he wrote a letter to the principal of the university of Copenhagen, respecting some ancient Hebrew and Arabic manuscripts, which had been brought from the East. On the 28th of March, through the intervention of Dr. Franklin, the university of Edinburgh conferred on him the degree of doctor in divinity. In 1766, among other correspondence, he wrote to J. Z. Holwell, Esq., author of "Historical Accounts,

* Rev. Isaac Stiles died May 14, 1760, aged sixty-three. He was ordained to the pastoral care of the church in North Haven, November 11, 1724. His second wife was Esther Hooker of Farmington, by whom he had ten children.

† Some account of this sermon may be seen in the Quarterly Register, vol. vii. p. 90.

relative to the Empire of Hindoostan," who had resided thirty years in Bengal, for information respecting the Hindoo Shasters; whether the Jews at Cochin and Patna were in possession of a Hebrew Pentateuch, etc. In a letter to Rev. Dr. Welles, he says, "I am stationed in a very difficult part of the Lord's vineyard, though, I thank God, with great tranquillity and happiness in my flock."

In May, 1767, in the 46th year of his age, he commenced the study of the Hebrew language, by the aid of a Jewish rabbi. In the first five days, he read eighteen Psalms. In one month, he translated all the Psalms into Latin. In May, 1768, he had translated the Psalms, Genesis, and Exodus into English. He then commenced Arabic, Syriac, the Chaldee, and Rabbinical Hebrew, etc. In 1769, he commenced a Literary Diary, in which he recorded what appeared to him most worthy of preservation, in his conversation with literary men, and in his extensive reading. It records much useful information on history, philosophy, religion, politics, war, and on every subject interesting to man. This treasure is contained in fifteen quarto volumes, each consisting of above 300 pages. The doctor seldom permitted a day to pass without some addition to its value; and the date of the last entry is six days only before his death.* He now began to write an Ecclesiastical History of New England and of British America. Various circumstances, however, did not allow him to complete it. This year, he copied "*Eutychii Origines Ecclesiæ Alexandrinæ*," in the Arabic letter, and translated it from the original. He now "learned somewhat of Syriac, and dipped into Persic, Coptic, and the other oriental languages." On the 3d of June, he was assiduously employed in observing the transit of Venus. The observations which he made and collected on this subject, fill a quarto volume.

In 1770, he had considerable success in the ministry, and admitted twenty-eight communicants into his church. He writes, "This year, a holy God has shown his mercy and loving-kindness to me, to my family, and to my church. It has been to me one steady experience of divine goodness. My spiritual state is rather more comfortable, or, shall I say, less distressing, than heretofore. I hope I love my Saviour for his divine excellencies, as well as for his love to sinners. I glory in his divine righteousness; and earnestly beseech the God of all grace to endue me with true and real holiness, and make me like himself."

In Newport, there were many African slaves. Of eighty communicants in his church, seven were negroes. These occasionally met, by his direction, for religious improvement in his study. In 1772, he says, "In the seventeen years of my ministry, I have had under my pastoral care about 1,000 souls, a third of whom are now in eternity,—without doubt many of them are in misery. I have reason to fear that some have perished through my neglect. And yet I would humbly hope that I have warned all, taught them the evil and danger of sin, and presented the way of salvation by a bleeding Saviour; though I might have inculcated these things with greater frequency, zeal, and assiduity. Oh! how great the work, how solemn and awful the account for the blood of souls; *onus humeris angelicis formidandum*."

In 1773, he commenced a very profitable acquaintance with Isaac Carigal, a learned Jewish rabbi, who had travelled extensively in the East, and who was born at Hebron in the Holy Land. They cultivated a mutual friendship while present, and corresponded in Hebrew when absent. One

* Rev. Dr. Holmes made considerable use of this Diary, in preparing his *Annals*.

of the doctor's letters on the Messiah's kingdom, occupies twenty-two quarto pages. He also became acquainted with six other rabbies, and frequently attended the worship in their synagogue.

By a memoir, May 18, 1775, it appears that his daily habit was, first, in the morning, to offer private prayer to God; then, calling his family together, to read a chapter of the Bible in course, and perform family prayer; then to read by himself, from one to three or four chapters of the Bible in course, with frequent references to the original Hebrew and Greek, and to the commentators, ancient and modern; that recently he had made much use of the Zohar, in which, with the Syriac, he now daily read a portion. At ten or eleven, he walked abroad, and visited his flock. After dinner, he read an hour or two, and then visited again. In the evening, he read one or two hours. Between nine and ten, he attended prayer in his family. About eleven, he retired to bed, having commended himself and all his concerns to God.

On the 26th of May, he writes, "My pious and good wife has been, this day, setting her house in order, and giving her children her dying counsel. God grant it may make a deep and lasting impression on their tender minds! May they never forget her affectionate concern, especially for their spiritual and eternal welfare! Her disorder so far prevails, as to leave no prospect of her continuance in this vale of tears. The good Lord grant her his divine presence, give her a humble submission to his holy will, increase and strengthen her faith and trust in the divine righteousness of the glorious Immanuel."

Early on the morning of the 29th of May, Mrs. Stiles died, leaving her friends overwhelmed with sorrow. Her character and extensive charities seem to have secured for her a great degree of love and respect.*

On account of the war, which was now threatening many of the Atlantic towns, Newport was mostly evacuated of its inhabitants. On the 13th of March, 1776, Dr. Stiles and his family removed to Dighton, Mass. He continued, however, his pastoral labors at Newport, with the remainder of his flock and with the soldiers. On occasion of the declaration of independence, he wrote, "Thus the congress has tied a Gordian-knot, which the parliament will find they can neither cut nor untie. The thirteen united colonies now rise into an independent republic, among the kingdoms, states, and empires on earth. May the supreme and omnipotent Lord of the universe, shower down his blessings upon it, and ever keep it under his holy protection." On the 8th of December, 3,000 British troops took possession of Newport. During Dr. Stiles's retirement in Dighton, he diligently pursued his literary investigations. He received invitations from various quarters, to engage again in pastoral duties. In May, 1777, he repaired to Portsmouth, N. H., having consented to preach in that town for one year. On the 27th of September, he received official notice of his election to the presidency of Yale college, vacant by the resignation of Dr. Daggett. Before giving a definitive answer, he made a journey into Connecticut, and on the 5th of November, was introduced to the corporation of the college. On the day following, they unanimously elected him professor of ecclesiastical history, in conjunction with the presidency. He "very fully laid before them all his own deficiencies, and what they must

* Her children were Elizabeth, who died Nov. 16, 1795; Ezra, a graduate of Yale college, who died in North Carolina, Aug. 22, 1784; Kezia Taylor, wife of Lewis B. Sturges, of New Haven, who died Dec. 23, 1784; Emilia, wife of Jonathan Leavitt; Isaac, absent at the time of his father's death on a voyage, not afterwards heard of; Ruth; Mary, wife of Dr. Holmes of Cambridge, died Aug. 29, 1795; and Sarah, who died in infancy, in 1769.

not expect from him; particularly, his infirm health, want of talents for government, and doubts of becoming acceptable to the ministers, the assembly, and the public. He also communicated to them his sentiments in religion, both with respect to the system of theology, and ecclesiastical polity, and desired them particularly to consider wherein he coincided with and differed from others." "I did this," he says, "with all sincerity, as in the presence of God. I requested them to take full knowledge of me, on these and all other accounts, and to interrogate me to their full satisfaction."

Having taken time for ample deliberation and consultation, he determined to accept the office. He accordingly removed with his family to New Haven, in June, 1778, and immediately entered on his duties.

The most important facts in his history while president of Yale college, and the manner and spirit in which he discharged his elevated trusts, have been so recently described in this publication, that we shall not now take the trouble to repeat them.* It may be proper in this connection, however, to mention a few miscellaneous facts. In 1780, Dartmouth college conferred on him the degree of doctor in divinity. In 1781, he was elected a counsellor of the American Philosophical Society, and a fellow of the American Academy of Arts and Sciences. On the 17th of October, 1782, he was married to his second wife, Mrs. Mary Checkley, the relict of William Checkley, Esq., of Providence. The president's eldest son, Ezra, died on the 22d of August, 1784, near Edenton, N. C. In September, the college of New Jersey conferred on him the degree of doctor in divinity, and doctor of laws.

On Friday, the 8th of May, 1795, the president having, at eleven o'clock, walked out as usual, on his return, complained of a lethargic tendency, and of universal indisposition. Not seeming, however, to apprehend a settled illness, he declined a proposal of the family to send for a physician. But, the symptoms assuming a more threatening aspect, a physician was sent for in the afternoon; and from this time, the most assiduous attentions were paid to his disorder. It was a bilious fever of so putrid a tendency, as to baffle every medical attempt to check its progress. He soon became sensible that it would be fatal. "I do not doubt," said he, "the sufficiency of the Redeemer, or the mercy of God; but the want of purity makes me afraid to appear before a God of infinite purity." These apprehensions were, however, of short duration; nor did he experience that distress, which he had been accustomed to anticipate in the prospect of his dissolution. He continued to express strong desires after purity, as a qualification for admission into the presence of a holy God, and for the enjoyment of heaven. At four, in the afternoon, on Tuesday, May 11, he took an affecting leave of each member of his family, who was present, and gave messages of dying counsel for his absent children. Two students of the college being present, he called them to his bed, expressed his wish that they might be good and happy, and told them that they had laid the foundation of a good education, and he hoped they would make the most of their advantages. "But, above all," said he, "seek religion; read the Bible; and follow the example of Christ. What I now say to you, I say to all college. Tell the scholars what I tell you; that I wish them happy, and hope they will have a better president than I have been."

He expired at half past eight o'clock, in the evening of the same day. His funeral was attended on the following Thursday, when the Rev. Dr.

* See the number of this work for August, 1835, page 31, sequel.

Dana, of New Haven, preached a funeral discourse, from the words, "In my Father's house are many mansions."

"President Stiles," says Dr. Holmes, "was a man of low and small stature; of a very delicate structure; and of a well-proportioned form. His eyes were of a dark grey color; and, in the moment of contemplation, singularly penetrating. His voice was clear and energetic. His countenance, especially in conversation, was expressive of mildness and benignity; but, if occasion required, it became the index of majesty and authority."

Some traits in his character are thus delineated:

"With a rare felicity, he united, in his address and manners, familiarity with dignity. While an ornament to the highest, he was accessible to the lowest, classes of mankind. Communicative, hospitable, and polite to strangers, entertaining and instructive to all, none left his company without delightful impressions.

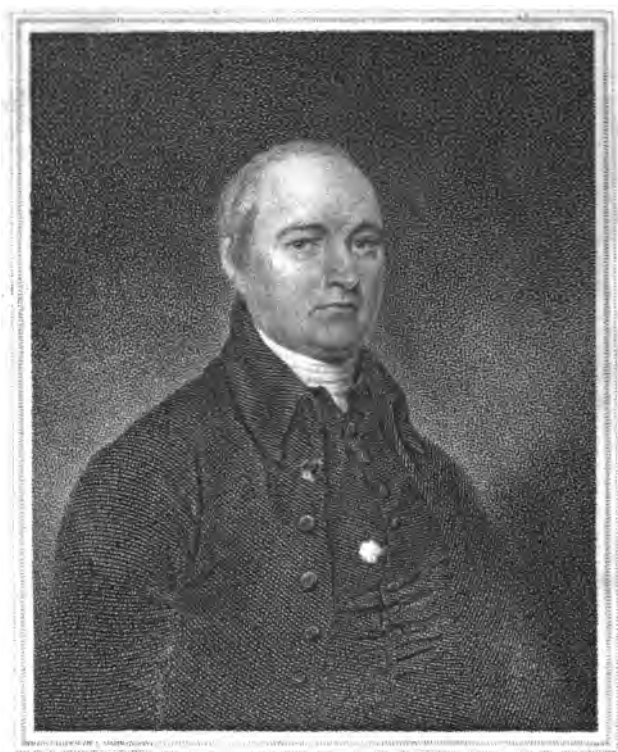
"Passionately attached to the interests of science and of religion, his delight in observing, as well as in accelerating, their progress, was next to enthusiasm. Speaking of certain methods of promoting useful knowledge, which gave some offence, he observed, in allusion to an apostolic expression: 'Notwithstanding every way knowledge is increased, and I therein rejoice, yea, and will rejoice.'

"If a thorough study of the Scriptures, in their original languages, as well as in many translations; a familiar acquaintance with the Rabbinical writings; a comprehensive knowledge of ecclesiastical history, and of the various systems of polemical and positive divinity, maintained in the successive ages of the Christian church; joined with deep contemplation, fervent devotion, and a pious life, constitute a great divine—he seems to have had a just claim to this character.

"He always carried a pencil in his pocket, and a small quarto sheet of blank paper, doubled lengthwise, on which he minuted every noticeable occurrence, and useful information. When he travelled, he carried several blank sheets, folded in the same manner, and applied them to the same purpose. When these memoranda formed materials sufficient for a volume, he had them bound; and they, collectively, compose four curious volumes of Itineraries, preserved in his cabinet of manuscripts.

"He manifested a paternal concern for such of his pupils, as found it difficult to defray the expenses of their education; inquired and ascertained their exigencies; and, in numerous instances, gratuitously discharged their bills for quarterly tuition. The best scholars are, not unfrequently, to be found among the most indigent. . . . The president coming, one day, out of the library, and seeing a student, of bright parts, and of studious application, walking pensively alone in the college yard, called him, and made some inquiry about his situation. Having encouraged his perseverance, he put a guinea into his hand, and dismissed him with renovated spirits, and a brightened countenance. It was done with his usual delicacy. 'Make a good improvement of it,' said he; 'ask no questions; and say nothing.'

"This characteristic trait is still further confirmed, by the testimony of another of my worthy and valued friends; who was, also, a considerable time, in the tutorship, and was a confidential friend of the president. In a letter to me, on the same subject, he writes: 'You doubtless are informed of his liberality. Within my knowledge, he afforded very considerable pecuniary aid to a number of scholars, to enable them to pursue a public education; and was ever ready to concur in arrangements to favor those,



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TIMOTHY DWIGHT S.T.D. L.L.D.

President of Yale College.

whose finances embarrassed them in their collegiate course. Possessing so much benevolence, his public situation afforded frequent opportunities for exercising it, greatly to the benefit of the rising generation.'—To these testimonies, the compiler, were it necessary, could subjoin his own, with the addition of many others.

"When any one of his pupils was taken sick, he immediately visited him, and supplied the place of a parent, by his tender sympathy, seasonable counsel, and assiduous attentions.

"Were any one of his Christian graces to be discriminated, it should, perhaps, be his humility; a virtue seldom attached to great intellectual talents, and to high stations; but which confers the truest dignity on both. His deep contempt of human pride, whether it betrayed itself in others, or was found lurking in his own bosom, is discernible in a passage, prefixed to his birth-day reflections: 'How absolutely contemptible is a man, glorying in some little eminency among his fellow worms; while, in comparison with the immensity of the universe, and in the view of superior spirits, and, above all, in the contemplation of God, he must appear nothing, less than nothing, and vanity!'"

A SKETCH OF THE HISTORY OF YALE COLLEGE, IN CONNECTICUT.

[Prepared by Professor Kinguley, at the request of the Editor.]

[Concluded from page 40.]

THE corporation, at their session in June, following the death of president Stiles, chose the Rev. Timothy Dwight, D. D., as his successor. This appointment was in entire coincidence with the expectations and wishes of the public. Dr. Dwight signified his acceptance of the presidency in August; and on the 8th of September, the day preceding the public commencement, he was inducted into office, with the same formalities as were observed at the inauguration of president Stiles. The Rev. Dr. Williams, of East Hartford, officiated, on both these occasions, as senior fellow.

At the same time that Dr. Dwight was chosen president of the college, the Rev. David Parsons, of Amherst, Mass. was chosen professor of divinity. Mr. Parsons declined this appointment; and the corporation, in September of the same year, elected the Rev. John Gemmil, of Pleasant Valley, in the State of Pennsylvania, to the same office. On Mr. Gemmil's declining the place, the choice of the corporation, in September, 1796, fell on the Rev. Charles Backus, D. D., of Somers, Conn. This election, was likewise unsuccessful; and as so much difficulty had been experienced in filling the professorship of divinity, by inviting to it clergymen who were connected with congregations, the corporation, at their session in September, 1801, adopted a new plan for procuring a divinity professor; and made choice of Mr. Henry Davis, a tutor of the college and a popular candidate for the ministry, with the expectation, that, before assuming the duties of his office, he would take such time as should be necessary to prepare himself for the station. Mr. Davis, from the failure of his health, was never inducted into the professorship.

Dr. Dwight, from the time when he took the presidency of the college, had at the request of the corporation, supplied the pulpit, and performed the other duties of a professor of divinity, with universal approbation, till September, 1805. At this time, the subject of the professorship of divinity was taken up by the corporation, and fully discussed; and by a unanimous vote of the fellows, and to the entire satisfaction of all interested in this matter, the president was

requested to take the professorship of divinity in connection with the office he then held. When the vote was communicated to Dr. Dwight, he wrote in the records of the corporation his acceptance of the place; but he exhibited no additional confession of faith, and had no formal introduction to the professorship.

The grant which was made to the college in 1792, of the residue of certain taxes, was encumbered with the condition, that fifty per cent. of what should be paid into the hands of the commissioners appointed for this purpose, should be subject to the future disposal of the legislature. The final adjustment of this matter had not taken place, when Dr. Dwight came into the presidency. It had been found, that to place the college on such a foundation as to meet the increasing demands of education, and the expectations of the public; more money was necessary, than the original grant contemplated. Accordingly, at the session of the legislature in May, 1796, the corporation petitioned for the relinquishment of the fifty per cent. The petition was powerfully supported in an address by the president, to both houses of the general assembly. An act was finally passed, by which the fifty per cent. was relinquished by the legislature, provided the college would pay into the State treasury a certain sum, amounting to somewhat more than thirteen thousand dollars. It may not be improper to add here, that this act of the legislature was very extensively unpopular, and many individuals who were active in procuring its passage, suffered in their political standing; whether to the honor or disgrace of Connecticut, posterity will judge. Dr. Dwight, on several other occasions, when the college asked for aid, addressed the legislature with great ability, but without success. A majority of the members would admit, that a strong case had been made out; but the act of relinquishment in 1796 was remembered, and "the time for acting had not yet arrived."

As most of the grant of 1792 and 1796, except what was appropriated to the erection of the new college, had been invested in deferred stock of the United States, it did not become available till the year 1800; but every effort was made, as well before as after this time, to advance the interests of the college, which its means would admit. In the year 1798, as there was a small fund given by the Rev. Dr. Salter, of Mansfield, Conn., for the encouragement of oriental literature, Mr. Ebenezer Grant Marsh, was appointed "Hebrew instructor," to teach such graduates and undergraduates as might wish to acquire some knowledge of the Hebrew language. Mr. Marsh began to instruct in Hebrew, in November of that year. In 1801, the professorship of mathematics and natural philosophy, being vacant by the resignation of professor Meigs, Mr. Jeremiah Day, at that time senior tutor, was elected to this place. Mr. Day, in consequence of infirm health, did not enter upon this professorship till 1803. The same year, 1801, the corporation voted to institute a professorship of law. It was not their design to furnish undergraduates such instruction in this department, as might qualify them for the bar—a plan wholly inconsistent with the requisite attention to the other branches of the collegiate course—but to have occasional lectures read, "on the leading principles of the law of nature and nations; on the general principles of civil government, particularly of republican representative government; on the constitution of the United States, and of the State of Connecticut;"—"and also, on the various obligations and duties, resulting from social relations, especially those relations which arise from our own national and State governments."—A professional school in this department, if it should exist, was expected to be the private concern of the professor, or to be created by some subsequent act of the corporation. The Hon. Elizur Goodrich was elected to this professorship. He entered on the office of professor of law in 1801, and continued to lecture occasionally till 1810, when he resigned his place.

In the year 1798, some measures were taken for establishing a professorship of "chemistry and natural history;" but nothing decisive was done in relation to this object, till September, 1802; when the corporation voted, that such a professorship should be instituted; and Mr. Benjamin Silliman, at that time a tutor of the college, was elected the first professor. Mr. Silliman was inaugurated in 1804. The title of this professorship was afterwards changed; and is now the "professorship of chemistry and mineralogy."

The same year, 1802, the corporation voted to found a "professorship of languages," meaning the Hebrew, Greek, and Latin languages; and as no lectures on ecclesiastical history had been given since the death of president Stiles, and it was thought to be more probable that they would be resumed if the subject was kept in view of the public, "ecclesiastical history" was added to the style of this professorship. It was well understood, that no individual could properly perform the duties which this professorship nominally imposed; but the design was, to divide these duties among other professors, as means for their support should be obtained. The first person elected to this place, was Mr. Ebenezer Grant Marsh, at that time tutor and Hebrew instructor. Mr. Marsh did not live to enter on this professorship. He died November 16, 1803, in the 27th year of his age. He was son of the Rev. John Marsh, D. D., of Wethersfield, graduated at Yale college in 1795, was elected Hebrew instructor, as has been already mentioned, in 1798, and tutor in 1799. Mr. Marsh studied Hebrew with president Stiles; and when he received his bachelor's degree, was thought to have made very uncommon progress in that language. He was much respected for his talents and acquirements, and his death was greatly lamented. In the year 1805, the corporation determined to fill this professorship, and for this purpose made choice of Mr. James L. Kingsley, at that time senior tutor. Mr. Kingsley was accordingly introduced into this office, with the understanding, that he was to perform certain duties attached to the place, and at the same time to continue in the business of a tutor. He acted as tutor till 1812. This professorship has since received several modifications, which will be noticed hereafter.

Many who were interested in the advancement of medical science in Connecticut, had for a long time wished, that there should be established, in connection with the college, a course of medical lectures, for the benefit of professional students; and some measures for this purpose were taken by the corporation as early as 1806. The board had full power by their charter to establish such a department; but as it was desirable to have the co-operation of the Medical Society of the State in whatever plan was adopted, negotiations were entered into with that body, in consequence of which an application was made to the legislature in October, 1810, and an act was passed regulating the joint action of the Medical Society and the corporation of Yale college in establishing and conducting a medical school. In 1813, four medical professors were appointed; Æneas Munson, M. D.* professor of *materia medica* and botany; Eli Ives, M. D. adjunct professor in the same department; Nathan Smith, M. D., professor of the theory and practice of physic, surgery and obstetrics; and Jonathan Knight, M. D., professor of anatomy. The professorship of chemistry in the college, made any new provision for this science unnecessary. The same year, the lectures commenced under very favorable auspices; and the legislature, at their session in May, 1814, made a grant to the institution of thirty thousand dollars, to aid in effecting its objects. From that time, the department has been in regular and successful operation.

The buildings of the college, likewise, as well as its means of instruction, were gradually increased. In the summer and autumn of 1797, Connecticut Hall was repaired throughout; and the fourth story of this edifice was raised, so as to correspond more exactly with that of Union Hall. In the year 1800, as the number of students had considerably increased, there being at the beginning of the college year 1800-1, two hundred and seventeen undergraduates, the corporation voted to erect a new building, on the same general plan as Union Hall; which building was completed in the summer of 1803, and called Berke-

* Dr. Munson was far advanced in life at the time of this appointment, and never entered on the duties of the professorship. He was born in New Haven, June 24, 1734, and received his first degree at Yale college, 1753. After the usual preparatory study, he was for a short time a candidate for the ministry, but on account of feeble health, relinquished the profession of divinity for that of medicine. Possessing an ardent love of knowledge, and accustomed to observe, reason, and investigate, he was constantly advancing in professional science and usefulness; and, for more than half a century, sustained the highest reputation as a learned, devoted and successful physician. He was one of the founders of the Connecticut Medical Society, and for many years its president. Dr. Munson was highly respected, not only for his medical skill, but for his social, benevolent and religious character. He died in New Haven, June 16, 1826, having almost completed his ninety-second year.

ley Hall, in honor of bishop Berkeley, one of the benefactors of the college. The third story of the chapel, which had been used hitherto for the library and philosophical apparatus, was now much needed for the latter purpose, and for lectures on natural philosophy. There was likewise, great need of suitable recitation-rooms. Accordingly the corporation, at a meeting in November, 1800, voted to erect a building combining rooms for recitation, a library, and a chemical laboratory. This building was finished in the summer of 1803; and as some name was thought necessary, it was called the *Connecticut Lyceum*. The house which was erected for the accommodation of the president, in 1716, was so far decayed, that the corporation disposed of the old building, and the lands adjoining, and a new house for the president was built, north of the college edifices, which was completed in the autumn of 1799. The building used for college-commons, was in 1803, on account of the increased number of students, considerably enlarged.

Among other improvements in the condition of college, undertaken at the same period, was the enlargement of the library, and of the philosophical and chemical apparatus. In September, 1804, an appropriation was made for these purposes, and, in the spring of the next year, professor Silliman embarked for Europe to execute the resolve of the corporation. He returned in June, 1806, and besides accomplishing the immediate object of his mission, attended several courses of lectures in London and Edinburgh, to perfect himself in his own professional employment.

The collection of minerals belonging to the college, at the time when chemistry was first taught, was very inconsiderable; yet with the few which had been previously collected, and such as had been added chiefly from the vicinity of New Haven, instruction in mineralogy had been begun, and some interest in the science had been excited among the students. In 1807, a small, but very valuable cabinet of mineralogical specimens was purchased of Mr. Benjamin Perkins, who then resided in New York. Mr. Perkins was graduated at the college in 1796; and during a subsequent residence in England, having turned his attention to mineralogy, he collected a mineral cabinet of about fifteen hundred specimens, selected with great judgment, and for their number, exhibiting an uncommon variety of mineralogical characters. Afterwards the professor in this department, having become acquainted with the collection of minerals imported into the United States by Col. George Gibbs of Newport, Rhode Island, made an arrangement with that gentleman, by which about half of his cabinet, in the spring of 1810, was brought to New Haven, and opened in a room prepared in Connecticut Hall for this purpose. In the summer of 1812, in consequence of further negotiation, the remainder of Col. Gibbs's cabinet was deposited in the same place. The whole of this collection contained somewhat more than ten thousand specimens.

It deserves here to be added, that in all the improvements in the collegiate buildings, and in the enlargement of the means of instruction, the opinions of the president had great influence. The advancement of the institution he kept constantly in view, and he was ever ready, so far as its means allowed, to adopt any plan which promised to extend its usefulness.

Dr. Dwight continued in very vigorous health, and discharged with great ability the numerous duties which devolved upon him; when in the early part of the year 1816, he was attacked with a local disease, which made such inroads on his constitution, that his decline was soon obvious. He died in New Haven, January 11, 1817, in the 65th year of his age. The events in the life of president Dwight are so well known, from the biographical sketch prefixed to his theology, and from other publications, that it would be superfluous here to do any thing more, than to state a few of the prominent facts, and to note some leading traits of his character, more particularly in his relation to the college as president and professor of divinity.

Dr. Dwight was born in Northampton, Mass. in May, 1752. He received his bachelor's degree at Yale college in 1769. Three years after, when he graduated master of arts, he exhibited a "Dissertation on the History, Eloquence and Poetry of the Bible," which was published, and was considered an earnest of

future eminence. In 1771, he was elected a tutor of the college, and continued in the tutorship for six years; and in this time, he was associated with most of those gentlemen, who have been already mentioned as occupying the same station with so much ability, during the presidency of Dr. Daggett. On leaving the college in 1777, he was for a short time a chaplain in the revolutionary army, and afterwards entered on political life in Massachusetts; but having finally determined on entering permanently the Christian ministry, he was ordained in 1783 pastor of the church in the parish of Greenfield, in the town of Fairfield, Conn. Here he continued till his election to the presidency of Yale college. The subject of education had long been familiar to Dr. Dwight; and he came to the college, well acquainted, from his former residence at the institution, with its condition, and what his station required. The funds granted in 1792 soon began to be available; and the prosperity of the country under the operation of the new constitution of the United States, affording inducements to greater numbers to direct their attention to a liberal education, every circumstance was favorable to the advancement of the college; but the talents and efforts of Dr. Dwight were necessary to give these causes their full effect. During his presidency, the course of instruction was extended and improved, and the number of students greatly increased.

From 1795 to 1805, Dr. Dwight filled the office of professor of divinity, by an annual appointment. During this period, his sermons, designed to give a connected view of religious doctrines, were delivered, generally from short notes; his miscellaneous discourses, were frequently more fully written, but not always. After he took the office of professor of divinity permanently, the first class of sermons above mentioned, was committed to writing; and he made use of them in one half of his preaching in the college chapel, for the remainder of his life. He never ceased, however, to increase his stock of sermons on miscellaneous subjects, and especially on topics which he judged appropriate to the audience he addressed; and to the close of his preaching, he probably wrote as many new discourses, as most ministers who have officiated the same length of time. There was always a number greater or less of theological students residing at the college as graduates, who looked to him for instruction. These students met occasionally, sometimes once a week, and sometimes oftener, when dissertations were read on subjects previously assigned; after which the president added his remarks on the opinions advanced, and the course of argument adopted. On Saturdays at eleven o'clock, his recitations in the senior class were always theological; and his remarks, at these times, comprised a series of familiar lectures. Saturday evening was the time, when he appeared more fully as the college pastor. About the year 1780, a number of undergraduates, with the approbation of president Stiles, established a regular meeting on that evening, for devotional purposes; * first in a room procured for this object in town, and afterwards within the college walls. Dr. Dwight, during a large part of his presidency, was in the habit of being present a portion of each evening, at this meeting; and by his observations, contributed greatly to increase religious knowledge among the students, and to give a proper direction to religious feeling.

As president, he took the instruction of the senior class in metaphysics and ethics, and likewise in rhetoric. The government of the college, as well as its instruction, was a subject on which Dr. Dwight spent much thought, and was a part of his official duty in which he was highly successful. The college laws, in consequence, received during his presidency some very important modifications, to adapt them better, as was thought, to the government of youth, and especially to the altered circumstances of the times. His great reliance, however, in the management of students, a reliance in his case altogether justifiable, was on his own powers of persuasion. No person ever more thoroughly understood the feelings and passions of young men, and their

* This is stated on the authority of a clergyman now deceased, who informed the writer of this article, some years ago, that he was personally concerned in establishing what was called, "the Saturday night meeting," at the time mentioned above. Other similar associations not improbably existed earlier; but this took a more permanent form, and has continued, with little or no interruption, to the present time,

modes of thinking and reasoning, or knew better what motives to urge, when it was necessary to check their waywardness, or to incite them to laudable efforts. Whether he had occasion to speak to the students at large, or to portions of them, he always succeeded in producing a conviction of the interest he took in their welfare, in which there was no affectation; and he addressed at the same time, their understandings and their consciences with such appropriateness and force, that few continued in opposition. Towards the close of his life, he sometimes remarked, that talking seemed to have lost most of its efficacy—yet to others it was not so apparent.

Besides his employment in the government and instruction of the college, as head of the institution he had a great amount of miscellaneous business to transact, which it was impossible to avoid; still he found time to prepare his *Travels in New England and New York*, and to prosecute other literary enterprises. All this could not be accomplished without great industry; and his example, in this respect, had a favorable influence on the students of the college. Dr. Dwight was an ardent friend of his country, and in early life entered with great zeal into the cause of American independence. He was much attached to the institutions and habits of New England, and prized highly that liberty, which is founded on a rigid execution of equal laws; a state of things, which he believed could exist nowhere, for any great length of time, separated from a strong sense of religious and moral obligation.

The death of Dr. Dwight occurred, as before stated, January 11, 1817. His funeral was attended on the 14th, when a discourse was delivered by the Rev. Dr. Chapin of Wethersfield. A large part of the citizens of New Haven joined in the funeral procession, and the fullest evidence was afforded of the strong sense entertained by all, of the worth of the deceased, and of the loss which the college and the public had sustained in his death. At a meeting of the corporation in February, a discourse, at the request of the college faculty, was pronounced before the college and citizens of the town, on the life and character of president Dwight, by professor Silliman.*

The corporation, at their meeting in February, 1817, elected the Rev. Henry Davis, D. D., at that time president of Middlebury college, to succeed Dr. Dwight as president; and the Rev. Ebenezer Porter, D. D. of the Theological Seminary, Andover, Mass., to be professor of divinity. Dr. Davis having declined the appointment, the corporation, in April of the same year, made choice for president, of Mr. Jeremiah Day, at that time professor of mathematics and natural philosophy. President Day was inaugurated July 23, 1817, with the same formalities as were observed at the inauguration of president Stiles, and president Dwight. He was also ordained, on the morning of the same day, to the ministry of the gospel, by the clerical part of the corporation. The Rev. Dr. Lewis of Greenwich, one of the fellows, preached the ordination sermon.

The corporation, at the same meeting, made choice of Mr. Eleazar T. Fitch, a candidate for the ministry, to be professor of divinity; Dr. Porter, having declined his appointment. The ordination of Mr. Fitch, and his inauguration as Livingston professor of divinity, took place November 5, 1817. The ordination sermon was preached by the Rev. Dr. Elliot of East Guilford, one of the fellows. Mr. Fitch, on his induction into this professorship, subscribed the confession of faith, which was first used by president Stiles.

In September, 1817, the corporation elected the Rev. Chauncey A. Goodrich, who had before been a tutor in the college, professor of rhetoric and oratory. Mr. Goodrich entered on this office in January, 1818.

At the same meeting of the corporation, Sept. 1817, Mr. Alexander M. Fisher, at that time a tutor in the college, was elected professor of mathematics and natural philosophy. Mr. Fisher was inducted into office the following October. In the spring of 1822, he determined to visit Europe, chiefly with the view of improving himself in his profession, by seeing the state of foreign literary institutions. He sailed from New York, April 1, in the *Albion*, for Liverpool, and perished by shipwreck, on the morning of the 22d of the same

* There is a good portrait of Dr. Dwight, by Col. Trumbull, in possession of the college.

month, on the coast of Ireland, not far from Kinsale. Professor Fisher was born in Franklin, Mass., 1794, graduated at Yale college in 1813, and was elected a tutor in 1815. He was a man of superior talents, and of uncommon attainments for his age; and his loss was greatly lamented.*

In September of the same year, the Rev. Matthew R. Dutton of Stratford, Conn., was elected the successor of professor Fisher, and soon after entered on the duties of his office. Professor Dutton died July 17, 1825, aged forty-two years. He was born in Watertown, Conn., and received his bachelor's degree at Yale college, in 1808. Before his ordination as pastor of the church in Stratford, he had for two years discharged the office of a tutor in the college. Professor Dutton possessed a discriminating mind, and communicated instruction with uncommon clearness. He commenced the labors of his professorship with the fairest prospects of future usefulness, and his early loss was deeply felt by the institution.

Mr. Denison Olmsted, who had been a tutor in the college, and afterwards a professor in the university of North Carolina, succeeded Mr. Dutton in the autumn of the year 1825, and is the present professor of mathematics and natural philosophy.

Dr. Smith, professor of the theory and practice of physic, surgery and obstetrics, died in New Haven, Jan. 26, 1829. He was born in Rehoboth, Mass., September 30, 1762, and early removed with his parents to Vermont. At the age of twenty-four, having witnessed a surgical operation, which strongly excited his curiosity, he directed his attention to the structure of the human body; and after some previous preparation, commenced the study of medicine. Having graduated doctor of medicine at Harvard university, he soon after projected the plan of a medical institution, in connection with Dartmouth college, and was appointed professor of medicine in the new school. After lecturing in that place several years, he made a voyage to Europe, and besides attending a full course of medical lectures in Edinburgh, for sometime witnessed the practice in the hospitals in London. On his return to New Hampshire, the medical school, which he had been the means of establishing, flourished in a high degree under his auspices, and those of the able professors, who were, in the course of a few years, associated with him. In the year 1813, he accepted of a professorship in Yale college, where he continued to lecture till his death. His professional practice was extensive, and his influence upon medical science very great. The assertion, "that he has done more for the improvement of physic and surgery in New England, than any other man, will by no one be deemed invidious."[†]

At the commencement in 1829, Dr. Thomas Hubbard was elected professor of surgery, and Dr. William Tully, professor of materia medica and therapeutics. Dr. Ives took the department of the theory and practice of physic. In 1830, Dr. Timothy P. Beers, was chosen professor of obstetrics.

From the establishment of the professorship of divinity in 1755, and probably from a much earlier time, there had been generally at the college a class of resident graduates, who were pursuing the study of theology. Their number had varied considerably in different years. In the early part of the year 1822, on the representation of some of the senior class, that they were desirous of going through their theological course at the college, the question came up for consideration, whether the instruction of students in divinity should be abandoned, or the means of aiding them in their professional studies should be so enlarged, as better to correspond with the existing state of theological learning. After a full consideration of all the circumstances of the case, it was determined to open a subscription for a new theological professorship. This subscription was soon so nearly filled, that at the Commencement of the same year, it was presented to the corporation for their acceptance. Several of the subscribers attached conditions to their contributions to this fund; the most important of which was, that the professor, on taking his office, should make

* The college has a good portrait of professor Fisher, by Mr. S. F. B. Morse.

† A portrait of Dr. Smith, by Mr. S. F. B. Morse, was presented to the college, by the medical class of 1825-6.

the same declaration as to his faith, as was made by president Stiles and president Dwight, on their induction into the presidency. The corporation accepted this subscription and established the new professorship. They likewise voted, "That in consideration of the high sense which this board entertains of the distinguished merits of the Rev. Timothy Dwight, D. D., late president of this college, and of his eminent services and usefulness while in office, the professorship this day established, shall take his name, and be styled the Dwight professorship of didactic theology." The Rev. Nathaniel W. Taylor, was elected the first professor on this foundation, and entered on the duties of his office, in the autumn of the same year.

In 1824, Mr. Josiah W. Gibbs, who had before been a tutor in the college, was invited to discharge the duties of a professor of sacred literature in the theological department of the college, funds having been provided for his support, in part. These funds being afterwards increased, a professorship of sacred literature was instituted in 1826, and Mr. Gibbs was formally elected professor, and inducted into office.

The same year, the corporation resolved to fill the professorship of law, which had been vacant since the resignation of Mr. Goodrich in 1810; and the Hon. David Daggett, at that time one of the judges of the superior court of Connecticut, was elected to this office. A law school has been established under the direction of judge Daggett, and Samuel J. Hitchcock, Esq., attorney and counsellor at law, in which there is given a full course of legal instruction.

In 1831, Mr. Theodore D. Woolsey, who had before been a tutor in the college, was appointed professor of the Greek language and literature, and entered on the duties of his office. In consequence of this new arrangement in the department of ancient languages, the professorship of the Latin language and literature remained with the former incumbent.

Since the year 1817, there have been several additions to the buildings of the college. As the building which was used for college commons was much too small for the purpose, and was in other respects inconvenient, the corporation voted in 1818, to erect a new commons hall. This building was completed in 1819, and besides the necessary kitchens and dining rooms, contains a large and convenient apartment for the mineralogical cabinet. The former hall was changed into a chemical laboratory.

The corporation, in 1820, voted to erect a new college edifice, north of the other buildings, and in the same line with them. This new college was finished in the autumn of 1821. It has not received from the corporation any distinctive name.

As the number of students was much increased, the chapel erected in 1761, was found insufficient to hold them conveniently, when assembled for public worship. Measures were accordingly taken in 1823, for building a new chapel, and several friends of the college contributed to its funds in aid of this object. The new chapel was dedicated November 17, 1824. On this occasion, a sermon was preached by the Rev. Professor Fitch, before a large assembly, composed of the officers and students of the college, and the citizens of the town. The old chapel, now called the Athenæum, was devoted to recitation rooms, and rooms for the libraries of the literary societies among the students. The library of the college was removed to an apartment prepared for it in the new chapel; and the room in the Lyceum, in which it was before contained, has been since used for lectures, and for exercises in declamation, for which purposes it was much needed.

In 1831, an arrangement was made by the corporation with Col. John Trumbull, in consequence of which, a collection of paintings executed by that gentleman, was, on certain conditions, deposited with the college. A building to contain them was finished in 1832. This building, besides a room for the Trumbull paintings, contains an apartment for other paintings belonging to the college, and likewise several rooms for other purposes of the institution.

At a meeting of the corporation in January, 1835, as it appeared that a considerable sum had been subscribed for the erection of a new building to accommodate theological students, it was determined that such a building should be

begun; and considerable progress has already been made towards its completion.

An account of the several donations which the college has received from the State and from individuals, has been omitted in the preceding narrative, as it was thought, that whatever relates to this part of the history of the college, might be more advantageously exhibited under one view. At the session of the legislature in 1822, a committee of that body was instructed to inquire, what amount of funds had been granted to Yale college by the State, from the foundation of the institution to that time. From the report of this committee, it appears, that from the establishment of the college in 1700, to the year 1792, the whole amount which the college had received in any manner from the legislature, was \$24,399 10. But of this sum, \$2,220 was raised by a lottery granted for the benefit of the college in 1747. From five to six thousand dollars were granted out of the avails of a French prize, brought into New London by an armed vessel belonging to the State, and from other sources unconnected with the ordinary supplies of the State treasury. Most of the remainder was derived from the annuity, granted in 1701, in the first college charter. To the year 1792, therefore, the Connecticut treasury had not been greatly burdened by the support of Yale college. All the grants, in whatever manner made, amount to but little more than two hundred and fifty dollars a year. The grant made in 1792, when the number of the corporation was enlarged by the admission of civilians into that body, was estimated at \$40,629 80, including, however, the additional sum received in 1796. In 1816, a sum of money, received from congress to reimburse certain expenses which the State had incurred in the last war with Great Britain, was appropriated by the legislature to various objects of public utility; and of this sum the college received \$8,785 70. In 1831, from a *bonus* paid into the State treasury for the charter of a bank, the college received \$7,000. The grant made to the medical institution in 1814, was not for the aid of the college. It was, besides, not made directly to the corporation, but to commissioners, who superintended the expenditure of this money. These are all the sums which the college has received from the legislature of Connecticut, directly or indirectly, in the one hundred and thirty-five years since it was founded.

Of the private benefactors of the college, the first were the original trustees, who in the year 1700, as has been already stated, laid the foundation of the institution by formally depositing books for its use. The value of the books given at that time, was estimated by president Clap at thirty pounds sterling. The next donor was James Fitch, Esq., of Norwich, Conn., who, in October, 1701, gave the college six hundred and thirty-seven acres of land in the town of Killingly, Conn., "and all the glass and nails which should be necessary to build a college house and hall." This gentleman was at that time a member of the council of Connecticut. The value of this donation is nowhere stated; but the probability is, that the glass and nails constituted the most substantial part of the gift. This land in Killingly was afterwards exchanged for about the same quantity of land in Salisbury, Connecticut.*

On the removal of the college from Saybrook to New Haven, about seven

* James Fitch, Esq., or, as he is likewise called by both Pres. Clap and Dr. Trumbull, Maj. Fitch, was the first donor to the college, not of the board of trustees. His donation of land and materials towards building a college edifice, was made in October, 1701, "in the time of the sitting of the assembly, and before the charter was given." This circumstance Pres. Clap considers important, in proving the college to have had a legal existence before the granting of the charter. The donation was made to the collegiate school, as "already set up by the great pains and charges of the ministers." This benefaction of Maj. Fitch undoubtedly had great influence in procuring the charter, and in encouraging the friends of the college in their efforts to promote its interests; and on this account is deserving of particular consideration. Major Fitch was the eldest son of the Rev. James Fitch, the first minister of Saybrook, and was born in Saybrook, August, 1649. The Rev. James Fitch removed to Norwich in 1660, and was the first minister of that town. He and his son, Maj. Fitch, held large tracts of land in Norwich, Canterbury, Pomfret, and Killingly. Maj. Fitch was chosen a magistrate, or a member of the council of the colony, as early as 1683, and continued to be re-elected till 1708 or 1709. He removed from Norwich to Canterbury, and was among the original settlers of that town. The Rev. James Fitch left thirteen children, and his descendants are very numerous and widely dispersed. The Rev. Ebenezer Fitch, D. D., who graduated at Yale college in 1777, was six years a tutor, and the first president of Williams college, was a descendant of Maj. Fitch. The Hon. Thomas Fitch, who graduated at Yale college in 1721, and who was several years governor of Connecticut, is said to have been a descendant of Maj. Fitch; but this is not certain, though he undoubtedly descended from the Rev. James Fitch.

hundred pounds were subscribed towards erecting the new building; but president Clap supposes that "the whole of that sum was not actually paid." Various other donations were made by individuals in different parts of the State and country, none of which were very considerable, yet together they were of essential advantage to the college in its infant state.* In the years 1718 and 1721, governor Yale sent goods to the value of four hundred pounds sterling, for the benefit of the college. He had before made a donation of books for the library, estimated at the value of one hundred pounds sterling. Governor Yale is said to have given five hundred pounds more to the college, in his will, written a short time before his death; but the will never obtained a probate, though great pains were taken by governor Saltonstall to effect it.

In the year 1728, the Rev. George Berkeley, dean of Derry, came to America with the view of founding an Episcopal college in the island of Bermuda, "for converting the savage Americans to Christianity." He purchased a country seat near Newport, Rhode Island, with about ninety-six acres of land. While he resided in Rhode Island, he became acquainted with the Rev. Jared Eliot, of Killingworth, Conn., one of the trustees of Yale college; the Rev. Dr. Johnson, of Stratford, and other gentlemen of Connecticut. He had likewise a correspondence with the Rev. Elisha Williams, rector of the college, and became well acquainted with the character and prospects of the institution. Dean Berkeley resided in America about two years.† Before he returned to Europe, he made a donation of all his own works to the college library; and after his arrival in England, he sent to the trustees a deed of his farm in Rhode Island, to be held by them for the encouragement of classical literature. The conditions of the deed are, that the rents of the farm, after necessary charges are deducted, shall be appropriated to the maintenance of the three best scholars in Greek and Latin, who shall reside at the college at least nine months in a year, in each of the three years between their first and second degrees; that on the sixth of May annually, or in case that shall be Sunday, on the seventh, the candidates shall be publicly examined by the president or rector, and the senior Episcopal missionary within the colony, who shall be then present; and in case none be present, then by the president alone. If the president and senior missionary shall not agree in their judgments who are the best scholars, it is directed that the case shall be decided by lot. Scholars on this foundation are to be called "scholars of the house." All surpluses of money which remain by any vacancies, are to be expended in Greek and Latin books, to be distributed to such undergraduates as shall make the best composition or declamation in the Latin tongue, upon such a moral theme as shall be given them. President Clap remarks, that "this premium has been a great incitement to a laudable ambition to excel in a knowledge of the classics." How far this donation has answered the object for which it was made, may be determined in part from the general character and standing of those who have been successful candidates for the "dean's bounty." It may correct some erroneous impressions on this subject, and show the value of this species of donations in public seminaries, to mention the names of a few of those who have arrived at the distinction of being Berkeleian scholars.

The first examination for the dean's bounty was held in May 1733, when the Rev. Eleazar Wheelock, D. D., the first president of Dartmouth college, and Benjamin Pomeroy, D. D., of Hebron, Conn., at that time senior sophisters, were elected "scholars of the house." Among those who were scholars of the house from this time to the year 1777, may be mentioned the Rev. Aaron

* The two largest of these donors were governor Saltonstall of Connecticut, and Jahaleel Brenton, Esq. of Newport, Rhode Island; each of whom gave fifty pounds sterling.

† The college is in possession of a valuable painting, commemorative of dean Berkeley's residence in America, which comprises seven figures as large as life. The principal figure is dean Berkeley in his clerical habit; a lady with a child, the dean's wife; another lady, probably a Miss Handcock, who accompanied the dean and his wife to America; a gentleman writing at a table, who is Sir James Dalton; another gentleman, probably a Mr. James, who came to America with the dean; a third gentleman, a Mr. John Moffat, a friend of the artist; and the artist, Smybert, an Italian, who came with the dean from England. The dean is resting his hand on a copy of *Plato*, his favorite author; and appears to be dictating to Sir James, who is acting as amanuensis. This painting was executed by Smybert, while the dean resided at Newport. It was presented to the college in the year 1808, by Isaac Lothrop, Esq., of Plymouth, Mass.; and had been preserved in Boston. It was purchased and transmitted to the college by Mr. Lothrop, through the agency of the Hon. John Davis, Col. Joseph May, and Isaac P. Davis, Esq., of Boston. Mr. Lothrop died at Plymouth, July, 1808, aged 73.

Burr, president of the college of New Jersey; the Hon. John Worthington, LL. D., of Springfield, Mass.; the Hon. Jared Ingersoll; the Hon. William Samuel Johnson, LL. D.; the Rev. president Daggett; professor Strong; the Hon. James Abraham Hillhouse; the Hon. Simeon Strong, LL. D., of Massachusetts; governor Fanning; the Hon. Silas Deane; the Hon. Stephen M. Mitchell; the Hon. Jonathan Ingersoll; the Hon. John Trumbull; governor Treadwell; the Rev. president Dwight; the Rev. Joseph Buckminster, D. D.; the Hon. John Davenport; the Hon. Abraham Baldwin; the Hon. Samuel W. Dana, and the Hon. Chauncey Goodrich.* These names are selected as belonging to those who were more extensively known in after life, than most of their associates. Since the year 1777, many of the Berkeleian scholars are still living. A complete list, however, would show that in most instances, they have reflected honor on the donation. The change in the value of money, the enlargement of the collegiate course of study, and the introduction of other marks of distinction, have rendered, in later times, the Berkeleian prizes of less comparative value; yet, at no period have they been without their use.

In 1733, the dean sent an additional present to the library of about a thousand volumes, which, according to president Clap, was the finest collection of books which had then ever been brought, at one time, to America. The character of Berkeley, and the rank he held among the scholars of his age, are so generally known, that a particular account of the events of his life is unnecessary here. It may be proper, however, to add, that he was born in the county of Kilkenny, Ireland, in 1684, and was educated at Trinity college, Dublin. In 1734, he was consecrated bishop of Cloyne, and died at Oxford, January 14, 1753. His private excellence was so universally acknowledged, that the well known line of his friend Pope, seems hardly to contain an hyperbole:

"To Berkeley every virtue under heaven."

The donation of the Hon. Philip Livingston, which was the commencement of a fund for the support of a professor of divinity, has been already mentioned. To this fund, several small additions have been made at different times. Dr. Daniel Lathrop, of Norwich, Conn., gave to the college by will five hundred pounds, "to be used in such manner, that the interest only be annually expended." The corporation have never made any definite appropriation of this legacy. They voted "that the principal be preserved as a perpetual fund, and forever kept separate by itself, and the annual interest alone expended."—Dr. Lathrop died January 8, 1782, aged seventy. He was born in Norwich, 1711, and was a descendant of the Rev. John Lathrop of Scituate and Barnstable, Mass., who came to America in 1635. In 1733, Dr. Lathrop was graduated at Yale college, and afterwards received a medical education in London. In company with his brother Dr. Joshua Lathrop, who was graduated at Yale college in 1743, he was extensively known as a druggist; the two brothers being for many years, the sole or principal dealers in this branch of business in Connecticut. Dr. Lathrop lost all his children by sickness, when they were young; and, what rendered the bereavement more severe, they all died within a few days of each other. He was a gentleman of great benevolence, and highly distinguished for all the Christian virtues. At his death, besides the legacy to Yale college, he left considerable sums for public and charitable objects in the town of Norwich.

In the year 1781, the Rev. Richard Salter, D. D., of Mansfield, Conn., gave by deed, a farm to the "president and fellows, for encouraging and promoting the study of the Hebrew language and other oriental languages in said college." This farm was situated in Mansfield, and was sold by the corporation for two thousand dollars. Dr. Salter was a native of Boston, and was educated at Harvard college, where he received his first degree in 1739. He was pastor of

* Among those who during the same period were successful candidates for the Berkeleian premiums for Latin composition, are Gen. David Wooster; Col. Joseph Hawley; Gen. Phineas Lyman; James Cogswell, D. D.; Samuel Buell, D. D.; chief justice Dyer; David Brainerd, the missionary; governor Hall of Georgia; president Stiles; Hon. Richard Morris; Joseph Lathrop, D. D., in three successive years; Nathan Strong, D. D.; Gen. Humphreys, &c.; besides most of those who were at any time scholars of the house. Thus president Daggett was scholar of the house, and received a prize for Latin composition in each of the four years he was an undergraduate.

the first church in Mansfield, and having outlived for some years, all his children, died April 14, 1787, in the sixty-sixth year of his age, and the forty-first of his ministry. The oriental languages are understood to have been with him a favorite study. Besides being a clergyman, he was also for sometime, a practising physician. He was nine years a fellow of Yale college.

In the year 1789, the Rev. Samuel Lockwood, D. D., gave one hundred pounds to the president and fellows, for the enlargement of the philosophical apparatus; and afterwards, by will, gave somewhat more than eleven hundred dollars; the interest of which, is to be expended annually in the "purchase of good and useful books to enlarge the library." Dr. Lockwood was graduated at Yale college in the year 1745, and in 1748 was settled in the ministry, in the parish of Andover in the town of Hebron, Conn., where he continued about forty-three years. He was elected fellow of the college in 1777, and was a member of the corporation till his death, which occurred June 18, 1791, in the seventieth year of his age.

In 1807, the Hon. Oliver Wolcott gave two thousand dollars to the president and fellows, and directed that the interest of this sum should be annually expended for the increase of the library. Mr. Wolcott was born in Litchfield, Conn., January 11, 1760. His father, Oliver Wolcott, was governor of Connecticut, as was likewise his grandfather, Roger Wolcott. He received the degree of bachelor of arts at Yale college, in the year 1778. On the first organization of the treasury department of the United States, in 1789, at the urgent request of Gen. Hamilton, who had been appointed secretary of the treasury, Mr. Wolcott was appointed controller. He had before held the same office in the treasury department of Connecticut. On the resignation of Gen. Hamilton, in 1795, Mr. Wolcott succeeded him, and continued secretary of the treasury of the United States till the year 1801, when, in the new arrangement of the courts of the United States, during the administration of president Adams, he was appointed a judge of the second circuit. When the new courts were abolished in the succeeding administration of Mr. Jefferson, he removed to New York, and engaged extensively in mercantile pursuits. Mr. Wolcott was elected the first president of the bank of America, and held that office a number of years. In the year 1817, having returned to Connecticut, he was elected governor, and was annually re-elected till 1827. He died in New York, June 1, 1833, and was buried at Litchfield.

Noah Linsly, Esq. of Wheeling, Virginia, in 1814 gave by will to the president and fellows, three thousand dollars, which they added to the library fund. Mr. Linsly was born in the parish of Northford in the town of Brandford, Ct., Feb. 4, 1772. In 1791, he was graduated bachelor of arts at Yale college, with a high reputation for scholarship, and was invited, in 1793, to the office of tutor in Williams college, Massachusetts, which had then been recently incorporated. His name stands at the head of the catalogue of tutors in that seminary. This appointment was undoubtedly on the recommendation of president Fitch, of that college, who, while a tutor of Yale college, must have become acquainted with the merits of Mr. Linsly. He continued at Williams college one year, and spent the succeeding year in the same office at Yale college. Few instructors have been equally successful in gaining the respect and esteem of their pupils. In 1795 he removed to Wheeling, Virginia, and entered upon the practice of law. In his profession he had great success. He died at Wheeling, March 25, 1814. Besides the donation to Yale college already mentioned, he made provision for a public school at Wheeling. He was buried at the south part of Wheeling Hill, where there is a plain sandstone monument, with this inscription, "To the memory of Noah Linsly, founder of the Lancasterian school at Wheeling. Connecticut gave him birth, Virginia a grave."

Eli Whitney, Esq. in 1822 gave five hundred dollars to the library fund, on the condition that the interest should be expended in the purchase of books on mechanical and physical science. Mr. Whitney is well known for his great mechanical talents, and especially as the inventor of the cotton-gin. He was a native of Westboro', Mass.; was graduated at Yale college in 1792, and died in New Haven, January 8, 1825, in the 60th year of his age.

A gentleman whose name has not been made public, gave about the same time to the library fund, the sum of five hundred dollars, subject to the same restriction as that given by Mr. Whitney.

In 1834, Dr. Alfred E. Perkins, of Norwich, Conn., gave by will to the president and fellows, ten thousand dollars, to be kept as a perpetual fund, and the interest to be applied to the purchase of books for the library. This is the largest sum that has been given to the college by any individual since its foundation. Dr. Perkins was born in Norwich, April 5, 1809, and received his first degree at Yale college, in 1830. In 1833, he was graduated doctor of medicine in the university of Pennsylvania. In the spring of the same year, he was first attacked by the disease, a consumption of the lungs, which finally terminated his life. In the summer of 1833, he visited the Carolinas, with the view of benefiting his health, and subsequently took a voyage to Madeira. He spent several months in the West Indies, and returned home by the way of New Orleans, and the Western States. This excellent young man, of whose future usefulness and distinction his friends and acquaintance had indulged the fairest hopes, died in Norwich, October 29, 1834.

The plan of instruction in the college had been from time to time greatly extended, and the necessities of the institution had, in consequence, for some years exceeded its means. To relieve its wants, several projects were formed. As all hope of adequate aid from the legislature of Connecticut was abandoned, it was finally determined, on the recommendation of many of the alumni of the college, and others in different parts of the country, to open a subscription for such a sum as it was believed would place the institution on a safe foundation. Accordingly, in the autumn of the year 1831, a subscription for one hundred thousand dollars was commenced under the agency of Wyllys Warner, Esq. who had been a tutor of the college, and who is the present treasurer. In the succeeding year, this subscription was filled. The last instalment was due in January, 1836. This subscription was aided not only by those who had been educated at the college, but by many others. The obligations of the institution to its friends for this effort in its favor, are deep, and will be long felt.*

A few historical notices of the college library may not be improper here. The college commenced its existence, as has been already stated, in the formation of a library. This department of the college, though the earliest object of attention,—and if the important relations of a well-furnished library to a literary institution be considered, no part of such an establishment more deserves to be fostered,—yet, from various causes, has had comparatively a slow increase. The books deposited by the original trustees of the college in 1700, were forty folio volumes, estimated by president Clap at the value of thirty pounds sterling. The principal part of these books was given by the Rev. Israel Chauncy of Stratford, the Rev. Abraham Pierson of Killingworth, and the Rev. James Pierpont of New Haven. They were almost all theological, and there was not among them a single volume relating to classical literature or to the sciences. In 1701, a hundred and sixty or seventy volumes were sent to the college by Sir John Davie, of Groton, Conn., who was then in England. Some of these books were given by several nonconformist ministers in the county of Devon. In the year 1714, Jeremiah Dummer, Esq. of Boston, at that time agent for the colony of Connecticut in England, sent to the library eight hundred volumes of valuable books, one hundred and twenty of which were presented by himself. The remainder consisted of donations from various gentlemen in England, obtained at the solicitation of Mr. Dummer. Among the contributors, were Sir Isaac Newton; Sir Richard Steele; Dr. Burnet; Dr. Woodward; Dr. Halley; Dr. Bentley; Dr. Kennet; Dr. Calamy; Dr. Edwards; the Rev. Mr. Henry, and Mr. Whiston. Gov. Yale added to this collection about forty volumes. These books, as well as those presented by Sir John Davie, were, to some extent, of a miscellaneous character; generally, however, they were works of theology.

The books sent by dean Berkeley in 1733, were a collection of the Christian Fathers, nearly complete; copies of most of the Greek and Latin classics;

* Some specific appropriations were made in this subscription; the most important of which, were five thousand dollars for the library fund, and five thousand towards a law professorship.

the most approved works in theology, history, the sciences, and general literature. The dean had himself selected these books for his contemplated college in Bermuda; they were generally of the most valuable editions, and in the best style of binding. It is worthy of remark, that not a volume in this collection seems to have been put in merely to swell the number; all were evidently sent on account of their intrinsic value. For many years after, a few books appear to have been purchased for the library, from time to time; but the number thus procured, bore a small proportion to the whole. The college was without the means of making such purchases. President Clap, in the first catalogue of the library, published in 1743, states the whole number of volumes, at that time, to be two thousand and six hundred. From 1743, donations were occasionally made to the library, chiefly from England, so that president Clap, in 1766, estimated the number of volumes at "about four thousand." During the revolutionary war, as has been already narrated, the students were, for sometime, dispersed in the country, and the library was sent for security against incursions of the enemy, partly to the towns where the several classes were stationed, and partly to other places. It is supposed that many books were lost at this time; as in the catalogue of the library published in 1791, the whole number of volumes is but two thousand and seven hundred. Most of the books, however, of much value, were preserved. Among individual donations to the library, it deserves to be particularly mentioned, that a considerable number of volumes was presented, from time to time, by the Rev. Dr. John Erskine, of Edinburgh. These books were mostly purchased from a fund given by Mr. William Hyslop, of Brookline, Mass. The Rev. Jedidiah Morse, D. D., presented to the library a valuable collection of books in 1823. In 1805, about two thousand volumes were added to the library, by purchase; most of which were in the departments of the sciences, and of miscellaneous literature. The deficiencies of the library have been, at all times, strongly felt. President Dwight, in his letter of thanks to governor Wolcott for his donation in 1807, remarks, "The aid which you have given us is a prop to a weak part of our building, essential to the symmetry and usefulness of the whole structure. In no other manner could the same benefaction have been equally useful." Purchases have been regularly made with the proceeds of the library fund, so that the number of books in the library, at the present time, somewhat exceeds ten thousand. By a judicious application of the income of the fund in its enlarged amount, from the donation of Dr. Perkins, the library will soon bear a fairer proportion to the exigencies of the institution. At present, in the departments of law and medicine, the number of books is small. This deficiency is made up, in the law department, by the well-furnished private libraries belonging to the gentlemen who give instruction in law; and in the medical department, there is a library of medical books belonging to that branch of the institution. The college library is best furnished in theology, and in the sciences; and is most deficient in classical and general literature. In classical literature, the private collections belonging to the gentlemen in that department, make up to them, in a good measure, what is wanting in the public library; and, in general literature, there is a valuable substitute in the libraries of the several literary societies, among the students. Of the three principal societies referred to, the oldest was instituted in 1753; the second in age about ten years later; the third is of modern date. Their libraries, together, contain not far from fifteen thousand volumes.

The philosophical apparatus had a small beginning. At Saybrook, it probably consisted of little more than a pair of globes, and a few of the most common mathematical instruments. The first considerable purchase was made in the year 1734. At this time, by subscription of the trustees, and other gentlemen disposed to aid the college, there were bought a reflecting telescope, a microscope, barometer, and various other articles. A complete set of surveying instruments was presented to the college about the same time, by Joseph Thompson, Esq. of London; and a few years after, a pair of globes, by Isaac Watts, D. D. An air-pump, likewise, was afterwards purchased by subscription. An electrical apparatus was possessed by the college as early as 1749. President Clap bought an astronomical quadrant, which he gave to the

college at his death. In 1789, as has been before mentioned, Dr. Lockwood gave one hundred pounds for enlarging the philosophical apparatus. This sum was increased by the subscriptions of others to three hundred pounds; and was very advantageously laid out in London, chiefly under the direction of Dr. Richard Price, whom president Stiles had requested to superintend the purchases. As the amount of the invoice exceeded the sum remitted, Dr. Price "begged that the college would accept this difference as his contribution." The insurance, freight, commission and shipping charges, were generously paid by Mr. Benjamin Vaughan.*

The most considerable addition to the philosophical apparatus of the college, was made in 1805, when an extensive chemical apparatus was likewise purchased. Important articles in the departments both of natural philosophy and of chemistry, have been occasionally added since. In 1831, an acromatic telescope having an aperture of five inches, and a focal length of ten feet, made by George Dollond, Esq. of London, was presented to the college by Sheldon Clark, Esq. which has been found on trial to be a valuable instrument.† A powerful electrical machine was presented by Mr. Caleb Wright, in 1834.

The cabinet of minerals, which was deposited with the college in 1810 and 1812, by Col. George Gibbs, was purchased in 1825. To aid the institution in this expenditure, its friends opened a subscription, which was liberally patronized by citizens of New Haven, New York, Charleston, S. C., and other places. Large collections of minerals have been made since, especially of specimens illustrating the mineralogy and geology of the United States, and other parts of the American continent.

A general view of the course of education in the college from its foundation, of the character of the government and the nature of its discipline at different periods, and of the various relations which the college has sustained to the community, seems necessary in such a sketch of its history as has been undertaken; but as this article has been so much extended, a few brief notices only will be added.

While the college was at Saybrook, the course of study was limited to the Latin, Greek, and Hebrew languages; logic, metaphysics, theology, and physics. The latter was taught from a manuscript treatise, by rector Pierson, which was copied by each student. President Stiles took great pains to recover a copy of these physics, but without success. On the removal of the college to New Haven, the system of study was somewhat extended. Logic, however, claimed the principal attention, and skill in syllogistic disputation, was the chief object aimed at. Burgersdicius, Ramus, Crackenthorp, and Keckerman, were the great lights of the time. The freshmen were employed, the first four days of the week, on Latin, Greek, and Hebrew; "beginning logic in the morning, at the latter end of the year, unless the tutors should see cause, by reason of their ripeness in the tongues, to read logic to them sooner." Logic was the sole study of the first four days of the week, during the second year; physics, the third year, and metaphysics and mathematics the fourth year. All resident bachelors were required to dispute syllogistically, once a week, and all undergraduates, after they began to read logic, five times a week. Fridays were devoted, in all the classes, to ethics, rhetoric, and the theology of Wollebius. Ames's *Medulla* was recited on Saturday mornings; and, on Saturday evenings, the Assembly's Catechism in Latin. Every Sunday morning, there was an exercise in Ames's *Cases of Conscience*. At the beginning of every recitation, a portion of the Hebrew Scriptures was read by the class into Greek, and a portion of the New Testament from Latin into Greek, except in the freshman class, where the translation of the New Testament into Greek, was from English. Every undergraduate was required to declaim once in two months, and both graduates and undergraduates committed sermons to memory, and pronounced them publicly in the college hall.

The first text-book in physics, after the treatise of rector Pierson was laid

* On the arrival of this apparatus, president Stiles petitioned congress to remit the duties. This petition was presented by the Hon. Roger Sherman, at that time a member of the house of representatives; and all philosophical apparatus has been admitted from that time free of import.

† The other benefactions to the college by this gentleman, will no doubt receive deserved notice hereafter.

aside, was the Philosophy of Rohault. Martin's "System of the Newtonian Philosophy," was introduced in the time of president Clap, and was in use till 1787. At that time Martin could no longer be procured, and president Stiles had before requested Dr. Price to recommend some work as a substitute. Dr. Price and Dr. Priestly recommended the "Institutes of Natural Philosophy," by Dr. Enfield. This work was accordingly adopted, and continued to be the text-book in natural philosophy, till within a few years. Very considerable changes were made in all the branches of study during the administration of president Clap. For several years after 1770, great improvements were made in the course of English studies, chiefly through the efforts and influence of three tutors, Messrs. Howe, Trumbull, and Dwight; and since that time, the whole system has been so varied, as to bear little resemblance to the original form. A detailed account of these changes seems here unnecessary. Nothing can be further from truth, than that the college is the same as it was a century ago; that there has at any time been an indisposition to favor improvements in education, when fully shown to be such; or that the real demands of the age have not, at all times, been complied with, as far as the means of the institution would admit.

At the commencements at Saybrook, "gentlemen of the government, ministers, benefactors to the school, with the parents and guardians of the candidates," were allowed to be auditors; but the commencements were not properly public, till the college was removed to New Haven. At that time, the ceremonies of a commencement were the following. There was first, prayer by the president; then a salutatory oration by one of the candidates for the bachelor's degree, after which followed syllogistic disputes on *theses* in the various arts and sciences. These *theses* were distributed among the audience on printed sheets. At the conclusion of the exercises of the bachelors, which generally occupied the forenoon of the day, the *Questiones Magistrales*, were distributed in the same manner as the *theses*, and various positions there taken, were attacked and defended in syllogistic disputes by the candidates for the degree of master; after which a valedictory oration was pronounced by one of their number. The degrees were then conferred by the president, and the whole ceremony was closed with prayer. The orations and disputes were in the Latin language. The former were pronounced from the front gallery, and the respondents and opponents in the disputations spoke from the side galleries, on the right and left of the president. The first considerable change in this system, was the introduction of two English orations, one at the close of the exercises of the bachelors, and the other at the beginning of the exercises of the masters. The last syllogistic disputes were exhibited in 1787. A stage for the speakers was first erected during the presidency of Dr. Daggett. Numerous changes have been made in the commencement exercises, and other college exhibitions, within the last half century, but a particular detail of them would be out of place here.

The government of the college was left originally, in a good degree, to the discretion of the rector and tutors. They enforced their authority by advice, admonition, public censure, fines, and exclusion from the college. In the time of rector Cutler, there was a brief code of laws which each student copied on his entrance into the college; and this copy, with the name of the rector and of one or more tutors annexed, was the *admittatur*. In the code of laws printed in 1748, the number of fines, as penalties for transgressions, was increased; but the practice of fining students went gradually into disuse, till, in the presidency of Dr. Dwight, it was almost entirely relinquished. Corporal punishment seems never to have been inflicted, except in the freshman class, and for certain delinquencies, which were rather vexatious than highly criminal. It consisted in boxing the ears; which discipline was administered by the rector or president, and, as it appears, with some formality. This punishment was not prescribed in the laws, but was probably adopted as a college custom. It was discontinued about the year 1760. At the same time that president Clap compiled a new code of laws, he says, "the rector collected and wrote down, under proper heads, all the *customs* of the college, which had from time to time obtained and been established by practice, which made as large a volume

as the statutes." This book of customs was never printed, but was read publicly, and explained to the students, whenever it was thought necessary. It cannot now be found; but from what appear to be extracts from it, printed in the time of president Stiles, this book contained minute rules respecting the subordination of classes, the deportment of the students towards each other, and towards the government of the college; some of which regulations, as the times were, were no doubt salutary; but as to others, it is now difficult to see why they were ever enforced. The last of these customs, so far as they had the force of law, were abolished in 1804. There is abundant evidence that great efforts have been made from the foundation of the college, to preserve the students from irregularities, and especially from vice; and to promote, by all proper measures, their moral and religious, as well as their literary improvement.*

Yale college was established and a long time fostered by graduates of Harvard. This fact is thus alluded to by president Stiles. "The corporation of Yale college was never without some very worthy Harvard fellows, till September, 1780, when Dr. Salter resigned, and the whole number became Yalensians. Thus Harvard has nourished Yale eighty years. Kindly ordered in Providence! Four rectors or presidents, and twenty-eight fellows Harvardians." To the year 1780, the whole number of fellows had been fifty-six; so that to that time, the graduates of Harvard had been one half. To the four presidents and twenty-eight fellows, there should be added three tutors. If Yale college is under obligations for the benefits it has received from the elder seminary, its graduates have done something towards discharging this debt, in the aid they have given in founding and supporting other similar institutions. An allusion to a few facts illustrating this subject, may not be improper. A considerable number of the early graduates of Yale college removed to New Jersey, and were active in establishing a college in that State. The three first presidents of the college of New Jersey, were graduates of Yale. The Hon. William Smith; the Hon. William P. Smith; Peter Van Brugh Livingston, Esq.; governor Livingston; the Rev. John Pierson, of Woodbridge; the Rev. Dr. Johnes, of Morristown; and the Rev. Thomas Arthur, of Brunswick, could not have been among the least efficient of its trustees. The first two tutors were likewise from Yale college.

The president and all the instructors of Dartmouth college, at the time of its establishment, and a number of the trustees of the same seminary, were graduates of Yale; and it will be found, on inquiry, that in founding several of the colleges in New England since, and at the West, the graduates of Yale college have contributed their full share of counsel and effort.

Yale college, during the first six months after the course of instruction commenced, had but one scholar. It may be acceptable to some, to see a few notices of the number of students at different times from the foundation of the institution. It was in the year 1727, that rector Williams first gave degrees. Before this time, twenty-six classes had been graduated, of the average number of *seven*. Thirteen classes of the average number of *sixteen*, received degrees while rector Williams was at the head of the college. President Clap gave degrees to twenty-seven classes, the average number of which is *twenty-eight*. The average of the eleven classes, which were graduated under Dr. Daggett, is *thirty*; of the seventeen classes under Dr. Stiles, *thirty-eight*; and of the twenty-two classes under Dr. Dwight, *fifty*. Since the presidency of Dr. Dwight, the average has still advanced. The number of undergraduates has always been greater than would appear from a bare consideration of the number who have received degrees. There is generally a small increase of a class, at the beginning of its second year; very few ever enter a class the third year, and rarely an individual the fourth year; except those, who, for some reason, have left a previous class, and again united themselves to the college. In the mean time, numbers leave the classes from various causes, so that a class when

* For a particular account of the religious state of the college, at different times, see president Day's letter, dated March 2, 1832, to the Rev. Dr. Sprague, of Albany, and published by that gentleman, in his "Lectures on Revivals of Religion."

it graduates, is generally smaller than when it enters the college. The class of 1826, which consisted of one hundred, and is the largest ever graduated at the college, when freshmen, was one hundred and five in number; when sophomores, one hundred and twenty-three; and this may be taken as the general ratio of increase and diminution. In the early periods of the college, the fact was otherwise. That a student should enter an advanced class, was then hardly known; and it was about as rare, that any one left the college before his course was completed, except by expulsion or death. Thus the twenty-two members of the class of 1751, as the writer of this article was informed some years ago by one of the number, were all examined in a body for admission to college at the commencement, in the year 1747; all received their bachelor's degree in 1751, and in 1754, were all graduated masters. No one, in this time, had joined the class, and no one had left it. No arrangements have ever been made to favor the admission of students to an advanced standing, or to favor their absence from the college, while they are professedly members. Few students, after even short absences, are able to rejoin their classes.

The graduates of Yale college, very early, as a part of them only could find employment in Connecticut, were scattered to the North, the West, and the South. This fact has undoubtedly contributed, in several ways, to increase the number of students in subsequent times. The state of the country, at different periods, has had a manifest effect in enlarging or diminishing the number of students in the college. Thus the increase of students sometime before and after the year 1760, was a consequence of the French war, some having entered college to avoid military impressment. The same thing occurred during the war of the revolution. This was a subject of some complaint; but many graduates, during the revolutionary war, immediately on leaving college, entered the army, where they obtained commissions, or were employed, after a short preparation, as physicians and surgeons. There is no reason to believe that the revolutionary army was even numerically diminished by the cause above mentioned. If some were kept from the army, others, on finishing their college course, were induced to enter it, and with the advantage of superior intelligence, who might otherwise have never engaged in military life. Some of the best officers among the Connecticut troops, passed almost immediately from the college to the duties of the camp. Among those now dead, it will be sufficient to mention the names of David Humphreys, Nathan Hale, Benjamin Talmadge, and Ebenezer Huntington. Changes of numbers likewise in the college, have been regularly produced by a favorable or unfavorable state of business in the community, beyond what would take place, if it were frequented only, or chiefly, by students who came from a moderate distance. As an example of this, in 1802, the number of undergraduates, at the beginning of the college year, was two hundred and forty-two; in 1808, from the operation of the embargo, the number was one hundred and eighty-two; in 1811, the number was three hundred and five.

The triennial catalogue of graduates was published at the Commencement in August of the last year. According to the representation there made, the whole number of those who have received degrees at the college as *alumni*, is four thousand five hundred and sixty-six. Of these, two thousand three hundred and thirty-five were supposed to be living. One thousand one hundred and seventy-four had been ordained to the Christian ministry, of whom five hundred and eight were living. Yale college, as before remarked, was instituted when Connecticut was in its infancy, and has had an important influence on its social, literary, moral and religious character. How far the institution has answered the design of its founders, not only in Connecticut, but beyond it, might be a useful subject of inquiry; but to do it justice, an induction of particulars would be necessary, inconsistent with the plan of the present sketch.

Errata.—Page 16, line 38, for Thomas Hooker, read Daniel Hooker. Page 23, line 29, for Samuel Whittelsey, read Chauncey Whittelsey.

Complete List of the Presbyterian and Congregational Ministers and Churches, in the Western Reserve, Northern Ohio.

FROM THE SETTLEMENT OF THE COUNTRY TO NOVEMBER 1, 1835.

By Rev. Ansel R. Clark, Hudson, Ohio.

EXPLANATION. Those persons with *p.* after their names were settled as pastors; those with *s.* preached as "stated supplies"; — in the column of *where graduated*, shows that the person did not receive a degree; and — in the column of *where graduated*, shows that he did not receive a college education. No supplies less than six months, either the whole or a part of the time, are noticed in this schedule.

Town and Churches in Ashabula Co.	Ministers.	Place of Nativity.	Where Graduated.	When Gr.	Where studied Theology.	Settlement.	Dismission.	Remarks.
Andover, 1st ch.	18.8. Joseph H. Brock	p. Northampton, Mass.	1798 Vale,	1818	Andover Theol. Sem.	Apr. 25, 1827	Aug. 1, 1830	See Bricksville, Cuyahoga Co.
	Ephraim T. Woodruff,	s. Farmington, Ct.	1777 Vale,	1797	Charles Backus, D. D.	Nov. 1, 1831	July 1, 1834	1832 Williamsfield.
	William Beardsley,	s. New Fairfield, Ct.	1797 Hamilton,	1821	Auburn Theol. Sem.	Nov. 1, 1831	Sept. 1, 1834	Freedom, Portage Co.
	Joseph Loring,	s. North Yarmouth, Me.	1804 Howdoin,	1818	Andover Theol. Sem.	Nov. 20, 1831	May 20, 1835	Nov. of New England.
Ashabula, 2d ch.	1832 Giles H. Cowles, D. D.	s. Farmington, Ct.	1766 Vale,	1789	Jonathan Edwards, D. D.	Dec. 1, 1831	Dec. 1, 1834	Geneva and Harpersfield.
	1831 Perry Pratt,	s. East Hartford, Ct.	1789		Jonathan Edwards, D. D.	July 1, 1831	Oct. 1, 1834	Geneva and Harpersfield.
	Joseph Badger,	s. Woburn, Mass.	1737 Vale,	1785	Rev. Mr. Leavenworth,	Jan. 1, 1831	Mar. 1, 1834	1832 Chester, Geauga Co.
	Henry Cowles,	s. Farmington, Ct.	1803 Vale,	1830	New Haven Theol. Sem.	Oct. 1, 1831	Dec. 1, 1834	1833 Austinsburg
Austinsburg,	Elijah S. Scott,	s. Farmington, Ct.	1766 Vale,	1789	Jonathan Edwards, D. D.	Apr. 1, 1831	Oct. 1, 1834	1830 Montic.
	Henry Root,	s. West Sudbury, Mass.	1803		Bangor Theol. Sem.	Oct. 1, 1831	Sept. 1, 1834	1833 Earld, Cuyahoga Co.
	Giles H. Cowles, D. D.	p. Farmington, Ct.	1766 Vale,	1789	Jonathan Edwards, D. D.	May 27, 1831	May 20, 1835	Set. now in Dexter, Mich.
	Henry Cowles,	p. Norfolk, Ct.	1803 Vale,	1830	New Haven Theol. Sem.	Sept. 25, 1811	Feb. 3, 1830	1830 Ashabula.
Colebrook and Orwell,	1831 Ephraim Austin, Jr.	s. Farmington, Ct.	1766 Vale,	1789	Giles H. Cowles, D. D.	Aug. 29, 1832	Oct. 1, 1835	Now Prof. in Oberlin Coll.
	Giles H. Cowles, D. D.	s. Hebron, Ct.	1766 Vale,	1789	Jonathan Edwards, D. D.	Jan. 15, 1832	Jan. 1, 1834	1834 Lenox.
	Joseph A. Popson,	s. Farmington, Ct.	1797		Auburn Theol. Sem.	Jan. 1, 1833	Dec. 1, 1834	Died July 5, 1835, et. 69.
	Charles Danforth,	s. Hebron, Ct.	1797		Auburn Theol. Sem.	Jan. 15, 1833	July 15, 1833	Bricksville, Cuyahoga Co.
Conseant,	1819 Giles H. Cowles, D. D.	s. Farmington, Ct.	1766 Vale,	1789	Jonathan Edwards, D. D.	July 1, 1834	Mar. 1, 1835	Austinsburg
	1820 Luther Humphrey,	s. Canton, Ct.	1765 Vale,	1785	Jonathan Edwards, D. D.	Jan. 1, 1836	Mar. 1, 1837	Set. Beardsley, Prairie, Mi.
	1831 William Beardsley,	p. Adams Co. Pa.	1783 Middlebury,	1813	Rev. Andrew Yates,	Nov. 1, 1810	May 31, 1831	Set. Thompson, Geauga Co.
	Perry Pratt,	p. East Fairfield, Ct.	1780 Jefferson,	1806	John McMillan, D. D.	June 23, 1831	July 1, 1835	Clarendon, Portage Co.
Geneva & Harpersfield, Jefferson,	1831 James Chapin,	s. New Fairfield, Ct.	1797 Hamilton,	1823	Giles H. Cowles, D. D.	Nov. 1, 1831	Sept. 1, 1834	1833 Freedom, Portage Co.
	1810 Giles H. Cowles, D. D.	s. New York, N. H.	1801 Amherst,	1826	Auburn Theol. Sem.	Dec. 6, 1831	Dec. 6, 1834	1834 Farmington-West ch. Tum.
	1810 Giles H. Cowles, D. D.	s. East Hartford, Ct.	1780		Giles H. Cowles, D. D.	Jan. 1, 1831	Dec. 6, 1834	1835 Clarendon, Geauga Co.
	1810 Giles H. Cowles, D. D.	s. Wilbraham, Mass.	1757 Vale	1785	Rev. Mr. Leavenworth	Aug. 1, 1801	Feb. 1, 1832	1832 Chester, Geauga Co.
Ragsville,	1810 Giles H. Cowles, D. D.	s. Farmington, Ct.	1766 Vale,	1789	Jonathan Edwards, D. D.	Oct. 7, 1832	July 9, 1834	1834 Madison, Geauga Co.
	1810 Giles H. Cowles, D. D.	s. Farmington, Ct.	1766 Vale,	1789	Jonathan Edwards, D. D.	July 15, 1833	Jan. 1, 1834	1834 Colebrook and Orwell.
	1810 Giles H. Cowles, D. D.	s. Farmington, Ct.	1766 Vale,	1789	Jonathan Edwards, D. D.	May 15, 1834	Oct. 1, 1835	1835 Andover, 2d Church.
	1810 Giles H. Cowles, D. D.	s. Farmington, Ct.	1766 Vale,	1789	Jonathan Edwards, D. D.	Sept. 24, 1834	Jan. 1, 1835	1835 Williamsfield.
Lenox,	1810 Giles H. Cowles, D. D.	s. Farmington, Ct.	1766 Vale,	1789	Jonathan Edwards, D. D.	May 1, 1835	July 1, 1835	1831 Andover, 2d Church.
	1810 Giles H. Cowles, D. D.	s. Farmington, Ct.	1766 Vale,	1789	Jonathan Edwards, D. D.	Oct. 1, 1831	April 1, 1832	1832 Ashabula.
	1810 Giles H. Cowles, D. D.	s. Farmington, Ct.	1766 Vale,	1789	Jonathan Edwards, D. D.	Oct. 1, 1831	April 1, 1832	1832 Ashabula.
	1810 Giles H. Cowles, D. D.	s. Farmington, Ct.	1766 Vale,	1789	Jonathan Edwards, D. D.	Oct. 1, 1831	April 1, 1832	1832 Ashabula.

Times and Obs.	Form.	Ministers.	Place of Nativity.	Born.	Where Grad.	Wm. Cr.	Where studied Theol.	Settlement.	Division.	Remarks.
Monroe, (con.)	1819	David Pratt, Jonathan A. Woodruff, Randolph Stone, Myron Tracy, Ward Child, David Pratt,	Coventry, Ct. Bristol, Ct. Hartland, Vt. Thetford, Vt. a. s. a. s.	1790 1798 1800	Hamilton, Yale, —	— — —	1831 Auburn Theol. Sem. 1815 Timothy Dwight, D. D. Bennet Tyler, D. D. Auburn Theol. Sem.	June 10, 1834 July, 1835 Feb. 1, 1836 Oct. 1, 1830 June, 1835	June 10, 1835 1835 1835 1835 1835	Set. now Meriden, Ct. Claridon, Georgia Co. Set. now Warsaw, N. Y.
New Lyme, Fierpont,	1835	Ephraim T. Woodruff, Ephraim T. Woodruff, Giles H. Cowles, D. D., Eliphalet Austin, Jr., Ward Child, Charles Danforth,	Farmington, Ct. Farmington, Ct. Farmington, Ct. Thetford, Vt. a. s. a. s.	1777 1776 1776 1800 1791 1783	Yale, Yale, Yale, Williams, Dartmouth, —	— — — — — —	1797 Charles Rackus, D. D. 1797 Charles Backus, D. D. 1789 Jonathan Edwards, D. D. Giles H. Cowles, D. D. Auburn Theol. Sem. 1830 Auburn Theol. Sem.	Jan. 1, 1835 1835 1835 1835 1835 1835	Williamsfield. Austinhurg. Windsor. Set. now Warsaw, N. Y. Set. now Warsaw, N. Y. Set. now Warsaw, N. Y.	
Sheffield, Williamsfield and Wayne,	1833	Henry T. Kelley, Alvan Coe, Ephraim T. Woodruff, Eliphalet Austin, Jr., John H. Russ,	Hamstead, N. H. Granville, Mass. Farmington, Ct. Cheshire, Mass. Farmington, Ct.	1791 1791 1791 1791 1791	Williams, Dartmouth, Yale, Yale, Yale,	— — — — —	1830 Auburn Theol. Sem. 1830 Auburn Theol. Sem. 1830 Auburn Theol. Sem. 1830 Auburn Theol. Sem. 1830 Auburn Theol. Sem.	July 10, 1831 Sept. 1, 1831 July 10, 1831 July 10, 1831 July 10, 1831	1831 1831 1831 1831 1831	Set. now Warsaw, N. Y. Set. now Warsaw, N. Y. Set. now Warsaw, N. Y. Set. now Warsaw, N. Y. Set. now Warsaw, N. Y.
Wayno,	1830	Giles H. Cowles, D. D., John H. Russ, Joseph Loring, Giles H. Cowles, D. D., Eliphalet Austin, Jr.,	Farmington, Ct. Farmington, Ct. Farmington, Ct. Farmington, Ct. Farmington, Ct.	1791 1791 1791 1791 1791	Yale, Yale, Yale, Yale, Yale,	— — — — —	1830 Auburn Theol. Sem. 1830 Auburn Theol. Sem. 1830 Auburn Theol. Sem. 1830 Auburn Theol. Sem. 1830 Auburn Theol. Sem.	July 10, 1831 Sept. 1, 1831 July 10, 1831 July 10, 1831 July 10, 1831	1831 1831 1831 1831 1831	Set. now Warsaw, N. Y. Set. now Warsaw, N. Y. Set. now Warsaw, N. Y. Set. now Warsaw, N. Y. Set. now Warsaw, N. Y.
Windsor,	1824	Giles H. Cowles, D. D., Eliphalet Austin, Jr.,	Farmington, Ct. Farmington, Ct.	1791 1791	Yale, Yale,	— —	1830 Auburn Theol. Sem. 1830 Auburn Theol. Sem.	July 10, 1831 Sept. 1, 1831	1831 1831	Set. now Warsaw, N. Y. Set. now Warsaw, N. Y.
Cayahoga Co. Bricksville,	1816	Israel Shaler, Joseph H. Breck, Joseph A. Peppoon, Chester Chapin, William McLean, Stephen I. Bradstreet, Benj R. Drake,	Haddam, Ct. Northampton, Mass. Hebron, Ct. Springfield, Mass. Greenfield, N. H. Coohen, Orange Co. N. Y. Longmeadow, Mass.	1798 1798 1797 1797 1797 1797 1797	Yale, Yale, Yale, Yale, Yale, Yale, Yale,	— — — — — — —	1815 Rev. Dr. Elliot. 1818 Andover Theol. Sem. Auburn Theol. Sem. Dra. Yates & Nott. 1819 Andover Theol. Sem. Rev. Samuel W. Brace. 1802 Asahel Hooker.	Apr. 26, 1836 Oct. 1, 1836 Oct. 1, 1836 Oct. 1, 1836 Jan. 1, 1832 June 25, 1836 June 25, 1836	1836 1836 1836 1836 1836 1836 1836	Richfield, Medina Co. Now teacher in Cleveland, O. Now of Georgia Co. Set. now Beavertown, Pa. Cleveland.
Brooklyn,	1819	William McLean, Stephen I. Bradstreet, John Keep, Samuel Hutchings, John Keep, Aiken, Alvan Coe, Alvan Hyde, Jr., John McGree, John McGree, Thomas Barr, Randolph Stone, Stephen I. Bradstreet, Stephen Peet, Elijah S. Scott, Eli Adams,	Greenfield, N. H. New York City. Longmeadow, Mass. Windham, Vt. Granville, Mass. Lee, Mass. Bristol, Ct. Coohen, Orange Co. N. Y. Longmeadow, Mass. Bristol, Ct. Greenfield, N. H. New York City. Longmeadow, Mass. Windham, Vt. Granville, Mass. Lee, Mass. Bristol, N. Y. Wilton, N. H. Westmoreland Co. Pa. Bristol, Ct. Greenfield, N. H. Lee, Mass. West Sudbury, Mass. Hinsdale, Mass.	1794 1797 1781 1790 1794 1791 1783 1775 1778 1778 1790 1791 1797 1803	Dartmouth, Yale, 					

Town and Chh. Form.	Ministry.	Place of Nativity.	Born.	Where Grad.	Wm. Gr.	Where studied Theol.	Settlement.	Dismission.	Remarks.
Madison, 2d ch. (con.)	Jason Chapin,	s. s. Newport, N. H.	1801	Amherst, Hamilton,	1826	Andover Theol. Sem.	Nov. 12, 1831	Dec. 5, 1831	See Jefferson, Ashabula Co.
	Jonathan A. Woodruff,	p. Coventry, Ct.	1808	Hamilton,	1837	Auburn Theol. Sem.	June 25, 1834	July, 1835	Monroe, Ashabula Co.
Unionville ch.	Jonathan A. Woodruff,	s. s. Warren, Ct.	1808	Hamilton,	1837	New Haven Theol. Sem.	Sept. 13, 1835	July, 1835	Monroe, Ashabula Co.
	Alanson Saunders,	p. Coventry, Ct.	1808	Hamilton,	1837	Auburn Theol. Sem.	June 25, 1834	July, 1835	Monroe, Ashabula Co.
Montville,	Alanson Saunders,	s. s. Warren, Ct.	1808	Hamilton,	1837	New Haven Theol. Sem.	Sept. 13, 1835	July, 1835	Monroe, Ashabula Co.
	Alanson Saunders,	s. s. Newport, N. H.	1801	Amherst,	1826	Andover Theol. Sem.	Mar. 1, 1833	Nov. 1, 1832	Madison, 2d ch.
	Orange Lyman,	s. s. New Hartford, Ct.	1783	Williams,	1809	David Porter, D. D.	Nov. 1, 1832	Jan. 1, 1833	Thompson.
	Anasa Stuart,	s. s. New Hartford, Ct.	1783	Williams,	1824	Andover Theol. Sem.	Jan. 1, 1835	July 1, 1835	Now of New England.
Le Roy,	Eliphalet Austin, Jr.	s. s. Ct.	1834	Middlebury,	1834	Giles H. Cowles, D. D.	Sept., 1835		
Musson, Newbury,	Chester Chapin,	s. s. Springfield, Mass.	1787	Brown,	1813	Drs. Yates & Nott.	Jan. 1, 1831	June 25, 1832	Willoughby Cuyahoga Co.
	Nelson Slater,	s. s. Champlain, N. Y.	1805	Union,	1831	Auburn Theol. Sem.	June 15, 1835		
Painesville,	Nathan B. Derrow,	s. s. New London, Ct.	1773	Hamilton,	1807		Jan. 7, 1810	Feb. 26, 1816	Vienna, Trumbull Co.
	Anasa Loomis,	p. West Suffolk, Ct.	1797	Yale,	1819	Andover Theol. Sem.	Jan. 7, 1810	July 9, 1821	Dead.
	George Sheldon,	s. s. New Hartford, Ct.	1797	Yale,	1809	David Porter, D. D.	Dec. 17, 1823	Apr. 10, 1825	Franklin, Portage Co.
	William Lyman,	p. Canterbury, Ct.	1788	Union,	1816	Drs. Yates & Nott.	Mar. 30, 1827	Feb. 3, 1823	Huntsburg.
	William M. Adams,	p. Pawlet, Vt.	1802	Middlebury,	1826	Andover Theol. Sem.	Feb. 4, 1831	July 15, 1831	Set now in New York.
Parkman,	Forris Fitch,	s. s. Concord, Mass.	1781	Williams,	1810	Rev. William Frothingham	June 8, 1831		
	John Barrett,	s. s. Farmington, Ct.	1777	Yale,	1797	Charles Backus, D. D.	Feb. 15, 1825	Aug. 15, 1825	Mesopotamia, Trumbull Co.
	Ephraim T. Woodruff,	s. s. Hebron, Ct.	1797		1797	Auburn Theol. Sem.	Dec. 15, 1829	Sept. 15, 1830	Williamsfield, Ash Co.
	Jonathan Cobb,	s. s. Rochester, Mass.	1800	Brown,	1821	Andover Theol. Sem.	Sept. 15, 1830	Sept. 10, 1835	Now of Richmond Co.
Richmond,	Nathaniel Cobb,	s. s. Rochester, Mass.	1800	Brown,	1821	Andover Theol. Sem.	Sept. 15, 1830	Sept. 10, 1835	Now of Richmond Co.
Russell, Thompson,	William Strong,	s. s. Springfield, Mass.	1787	Brown,	1813	Rev. Chester Wright.	Oct. 1, 1831	June 25, 1832	Willoughby Cuyahoga Co.
	Joseph A. Pepono,	s. s. Southampton, Mass.	1797	Williams,	1811	Drs. Yates & Nott.	Jan. 1, 1831	Mar. 1, 1831	Now of Madison.
	Jonathan Leslie,	s. s. Adams Co. Pa.	1780	Jefferson,	1806	Auburn Theol. Sem.	Mar. 1, 1831	Sept. 1, 1832	Parkman.
	James B. Wilson,	p. Whiteboro', N. Y.	1793	Hamilton,	1827	Andover Theol. Sem.	Feb. 15, 1831	Jan. 1, 1832	Batavia.
	Orange Lyman,	s. s. New Hartford, Ct.	1781	Williams,	1809	David Porter, D. D.	Jan. 1, 1831	Apr. 23, 1833	Set now in Sharon, N. Y.
Troy,	John Barrett,	s. s. Concord, Mass.	1781	Williams,	1810	Rev. William Frothingham	Feb. 21, 1833		
	Joseph Pool,	s. s. Abington, Mass.	1775	A. M. at Wm	1810	Theophilus Packard, D. D.	Sept. 15, 1833	Oct. 1, 1834	Bristol, Trumbull Co.
Harva County, Berlin,	Alfred H. Betts,	s. s. Norwalk, Ct.	1786			Rev. William Hanford.	Oct. 25, 1831		
	Everton Judson,	s. s. Woodbury, Ct.	1790	Yale,	1836	New Haven Theol. Sem.	Apr. 15, 1834	Dec. 25, 1839	Brownhelm, Loraine Co.
	Eldad Barber,	s. s. East Windsor, Ct.	1802	Yale,	1836	New Haven Theol. Sem.	Dec. 1, 1832	July 1, 1834	Milan.
	Joseph Crawford,	s. s. Bloomingburg, N. Y.	1794			Rev. S. Porter.	Oct. 18, 1834		Vermillion.
Bronson, Clarksfield,	Ludovick Robbins,	s. s. Norwalk, Ct.	1790			New Haven Theol. Sem.	Jan. 1, 1827	Apr. 1, 1836	
	Xenophon Betts,	s. s. Goshen, Ct.	1788			Rev. Wm. R. Weeks, D. D.	Jan. 1, 1829		
Fitchville,	Ludovick Robbins,	s. s. Cambridge, N. Y.	1798	Amherst,	1836	Auburn Theol. Sem.	Jan. 1, 1827	Apr. 1, 1831	Norwalk.
	John Beach,	s. s. Cambridge, N. Y.	1798	Amherst,	1836	Auburn Theol. Sem.	Feb. 1, 1810	Dec. 1, 1831	
Florence,	Samuel Danton,	s. s. Greenfield, N. H.	1794	Dartmouth,	1819	Andover Theol. Sem.	July 23, 1832	Sept. 1, 1835	Fitchville.
	Stephen I. Bradstreet,	s. s. Norwalk, Ct.	1788			Andover Theol. Sem.	Jan. 8, 1832	July 7, 1833	Set now Perryburg, O.
Greenfield,	Alfred H. Betts,	s. s. Granville, Mass.	1783			Rev. William Hanford.	Jan. 1, 1831		
	Alvan Coo,	s. s. Bethlehem, N. Y.	1783			Rev. John Seward & H. Coo.	Jan. 8, 1832	Oct. 1, 1832	Vernon, Trumb. Co.
	Enoch Conger,	s. s. Meriden, Ct.	1793			Rev. J. T. Benedict.	Oct. 15, 1834	Oct. 15, 1836	Lyme.
	Joseph Edwards,	s. s. Meriden, Ct.	1783	Yale,	1806	Rev. Asahel Hooker.	Nov. 1, 1836	May 1, 1838	Harrisville, Medina Co.

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Time and Chh. From.	Ministers.	Place of Nativty.	Born.	Where Grad.	Wm. Gr.	Where studied Theol.	Settlement.	Dismission.	Remarks.
Carlisle, Columbia, Blyria,	1823 Oliver Eastman, 1823 Simeon Woodruff, 1824 Daniel W. Lathrop, John J. Shipherd, James H. Ellis, P. Westmoreland, N. Y. Vt.	s. s. s. s. p. p. s. s.	1769 1788 1802 1808 1789	Yale, Yale, Yale, Hamilton, Hamilton,	— — — — —	Rev. Evans Beardsley. Andover Theol. Sem. Rev. Dr. Armstrong. Rev. Josiah Hopkins. Princeton Theol. Sem. Rev. Evans Beardsley.	Sept. 1, 1831 Aug. 9, 1830 Aug. 25, 1830 Feb. 2, 1831 Feb. 12, 1834 Mar. 1, 1834	Sept. 1, 1834 Now of Oberlin, O. See Strongsville, Cuyahoga Co. Now Ag. of A. H. M. Soc. Oberlin, O. Now of Oberlin, O.	
Grafton, La Grange, Oberlin, Ponfield,	1834 John J. Shipherd, 1834 Joel Talcott, 1830 John McGrew, 1832 John McGrew, 1832 John McGrew, 1831 Alvan Hyde, Jr., John McGrew, Daniel Griffith, John McGrew,	p. p. p. s. s. s. s. s. s. s. s. s. s.	1802 1799 1775 1775 1767 1775 1767	Yale, Yale, Jefferson, Williams, Hickney, Jefferson,	— — — — — — — — —	Rev. Josiah Hopkins. Auburn Theol. Sem. Rev. Harvey Coe. Princeton Theol. Sem. Alvan Hyde, D. D. Rev. Harvey Coe. Hackney Coll. Theol. Depart. Princeton Theol. Sem.	July 15, 1835 Jan. 10, 1830 Sept. 30, 1834 Oct. 1, 1835 Jan. 1, 1835 Dec. 15, 1834 Apr. 15, 1832 Jan. 1, 1835	Wellington. Now of Westfield, Medina Co. Dover, Cuyahoga Co. Medison, 1st ch. Geauga Co. Westfield, Medina Co. Now of England.	
Onstead, Wellington, Brighton,	1835 Lot B. Sullivan, David Smith, Joel Talcott,	s. s. s. s. p.	1790 1800 1799	Brown, Dartmouth, Yale,	— — —	Rev. Otis Thompson, Rev. Mr. Lawton. Auburn Theol. Sem.	Mar. 1, 1834 June 26, 1835 Oct. 29, 1838	Canfield, Trumbull Co. Set. now Maurice, O.	
Medina Co. Bath,	1823 Simon Woodruff, Israel Shaler, Israel Shaler, Horace Smith, 1819 Simon Woodruff, Stephen V. Barnes, Stephen F. Laine, Joel Goodell, 1819 Reuben Taylor, Horace Smith, Hervey Lyon,	s. s. s. s. s. s. s. s. s. s. s. s. s. s. s. s. s. s.	1789 1788 1788 1788 1783 1786 1776 1776 1800 1804 1798 1783 1775	Yale, Yale, Yale, Yale, Yale, Dartmouth, Hamilton, Williams, Union, Dartmouth, Yale, Yale, Dartmouth,	— — — — — — — — — — — — —	Andover Theol. Sem. Rev. Dr. Elliot. Rev. Dr. Elliot. Rev. Dr. Elliot. Andover Theol. Sem. Andover Theol. Sem. Andover Theol. Sem. Andover Theol. Sem. Andover Theol. Sem. Andover Theol. Sem. Andover Theol. Sem. Andover Theol. Sem.	Jan. 1, 1831 July 29, 1827 July 29, 1827 Apr. 25, 1831 June 1, 1831 May 9, 1828 Nov. 1, 1829 Feb. 18, 1835 May 1, 1835	Strongsville, Cuyahoga Co. Richfield. Richfield. Richfield. Richfield. Strongsville, Cuyahoga Co. Medina, Weymouth ch.	
Chatham, Granger,	1834 Joel Goodell, 1819 Reuben Taylor, Horace Smith, Hervey Lyon, 1831 Varum Noyes, 1816 Joseph H. Breck, Joseph Edwards, John McGrew, Joel Goodell, 1836 Reuben Taylor, Israel Shaler,	s. s. s. s. s. s. s. s. s. s. s. s. s. s. s. s. s. s.	1786 1776 1798 1800 1804 1798 1783 1775 1800 1776 1798	Dartmouth, Hamilton, Williams, Union, Dartmouth, Yale, Yale, Dartmouth, Hamilton, Williams, Yale, Dartmouth,	— — — — — — — — — — — —	Andover Theol. Sem. Auburn Theol. Sem. Alvan Hyde, D. D. Andover Theol. Sem. Rev. Jacob Ide, Andover Theol. Sem. Andover Theol. Sem. Andover Theol. Sem. Andover Theol. Sem. Andover Theol. Sem. Andover Theol. Sem.	June 1, 1831 Apr. 1, 1833 Oct. 8, 1831 July 1, 1823 Mar. 1, 1830 Mar. 1, 1831 Jan. 15, 1834 Sept. 1, 1831 Apr. 1, 1835 Oct. 1, 1834	Now of Freedom, Portage Richfield. Now of Brunswick, O. Andover, 1st ch. Ash. Co. Now of Ripley, Huron Co. Ponfield, Loraine Co. Chatham. Now of Freedom, Portage Richfield.	
Le Fayette, Litchfield, Medina,	1834 Lewis F. Laine, 1833 Asa Bonelle, 1819 Lot B. Sullivan, Stephen V. Barnes, Simon Woodruff, Samuel Lee, 1835 Stephen V. Barnes, 1816 Israel Shaler,	s. s. s. s. s. s. s. s. s. s. s. s. p.	1798 1804 1796 1798 1783 1788 1788	Yale, Amherst, Brown, Brown, Vermont, Vermont, Yale,	— — — — — — —	Rev. Dr. Elliot. Andover Theol. Sem. Rev. P. V. Bogue, Rev. O. Thompson. Andover Theol. Sem. Andover Theol. Sem. Andover Theol. Sem.	Feb. 18, 1835 Aug. 1, 1835 June 14, 1835 May 1, 1834 Nov. 1, 1837 Apr. 1, 1834 Nov. 18, 1834 Feb. 18, 1835	Canfield, Trumbull Co. Brunswick. Set. now Worthington, O.	
Weymouth, Richfield,	1835 Stephen V. Barnes, 1816 Israel Shaler,	s. s. p.	1788 1788	Yale, Yale,	— —	Rev. Dr. Elliot.	Apr. 24, 1831 Aug. 17, 1830	Hinckley.	

Sharon,	Nov. 15, 1830	Nov. 15, 1831	Set. now in Michigan.
Wadsworth,	Jan. 1, 1832	Oct. 15, 1832	See Hinckley.
Westfield,	Nov. 1, 1833	Apr. 1, 1835	Now of Brunswick, O.
York,	Apr. 1, 1835	Apr. 1, 1835	Died Apr. 5, 1835, at 57.
Portage Co.	July 1, 1835	Aug. 30, 1839	Died Oct. 27, 1835, at 32.
Akron,	Nov. 15, 1830	Apr. 1, 1834	Penfield, Loraine Co.
Atwater,	Mar. 7, 1831	Apr. 1, 1834	Chatham.
Aurora,	Aug. 1, 1835	July 22, 1835	
Brimfield,	Nov. 1, 1834	Nov. 1, 1834	
Charlestown,	Nov. 1, 1834	Nov. 1, 1834	
Cuyahoga Falls,	Nov. 1, 1834	Nov. 1, 1834	
Deerfield,	Nov. 1, 1834	Nov. 1, 1834	
Edenburg,	Nov. 1, 1834	Nov. 1, 1834	
Franklin,	Nov. 1, 1834	Nov. 1, 1834	
Freedom,	Nov. 1, 1834	Nov. 1, 1834	
Garnettsville,	Nov. 1, 1834	Nov. 1, 1834	
Hudson,	Nov. 1, 1834	Nov. 1, 1834	
W. R. Coll. ch.	Nov. 1, 1834	Nov. 1, 1834	
Mantua,	Nov. 1, 1834	Nov. 1, 1834	
Middlebury,	Nov. 1, 1834	Nov. 1, 1834	
Nelson,	Nov. 1, 1834	Nov. 1, 1834	

VOL. VIII.

Name and Chh.	Place of Nativity.	Born.	Where Grad.	Who Gr.	Where studied Theol.	Settlement.	Dismission.	Remarks.
Nelson, (con.)	p. Milford, Ct.	1792	ale,	1813	Rev. B. Vinneo.	June 16, 1819	Apr. 1835	See Gustavus, Trum. Co.
Northfield,	s. s. New Hartford, Ct.	1781	Yale,	1806	Rev. Asahel Hooker.	Oct. 1, 1833		
Palmyra,	p. Grafton, Mass.	1797	Brown,	1819	Andover Theol. Sem.	Jan. 7, 1834		
Randolph,	s. s. Longmeadow, Mass.	1794	Coil, of N. J.	1825	Andover Theol. Sem.	May 22, 1833		Died Sept. 15, 1833, at 39.
Rootstown,	p. Middlefield, Mass.	1799	Williams,	1819	Andover Theol. Sem.	Sept. 29, 1839		
Shalersville,	p. Grafton, Mass.	1797	Erown,	1819	Andover Theol. Sem.	Jan. 7, 1834		
Springfield,	s. s. Pittsford, Vt.	1800	—	—	Rev. Josiah Hopkins.	June 17, 1830		
	p. Lancaster Co. Pa.	1773	—	—	Rev. Thomas E. Hughes.	Set. fr sev yrs		Set. now Canton, O.
Stowe,	p. Beaver Co. Pa.	1800	Jefferson,	1824	Princeton Theol. Sem.	June 16, 1829		Set. now Middlebury, O.
	s. s. West Suffield, Ct.	1797	Yale,	1819	Andover Theol. Sem.	Jan. 1, 1830		
	s. s. Granville, Mass.	1796	Middlebury,	1816	Andover Theol. Sem.	Dec. 1, 1830		1831 Ag. of Am. Bible Soc. in O.
Streetsborough,	s. s. Greenfield, N. H.	1794	Dartmouth,	1819	Andover Theol. Sem.	Apr. 27, 1834		1833 Middlebury.
Talnadage,	s. s. New Hartford, Ct.	1781	Yale,	1806	Rev. Asahel Hooker.	July 1, 1833		1835 Set. now Perryburg, O.
	s. s. Stamford, Ct.	1792	—	—	Auburn Theol. Sem.	Oct. 12, 1831		1834 Northfield.
	s. s. Woodstock, Ct.	1770	—	—	Levi Hart, D. D.	Jan. 1, 1809		1835 Nov. of Streetsborough.
	p. Litchfield, Ct.	1782	Yale,	1809	Andover Theol. Sem.	May 1, 1814		1819 Died Aug. 17, 1817, at 47.
	p. Wilton, N. H.	1778	Dartmouth,	1823	James Richards, D. D.	Jan. 1, 1821		1833 Strongsville, Cuyahoga Co.
Twinsburg,	s. s. Bethlehem, Ct.	1803	Middlebury,	1827	Andover Theol. Sem.	Apr. 15, 1832		1832 Dover, Cuyahoga Co.
	s. s. Granville, Mass.	1784	Williams,	1810	Eleazer Porter, D. D.	Jan. 1, 1829		1833 Aurora.
	p. Middlefield, Mass.	1794	Yale,	1822	Rev. Luther Hart.	Jan. 1, 1828		1835 Edenburg.
Windham,	p. Washington Co. Pa.	1806	Jefferson,	1832	Western Theol. Sem.	Oct. 26, 1835		
	p. New Milford, Ct.	1783	Yale,	1810	Eleazer Porter, D. D.	Sept. 24, 1817		1837 Freedom.
	p. Norwalk, Ct.	1787	Yale,	1808	Andover Theol. Sem.	Oct. 12, 1831		
Trumbull Co.	p. Farmington, Ct.	1777	Yale,	1797	Charles Backus, D. D.	Jan. 1, 1827		1828 Williamsfield, Ashtabu. Co.
Austintown and	s. s. Lancaster Co. Pa.	1779	—	—	Rev. Thomas E. Hughes.			
Weatherfield,	s. s. Farmington, Ct.	1787	Williams,	1810	Giles H. Cowles, D. D.	Nov. 1, 1831		1832 Batavia, Genuga Co.
Bazetta,	s. s. Hebron, Ct.	1797	—	—	Auburn Theol. Sem.	Oct. 15, 1830		Set. now Springfield, Pa.
Bloomfield,	p. Hebron, Ct.	1797	Dartmouth,	1828	Andover Theol. Sem.	Apr. 15, 1830		1830 Greene.
	s. s. Roscawen, N. H.	1792	Yale,	1819	Andover Theol. Sem.	May 1, 1834		
Boardman,	s. s. Norwalk, Ct.	1787	Yale,	1806	Andover Theol. Sem.	one year 1814		Hudson, Portage Co.
	s. s. Hadley, Mass.	1798	Yale,	1818	Andover Theol. Sem.	May 1, 1829		Canaan.
	s. s. Washington, N. H.	1798	Yale,	1818	Andover Theol. Sem.	June 1, 1836		1828 Gauger, Medina Co.
Braceville,	s. s. Windsor, Vt.	1790	Dartmouth,	1819	Timothy Dwight, D. D.	Apr. 15, 1832		Warren.
	s. s. Hinsdale, Mass.	1797	Union,	1825	Auburn Theol. Sem.	July 15, 1833		1833 Gustavus.
	s. s. New Milford, Ct.	1783	Yale,	1810	Eleazer Porter, D. D.	Oct. 1, 1831		1834 Garrettsville, Portage Co.
	p. Farmington, Ct.	1787	Williams,	1810	Giles H. Cowles, D. D.	Sept. 29, 1825		1825
Bristol,	p. Hebron, Ct.	1797	—	—	Auburn Theol. Sem.	Apr. 15, 1830		1830 Greene.
	s. s. Hebron, Ct.	1800	Brown,	1821	Giles H. Cowles, D. D.	Jan. 1, 1829		1830 Coldbrook, Ashla. Co.
	s. s. Rochester, Mass.	1781	Williams,	1810	Andover Theol. Sem.	Apr. 1, 1833		1835 Falkner, Genuga Co.
	s. s. Concord, Mass.	1785	—	—	Rev. William Frothingham.	June 1, 1819		1825
Brookfield,	p. Dorsetshire, England.	1777	Yale,	1797	Charles Backus, D. D.	Oct. 1, 1827		1823 Set. now in Pa.
	s. s. Farmington, Ct.	1777	Yale,	1797	Charles Backus, D. D.	Jan. 1, 1820		1827 Williamsfield, Ashtabu. Co.

Canfield,	1804	Nathan B. Derrow,	s. s.	New London, Ct.	1773 Hamilton,	—	Rev. Messrs. Steele & Niles.	May 1, 1833	May 1, 1834	See Colebrook, Ashabu. Co.
		Charles Danforth,	s. s.	Rupert, Vt.	1800 Williams,	1836	Auburn Theol. Sem.	May 1, 1834	1835	Hudson.
		Joseph Harper,	s. s.	Norwalk, Ct.	1787 Yale,	1808	Andover Theol. Sem.	one yr.	1814	Boardman.
		William Hanford,	s. s.	Hadley, Mass.	1798 Yale,	1814	Andover Theol. Sem.	May 1, 1832	May 1, 1833	Set. new Oneida Co. N. Y.
1st Pres. ch. Ellsworth,	1816	Lot B. Sullivan,	s. s.	Wareham, Mass.	1790 Brown,	1814	Rev. Otis Thompson.	June 1, 1830	June 1, 1831	Granger, Medina Co.
		Horace Smith,	s. s.	Hadley, Mass.	1798 Yale,	1818	Andover Theol. Sem.	Jan. 22, 1830	Jan. 22, 1831	1st Presbyterian church.
		William O. Stratton,	p.					Jan. 22, 1835		
		William Bruce,	p.	New York.	1771		Rev. Thomas E. Hughes.	1809	1814	Milton and Newton.
Farmington,	1816	John Bruce,	s. s.	Hadley, Mass.	1798 Yale,	1818	Andover Theol. Sem.	May 1, 1832	May 1, 1833	Richfield, Medina Co.
		Ludovicus Robbins,	s. s.							
		Enoch Bouton,	p.							
		William O. Stratton,	p.							
West ch.	1834	Enoch Bouton,	s. s.	Farmington, Ct.	1787 Williams,	1810	Giles H. Cowles, D. D.	Jan.	1830	Canfield, 1st Pres. church.
		Daniel Miller,	p.					Sept.	1835	West ch. in Farmington.
		Enoch Bouton,	p.	Farmington, Ct.	1787 Williams,	1810	Giles H. Cowles, D. D.	Apr.	1834	Now of Farmington.
		Daniel Miller,	s. s.	Newport, N. H.	1801 Amherst,	1838	Andover Theol. Sem.	Dec. 18, 1834		
Fowler, Johnson, Greene,	1817	Jason Chapin,	p.	Barkhamstead, Ct.	1794 Williams,	1821	Rev. Thomas Robbins.	Oct. 10, 1827		
		Osias Eells,	s. s.							
		Robert Crane,	s. s.	Hebron, Ct.	1797			Apr.	1824	Feb. 1825
		Joseph A. Peppoon,	s. s.				Auburn Theol. Sem.	May 1, 1830	Mar. 1, 1832	Batavia, Geauga Co.
Hartford, Gustavus,	1822	James Cahoon,	s. s.					Nov.	1833	Nov. 1834
		Wells Andrews,	p.	Hartland, Ct.	1787 Jefferson,	1812	Princeton Theol. Sem.	Sept.	1827	
		Joseph Badger,	s. s.	Wilbraham, Mass.	1757 Yale,	1755	Rev. Mr. Leavenworth.	Oct. 19, 1825		
		John H. Russ,	p.	Hinsdale, Mass.	1797 Union,	1825	Auburn Theol. Sem.	July 28, 1833		
Hubbard,	1823	Benjamin Fenn,	p.	Milford, Ct.	1792 Yale,	1813	Rev. Mr. Pinneo.	May, 1835		
		Charles Danforth,	s. s.	Rupert, Vt.	1800 Williams,	1836	Auburn Theol. Sem.	May 1, 1833		
		Joseph Harper,	s. s.	North of Ireland.	1799 Dickinson,	1824	Princeton Theol. Sem.	May 21, 1831		
		Isaac Melltraine,	p.	York Co. Pa.	1807 Jefferson,	1827	Princeton Theol. Sem.	Apr.	1834	
Kinsman, Liberty, Mecca,	1822	John W. Scott,	p.	Farmington, Ct.	1787 Williams,	1810	Giles H. Cowles, D. D.	Nov. 1, 1831		
		Daniel Miller,	s. s.	Hebron, Ct.			Auburn Theol. Sem.	Nov. 1, 1831		
		Joseph A. Peppoon,	p.	Bristol, Ct.	1790 Yale,	1815	Timothy Dwight, D. D.	May, 1819		
		Randolph Stone,	p.	Concord, Mass.	1781 Williams,	1810	Rev. William Frothingham.	Feb. 27, 1827		
Mesopotamia,	1823	John Barrett,	s. s.	Rochester, Mass.	1800 Brown,	1821	Andover Theol. Sem.	Oct. 1, 1832		
		Nathaniel Cobb,	s. s.	Rockaway, N. H.	1792 Dartmouth,	1821	Andover Theol. Sem.	Oct. 1, 1834		
		Caleb Burbank,	p.	Easton, Pa.	1773 Jefferson,	1821	John McMillan, D. D.	May 1, 1808		
		James Boyd,	s. s.	New York,			Rev. Thomas E. Hughes.	Oct. 21, 1814		
Milton & New- ton,	1823	John Bruce,	s. s.	Lancaster Co. Pa.	1771		Rev. Thomas E. Hughes.	Jan. 1, 1826		
		Joshua Beer,	s. s.	Farmington, Ct.	1772 Yale,	1797	Charles Backus, D. D.	Jan. 1, 1826		
		Ephraim T. Woodruff,	p.					Jan. 1, 1826		
		Enoch Bouton,	s. s.					1834		
Poland,	1802	William O. Stratton,	s. s.					June, 1804	Apr. 1810	
		Nicholas Pettenger,	p.					18 months	prev. to 1814	
		Alexander Cook,	s. s.	Norwalk, Ct.	1787 Yale,	1808	Andover Theol. Sem.	June, 1816	prev. to 1815	Hudson, Portage Co.
		William Hanford,	p.	Washington Co. Pa.	1785 Jefferson,	1811	John McMillan, D. D.	June, 1816	Jan. 1832	Set. now Westfield, Pa.
		James Wright,	p.	York Co. Pa.	1807 Jefferson,	1837	Princeton Theol. Sem.	Apr.	1834	

<i>Towns and Chhs. Formed.</i>	<i>Ministers.</i>	<i>Place of Nativity.</i>	<i>Born.</i>	<i>Where Grad.</i>	<i>Wh. Gr. Where studied Theology.</i>	<i>Settlement.</i>	<i>Discontin.</i>	<i>Remarks.</i>
Southampton,	1825 Ephraim T. Woodruff,	s. s. Farmington, Ct.	1777 Yale,	1797 Charles Backus, D. D.	Jan. 1, 1835	Jan. 1, 1836	See Williamsfield, Ash. Co.	
	Daniel Miller,	s. s. Farmington, Ct.	1787 Williams,	1810 Giles H. Cowles, D. D.	Jan. 15, 1833		Brickville, Cuyahoga Co.	
	Joseph A. Pepon,	s. s. Hebron, Ct.	1797 Brown,	1821 Andover Theol. Sem.	Oct. 1833		Set. now Richland Co. O.	
	Nathaniel Cobb,	s. s. Rochester, Mass.	1797 Williams,	1810 Rev. William Frothingham.	July, 1835			
Vernon,	John Barrett,	s. s. Concord, Mass.	1785 Williams,	1811 Drs. Fitch and Cooley.	Apr. 14, 1834		Nov. 34, 1830	Ag. of A. B. C. F. M.
	Harvey Coe,	p. Granville, Mass.	1783 —	Rev. J. Seward & H. Coe.	Sept. 1834		Spring, 1831	Missionary to the Indians.
Vienna,	Edward Evans,	s. s. Granville, Mass.	1767 —	Eden Burroughs, D. D.	Sept. 1834		Spring, 1831	
	Nathan B. Darrow,	s. s. Anemia, N. Y.	1773 Hamilton,	Rev. Mr. Steele & Dr. Norton	June, 1811	Winter, 1815	Spring, 1817	Youngstown.
Warren,	John Core,	p. New London, Ct.	1783 —	Rev. Mr. Steele & Dr. Norton	Feb. 6, 1829		May, 1835	Died Nov. 18, 1838, at. 55.
	Nathan B. Darrow,	p. Dorsetshire, Eng.	1773 Hamilton,	1825 New Haven Theol. Sem.	Nov. 17, 1830		May, 1835	Now of Vienna.
	Chester Birge,	p. Bolton, Pa.	1796 Yale,	John McMillan, D. D.	Oct. 31, 1808			Died March 8, 1813, at. 40.
	James Boyd,	p. Easton, Pa.	1773 Jefferson,	1811 Andover Theol. Sem.	Feb. 4, 1820			Now Miss. to Canada.
Youngstown,	Joseph W. Curtis,	s. s. Windsor, Vt.	1790 Dartmouth,	Princeton Theol. Sem.	Dec. 1, 1831		Mar. 1, 1834	Set. now New Fairfield, Ct.
	Jonathan A. Woodruff,	s. s. Balliston, N. Y.	1808 Hamilton,	1831 Auburn Theol. Sem.	May 30, 1835			Madison, 3d ch. Geauga Co.
	Josiah Towne,	p. Coventry, Ct.	1787 Middlebury,	1812 Rev Mr. Griswold.	Sept. 3, 1809			
	William Wick,	p. Southampton, L. I.	1768 Jefferson,	John McMillan, D. D.	June 28, 1817		Apr. 10, 1823	Died March 29, 1815, at. 47.
	John Core,	p. Dorsetshire, Eng.	1785 —				2 years	Brookfield.
	Enoch Bouton,	s. s. —	—	Yale,	Timothy Dwight, D. D.	3 years	Apr. 10, 1823	Set. in Farmington.
	Nathan Harrod,	s. s. —	—	—	—	Apr. 5, 1830		Now of Philadelphia, Pa.
	Ward Stafford,	p. Washington, N. H.	—	—	—	—	—	—

Notes.

WESTERN RESERVE.

THE Western Reserve contains eight counties in the north eastern part of the State of Ohio, and situated between Lake Erie on the north, and Pennsylvania on the east, &c. "It extends 120 miles from east to west, and upon an average 52 from north to south. The area is just 3,000,000 of acres;—a body of 500,000 acres is stricken off from the west end of the tract, and granted by the State of Connecticut, as a donation to certain sufferers by fire, occasioned by the English during the revolutionary war. The manner by which the State of Connecticut became possessed of the land in question, was the following. King Charles II. of England, pursuing the example of his brother kings, of granting lands to his subjects in distant and foreign regions, granted to the then colony of Connecticut in 1662, a charter right to all lands included within certain specified bounds. But as the geographical knowledge of Europeans concerning America was then very limited and confused, patents for lands often interfered with each other. After the United States became an independent nation, these interfering claims occasioned much collision of opinion between them and the State of Connecticut, which was finally compromised by the United States relinquishing their claims to the 3,000,000 of acres described. The United States, however, reserved to themselves the right of jurisdiction. They then united this tract to the Territory, now State of Ohio." This portion of the State was for sometime called the "Connecticut Reserve," or "New Connecticut," from the fact that most of the first settlers emigrated from, and that the lands were owned by the State of Connecticut. But after the lands, to a great extent, were purchased by individuals, and settled by persons coming from all parts of New England, the name Connecticut was dropped and that of Western Reserve was adopted. The first settlement was commenced in 1797 in the townships now called Cleveland and Newburg, and in the year following in Youngstown.

The early emigrants to this country, were subjected to all the inconveniences and hardships usually incident to the first settlement of a new country. But by long-continued, industrious and laborious efforts, the forest has been felled, and farms cleared and cultivated, and now all the conveniences and many of the luxuries of life are within the reach of the inhabitants of the Western Reserve.

In 1800, three years after the first settlement, there were on the Reserve, 1,144 white inhabitants; in 1810, there were 16,241; in 1820, there were 56,899; in 1830, there were 112,346; and now there are probably over 160,000.

Ashtabula County.

This County was organized in 1811. In 1820, it contained 7,382—in 1830, it contained 14,584 inhabitants—is situated in the north eastern part of the Reserve, and contains 27 townships and 20 churches, of which 14 are now destitute. There are 5 townships in which there is no Congregational or Presbyterian church. And at present, there is not a single settled pastor in the county.

ANDOVER.—First Church. At its formation until 1832, this church embraced two townships, Andover and Cherry Valley. A dispute finally arose about the location of a house for public worship. One party maintained that it ought to be in the centre of the township, and the other that it should be on the "State road," in the west part of the township. And finally the church was divided, and a new one formed.

The men who have preached more or less to this people, are Messrs Breck, Woodruff, Beardsley, and Loring.—*Mr. Breck* left Andover Theological Seminary in 1823. Soon after completing his education, he emigrated to this country—labored as "stated supply" sometime in Harrisville and Wadsworth, Medina county—was settled pastor over this

church somewhat more than a year,—and after his dismissal, he preached as “stated supply” in Bricksville, Cuyahoga county, from whence he removed to Cleveland in 1831 or 1832, and commenced teaching a high school, where he still continues.—*Mr. Woodruff*, the next minister, preached to this church a part of his time one year.—*Mr. Beardsley*, after closing his theological studies at Auburn Theological Seminary, spent sometime in New York State, in teaching school. He came to this country in 1831, and established himself in Jefferson, the seat of justice of this county. Here he also engaged in teaching the academy, and at the same time in preaching to the church, and to that of this place, until 1833, when he removed to Freedom, Portage county, where he labored in the ministry till July, 1833, and then removed to Atwater, having received a call from the people of that place. He still continues at Atwater.—*Mr. Loring* left Andover Theological Seminary in the class of 1833. After his arrival in this county, he labored a few months among the inhabitants on the Ohio canal, where there were no churches formed, and but few professors of religion resided. Subsequently, he preached six months in Bainbridge, Geauga county, and then six months in Wayne and Andover. He has since returned to New England.

Second Church. This church has enjoyed the labors of Dr. Cowles. Both it and the first church are now destitute.

ASHTABULA. This town is established on a river by the same name, and contains a flourishing village, situated two or three miles from Lake Erie. The church has never had a settled pastor, but has been supplied at different times by Messrs. *Pratt, Badger, H. Cowles, G. H. Cowles, Scott, and Root*. The Presbyterians and Baptists have at times united in the support of the gospel, having one year a Baptist clergyman, and the next a Presbyterian.—*Mr. Scott* never had a collegiate education. He left Bangor Theological Seminary in 1831, and soon after came to the Reserve. He labored for a time in this place, Monroe, Pierpont, and Conneaut—then one year in Euclid, Cuyahoga county; and in February, 1835, was installed pastor of the church in Chester, Geauga county, and in October following was dismissed.—*Mr. Root* was a student at Auburn Theological Seminary. He preached one year in Ashtabula; and has since been ordained as an evangelist, by the Monroe Presbytery, and is now preaching in Dexter, Michigan. The church in this place is now vacant.

AUSTINBURG. This town was early settled by an enterprising class of inhabitants, who were also friends to morality and religion. A church was gathered in 1801, by the Rev. Joseph Badger, the year after he arrived in this country, and it has been much favored with repeated revivals of religion, under the ministry of the two Cowleses. It is now vacant. There has recently been established in this town, a manual labor school, which is to be taught by Mr. Ralph M. Walker, late tutor in the Western Reserve college.—*Dr. Cowles* studied theology with Rev. Jonathan Edwards, D. D., of New Haven, Conn.; was licensed to preach the gospel, by the Western Association of New Haven County, in May, 1791; and was ordained over the church in Bristol, Conn., October 17, 1792. In this connection he continued nearly eighteen years; and May 24, 1810, was dismissed from his pastoral charge in that place, having accepted of an appointment from the Connecticut Missionary Society, to spend the following summer on the Western Reserve. Soon after entering upon his missionary labors, he received a call from the united societies of Austinburg and Morgan, to become their pastor, which he accepted. In the year following, he removed his family to Austinburg, and was installed September 25, 1811. He discharged faithfully the duties of a minister of Jesus Christ to this people until February 3, 1830, when by mutual consent, his pastoral relation was dissolved. During his ministry here, he spent a portion of his time as a missionary, or “stated supply” to many of the neighboring feeble churches. And after his dismissal, notwithstanding his advanced age, he continued to preach until April, 1834, when he was wholly laid aside from the work of the ministry. Dr. Cowles was a father to the churches in Ashtabula county, and was untiring in his efforts to promote their spiritual interests. As a Christian, he was meek and humble. As a minister, faithful and devoted—ever watching, “as one who must give an account.” As a theologian, he was sound and systematic. He died in Austinburg, July 5, 1835, in the sixty-ninth year of his age, deeply lamented by his brethren in the ministry, and by the churches generally. While he was settled in Bristol, Conn., there was a general and powerful revival of religion in 1799, and as the fruits of it, about 100 persons were added to his church. There were besides, seasons of less general religious excitement at different times, during his ministry in that place.

In 1816, while he was settled at Austinburg and Morgan, there was a powerful revival of religion in those places, which extended into some of the adjoining towns. And as the fruits of it, about 100 additions were made to the Austinburg church. Dr. Cowles assisted in organizing fifteen churches on the Reserve.—*Mr. Henry Cowles* studied divinity at New Haven Theological Seminary, and with Rev. Ralph Emerson, D. D., of

Norfolk, Conn., and now professor in the theological seminary at Andover. Mr. Cowles preached over a year in Ashtabula—subsequently in Sandusky, Huron county—and from September, 1830, until October, 1835, he continued as “stated supply” and pastor of the church in Austinburg. Having been invited to the professorship of languages in the Oberlin Collegiate Institute, he was dismissed from his pastoral charge in October last, and immediately entered upon his new duties at Oberlin.

COLEBROOK and ORWELL. This church, formed in 1831, has enjoyed successively the labors of four ministers, Messrs. *Austin*, *Cowles*, *Pepoon*, and *Danforth*.—Mr. *Austin* came into this country at an early day. He had previously commenced study with a view of obtaining a liberal education; but by reason of ill health, was obliged to relinquish his object. He pursued theological studies for several years under the tuition of Dr. Cowles of Austinburg, and was in 1827 licensed to preach the gospel. Since he entered the ministry, he has for the most of the time engaged in the labors of an itinerant missionary. He continues to reside at Austinburg.—Mr. *Pepoon* studied theology for a time with Rev. Dr. Cowles of Austinburg; in 1825 was licensed to preach, after which he spent about one year at Auburn Theological Seminary. Since leaving Auburn, Mr. *Pepoon* has preached for different periods of time, to eleven churches.—Mr. *Danforth* left Auburn Theological Seminary in 1829. Spent two or three years in Indiana, and the western part of Ohio—afterwards preached one year to the churches of Bainbridge and Mantua—then one year in Brookfield and Hubbard—and since in Rome one year; and now preaches to this church and resides in Orwell.

CONNEAUT. This town, formerly named Salem, is situated in the north eastern corner of the State, and on a river of the same name. It has enjoyed but little regular preaching.—Dr. Cowles labored here a part of his time for two years, and Mr. Humphrey for more than two. It is now destitute.

GENEVA and HARPERSFIELD. This church, at its formation, spread over the territory now occupied by the two churches in Madison, and the church in Unionville. It is now vacant.—Mr. *Leslie*, its first settled pastor, studied theology with Rev. John M'Millan, D. D., then professor and vice president of Jefferson college. He was licensed in June, 1807, and commissioned in March following, by the Connecticut Missionary Society, to come to the Reserve, and under their patronage he has labored more or less since. He was ordained as an evangelist in July, 1808; and installed over the church in Geneva and Harpersfield, November, 1810, and continued in this connection ten years. He has also labored as stated supply in one or two other places; and he now preaches in Batavia, Geauga county, and lives in Harpersfield.—Mr. *Pruitt* was first educated for a physician, and in this profession he practised sometime in Andover in this county. He studied theology under the tuition of Dr. Cowles, of Austinburg, and Rev. Harvey Coe, of Vernon, Trumbull county—was licensed in February, 1821, and ordained in 1822. He commenced preaching as stated supply to this church in May, 1821, and was installed June 23, 1824; in which connection he remained over eleven years. He has also labored in several other churches, and is now preaching in Claridon, Geauga county.

JEFFERSON. This church is now vacant.—Mr. *Chapin* left Andover Theological Seminary in 1831; soon after came to the Reserve, and supplied the second church in Madison and the church in *Montville*; then the church in this place, where, at the same time, he taught the academy; and more recently, supplied the west church in Farmington, Trumbull county, where he also is teaching an academy.

KINGSVILLE. This church was first supplied by Mr. Badger, and afterwards by Mr. *Palmer*, whose theological studies were under the direction of the Cayuga Presbytery of New York. He was licensed by that body in July, 1820; and in February following, was installed over the second church in Genoa, New York. After his dismission, he came to Kingsville in 1824, where he continued until 1829. While here, he suffered from bleeding at the lungs, which disabled him for a season to preach. During his ministry at Chester, Geauga county, he spent one summer as commander of a schooner on Lake Erie, and his influence on the sailors was salutary. He has more recently preached as his health would permit, to the church in Ridgfield and Monroe, Huron county.—Mr. *Kelly* is son of Rev. Mr. Kelly, of Hampstead, N. H. He left Andover Theological Seminary with the class of 1822; was licensed by the Londonderry Presbytery, and ordained over the Congregational churches in Parsonsfield and Newfield, Maine, and dismissed June 27, 1827; was installed over the church in Kingsville, in 1829; dismissed July 9, 1834; and installed on the same day over the first church in Madison, Geauga county, where he still continues. While at Kingsville, Mr. Kelly supplied for a time the church in Sheffield.—Mr. *Latham* studied theology with Rev.

Dr. Packard, of Shelburne, Mass., and came to the Reserve in 1834, and still preaches in Kingsville.

LENOX. This church has enjoyed for a season the labors of Dr. Cowles and Mr. Austin. Mr. Austin continues as "stated supply."

MILLSFORD. This church is now destitute.

MONROE. This church has enjoyed successively the labors of Messrs. *Woodruff, Cowles, Scott, Pratt*, and *Woodruff*. Mr. J. A. Woodruff, the present minister, is son of Rev. E. T. Woodruff. He studied a short time at Auburn Theological Seminary, and was licensed to preach the gospel. While supplying the church in Warren, Trumbull county, he received a call from the *second church* in Madison, and the church in Unionville, to become their pastor; was installed June, 1834, and dismissed July, 1835.

MORGAN. This church was formerly connected with the Austinburg church, until 1819, when it received a distinct and separate organization. Its first pastor was *Mr. Stone*, who continued with them nine years. He also supplied several other churches, during his ministry at Morgan. After his dismissal, he became editor of the Ohio Observer, in which capacity he remained two or three years; and afterwards removed to New England, where he has spent several years, preaching in Massachusetts and Connecticut. Recently, he has returned to the Reserve—*Mr. Tracy* was the next minister in Morgan.—And his successor was *Mr. Child*, who fitted for college at Phillips academy, Andover, Mass., but in consequence of ill health, never entered college. After closing his theological studies at Auburn Theological Seminary, he came to the Reserve, and commenced supplying the churches of Morgan and Rome, October, 1829; over which, he was installed pastor in the year following. He was dismissed from his charge by reason of ill health, in 1833. For the greater part of the time since his dismissal, he has been laid almost entirely aside, by sickness. He is now preaching in Warsaw, N. Y.—*Mr. Pratt*, who preached the last year in Monroe, is his successor.

NEW LIME, ROME, SHEFFIELD, and WINDSOR. These churches are now destitute.

PIERPONT. Rev. E. T. Woodruff, is now supplying this church.

WILLIAMSFIELD and WAYNE. This church formerly embraced the whole of these two townships. But a few years since, division arose in relation to the location of a place for public worship. A small stream of water, which runs through about the centre of the then congregation, was one source of contention. There were also other causes, all of which finally resulted in the formation of a new church in the township of Wayne.—*Mr. Coe* studied theology with Rev. John Seward, of Abnora, Portage county, and Rev. Harvey Coe, of Vernon, Trumbull county. He supplied at different times, the church of Mantua, Portage county—of Dover, Cuyahoga county—of Williamsfield, Ashtabula county—of Lyme, and of Greenfield, Huron county—and of Vernon, Trumbull county. Since 1822, Mr. Coe has spent a good portion of his time as a missionary among the Indians of Maumee; and among some of the tribes living on the borders of the lakes of St. Clair and Huron.—*Mr. E. T. Woodruff* studied theology under the tuition of Rev. Charles Backus, D. D., of Somers, Conn. In 1800, he was ordained and installed pastor of the church in North Coventry, Conn.; and dismissed November, 1817, by reason of ill health. He soon after emigrated to this country, and found the change of climate favorable to his constitution. His health was so much restored, that in August, 1819, he was installed over the church of Williamsfield and Wayne, and dismissed in 1835. From the time he came to the Reserve, Mr. Woodruff spent a portion of his time at different periods, as "stated supply" in *Milton and Newton, Austintown, Brookfield*, and *Southington*, Trumbull county; *Parkman, Geauga county*; *Monroe, Andover first church*, and *Pierpont, Ashtabula county*. He still lives in Williamsfield, and preaches in Pierpont.—*Mr. Bascom*, on closing his studies at Princeton Theological Seminary, commenced laboring in Lower Sandusky, west of the Reserve, where he preached one year. Afterwards labored in this place six months, and is now preaching in Chester, Meigs county. The church in Williamsfield is now destitute.

WAYNE. This church has enjoyed successively the labors of Messrs. *Cowles, Russ*, and *Loring*. It is now destitute.

[To be concluded in the next Number.]

A SELF-TAUGHT MAN.

[Communicated for the Register, by a Foreign Missionary.]

I WAS born in New England, of poor but intelligent and pious parents. They early instructed me in the principles of the Christian religion, and afforded me the advantages of a common school education. I had indeed the privilege of attending an academy during the winter months of two or three years, but I derived scarcely any higher benefit than I had derived from an attendance at a common school. I had not formed a taste for reading, excepting Bible stories, and dialogues, which I found in some of my early school books. The thought of acquiring an education had not entered my mind. My confidence in my ability to acquire an education, even had the means been afforded, was feeble. I was excessively bashful, so much so that I was reluctant to do an errand at a neighbor's house. I had also an impediment in my speech, which occasioned me not a little mortification, and seemed, of itself, a sufficient barrier to my becoming a scholar. Added to this, I had commenced learning a trade with my father, become attached to the business, and made up my mind, as I thought, to gain my living by a mechanical occupation. When I was thirteen or fourteen years of age, I purchased, with my elder brother, a right in a country town-library, for a single year. I became very soon fond of reading; and though I continued to work at my trade, yet my spare hours were occupied with reading history, travels, and works of taste. I even attempted Milton, and read him till I understood and relished the least difficult parts of his *Paradise Lost*. My love of books continually increased, till, at length, I began to desire more leisure than I could command for reading. In accordance with the advice of a friend, I resolved, at the age of eighteen, to qualify myself to teach a common school. I made up my mind in the spring of the year, and without deserting my shop, I bent all the energies of my mind to the work of preparation for the ensuing winter. My books were always at hand, and not a moment was wasted. Some kinds of business I could do, and read at the same time; and when the work of the day was ended, I usually spent an hour or two in study before retiring to rest. In the autumn, I travelled a few miles into the State of New York, among strangers; engaged a school; sustained an examination, and taught with acceptance. I was invited, at this time, to commence a course of study preparatory for the ministry. *I have never ceased to regret that I did not listen to this advice.* The circumstances of my father's family, as I then thought, forbade such a course. My desire for information, however, constantly increased, and I turned my long winter evenings to a good account. The next spring my father giving his consent, I shouldered my *knapsack*, and again entered the State of New York with the hope of obtaining a favorable situation for teaching school; so that, while assisting my father, I might indulge my love of reading. In this I was unsuccessful, and I walked on to Genessee river, and as I had scarcely any money, engaged as a journeyman ———, and for several months I wrought incessantly. I still contrived to read not a little. My evenings I spent in this delightful manner, and I always had a book in my pocket, or in the *crown of my hat*, and whenever I had a moment of leisure, my book was seized; and never miser counted his dollars with half the delight that I felt when thus employed, if but a few minutes. I longed for wealth that I might have leisure to gratify my love of books. In the autumn I engaged in school teaching, and continued in this employment eighteen months, spending all my leisure time in reading such books as I could find. During my residence in the State of New York, of five years, I discharged a debt of my father of one hundred and thirty or forty dollars; collected a small library; and had nearly made up my mind to settle in that country. 'But having acquired considerable knowledge of the wants of the western country, and being advised to devote myself to the work of the ministry, I concluded, though somewhat ad-

vanced in life, to prepare, with the blessing of God, for this good work. I immediately commenced the study of Latin. In a short time I returned to New England, and prosecuted my studies during two years with my brother. I reluctantly abandoned the idea of pursuing a college course, and entered the seminary at Andover. Here, by the favor of God, who always "helps those who help themselves," and by the uniform kindness of the professors, and of the late professor extraordinary; and by the courtesy of my fellow students, I pursued a pleasant and profitable course, and was enabled to make attainments which gold is too poor to buy. By industry and economy, always walking when visiting my friends, and not unfrequently *going to bed supperless, that I might have money to buy my breakfast*, I was enabled to complete my course of study with no other assistance than indigent students obtained at Andover, seven or eight years ago. I am now, by the infinite mercy of Jesus Christ, allowed to preach his precious gospel to the heathen; a work, which, though difficult and awfully responsible, an angel might covet.

To those who have commenced a course of study preparatory to the ministry, let me say, 1, Obtain, if possible, a *finished education*. Believe me, such an education you will greatly need, labor wherever you may. Say not, indulge not the thought, that less will do for the missionary to the heathen. As one permitted to labor in this sphere, I repel the assertion as a mistaken one. Most deeply do I feel my deficiencies in this respect, though I am enabled to labor with acceptance. Be most thorough in acquiring whatever language you study. The remarks of the lamented Fisk, on this subject, are to the point. Think, for a moment, what attainments *he* will need, who must become familiar with a foreign tongue; must translate the Bible, and tracts, and school books into the language of the people; and who will be called to give advice on subjects connected with every profession. Oh, with what emotions, dear friends, do I look back on the past, and recollect the months and years, in a great measure, utterly lost. What would I not give to recal them! And even since I commenced a course of study, how little have I accomplished. Many of you are just commencing your academic course; be thorough, I beseech you, be thorough, if you would escape the stings of conscience—if you would avoid mortification—if you would be highly useful.

Yet let me say, 2, If any of you have obstacles to encounter too great to admit of your obtaining seasonably a thorough education, still you may enter the ministry, and become a missionary, and be greatly useful, provided you will resolve to study in the midst of your toil. And I do assure you that no man, not even the missionary, need say "I have no time to study, can make no further attainments." Let "*onward, onward*," be your motto while you live. Men, *young men*, who have picked their way through a host of difficulties till they have obtained a competent education to fill a station of usefulness in the church, should be the last men to shrink from toil. Let me exhort all who are looking forward to the work of the ministry, to become inured to toil. The blessed Hall could say, "I can sleep on the ground, can endure hunger and hardship." Many have so accustomed themselves to toil and self-denial, that they can meet the trials of a missionary life with great cheerfulness. You should be able to "endure hardship like good soldiers of Jesus Christ." In this age of holy enterprise, dear friends, you will not surely consent to become sickly, effeminate ministers. Combine study with toil, and endeavor to turn needful exercise to the highest purpose. Some knowledge of mechanical labor will be of great benefit to you as missionaries to the heathen.

Could I address pious young men of my beloved country, how earnestly would I exhort them to devote their all to Christ—to become the messengers of his mercy to their perishing fellow-men. How wide is the field! How few the laborers! How imperious the demand for thousands of devoted, self-denying men! Who shall supply the wastes of your own beloved country, with educated, efficient ministers of the gospel? Who shall tell the dying heathen of Christ, and redemption through his blood? Will not you, dear young men, who are now reclining in the bosom of the church, waiting to hear the will of your Lord respecting you? Oh, linger not, but give yourselves to

Christ and the ministry, for multitudes will have sunk to perdition, ere you can be prepared and be sent forth to warn them of their guilt and danger, and urge them to enter the ark of safety. May the Holy Spirit prepare multitudes of you for this highest, best of labor.

AMOUNT OF TAXATION IN SEVERAL STATES.

WE have received from the Hon. Walter Lowrie, Secretary of the Senate of the United States, a copy of the "Statistical View of the Population of the United States, from 1790 to 1830 inclusive; published by the Department of State, in accordance with resolutions of the Senate of the United States, of the 26th of February, 1833, and 31st of March, 1834." It is a folio of 216 pages. The inquiries were carried on by means of circulars, addressed to the governors of States and Territories, and, through them, to the various local officers who possessed the knowledge requisite for answering them. Considerable information was consequently collected at the department. Complete returns were not, however, rendered from any one State or Territory. From those, which were received, estimates were formed, in which the data furnished by the partial returns from a State, were applied to the whole State. The States for which the statistics were thus prepared, were those from which the fullest returns have been received. The first 15 pages are occupied with some partial militia returns. The 118 subsequent pages embrace various details concerning the population of the United States, at each of the five enumerations. We subjoin a few details respecting the colored people.

Free colored persons.

	<i>Total No.</i>	<i>Numerical increase.</i>	<i>Annual rate of increase per cent.</i>
1790	59,466		
1800	108,398	48,932	6.1879
1810	186,446	78,048	5.5731
1820	238,197	51,751	2.4798
1830	319,599	81,402	2.9834

The first duplication took place in 1802; the second in 1820; and the third, by estimate, will take place in 1844, when the number of free colored persons will amount to 475,728.

Slaves.

	<i>Total No.</i>	<i>Numerical increase.</i>	<i>Annual rate of increase per cent.</i>
1790	697,897		
1800	893,041	195,144	2.4962
1810	1,191,364	298,223	2.9243
1820	1,543,688	352,324	2.6247
1830	2,009,043	465,355	2.6700

The first duplication took place in 1816. The second duplication, it is estimated, will occur in 1843, when the number of slaves will be 2,791,588.

Fourteen pages are occupied in giving a statement of the number of votes cast, and the persons voted for at each of the elections of President and Vice President of the United States. The relative rank of each of the States is then given, as it was at the time the five censuses were taken, according to the various classes of population. About 12 pages are thus taken up. The object of the remainder of the volume is thus described by the Secretary of State, in his circular to the state officers. "A controversy has arisen, of some interest

to the reputation of our country, and which may affect that of representative governments everywhere. It is asserted that the citizens of the United States pay a greater amount of taxes, in proportion to their population, than the subjects of France; from which the conclusion is drawn, that the republican form of government is more expensive than a monarchical." The statistics of but a small portion of the States are collected.

MAINE.

Aggregate annual amount of taxes of all kinds levied, for town, county, and state purposes, \$932,737 5; number of clergymen of all denominations actual residents, 506; aggregate amount of salaries received by resident clergymen, annually \$75,041 46; labor on roads and bridges \$522,113 23; average value of labor per month, throughout the year, including board, \$12 42; annual expense for supporting the poor \$74,601 54; for free schools \$156,000. Aggregate number of pupils in all the free schools of the State 106,000; academies 12; colleges 2. Number of public libraries in 101 towns 41, containing 8,892 volumes. The aggregate maximum amount of state, county, and town taxes is \$1,172,005 72. The sum divided by 399,455, the population of the State, gives the maximum average \$2 93. The minimum is \$2 25. There are no county taxes in Maine, for the maintenance of the poor, nor for the support of schools, these expenses being defrayed by taxes upon the several towns. The average amount of state tax, collected in money is \$50,275. No portion of it is appropriated to religious purposes, to objects of internal improvement, nor to the support of education. By a law of the State, each town and plantation is required to raise annually a sum not less than 40 cents for each inhabitant therein, which sum is to be expended for the support of public schools.

NEW HAMPSHIRE.

The average amount of state taxes levied in money, is \$43,333 33. These taxes are laid on the polls of male citizens, from 18 to 70 years of age, and on real and personal estate. The expense of collection is about 1 per cent. No portion of the state tax is applied to religious purposes. Religious societies are allowed by law, to assume corporate powers, and to tax themselves. For the support of education there is required by statute, an annual tax upon the several towns, amounting to about \$90,000, which is not included in the state tax above mentioned, in addition to which, there is a tax levied on banking corporations, amounting annually, to about \$11,000, the whole of which is applied by the several towns, to the sole object of supplying *primary schools*. The total aggregate maximum amount of the state, county, and town taxes, is \$652,851 74, which, divided by the population of the State, gives an average of \$2 42. The number of clergymen of all denominations, is 368, and the average annual amount of salary received by them, \$86,795 85.

RHODE ISLAND.

No state tax for the last 7 years; county taxes are unknown. The annual expense of the state government is about \$18,000, raised by a tax on banks, lotteries, &c. No part of the state revenue is applied to religious purposes. To aid in the support of free schools, \$10,000 are by law appropriated, while any balance which may arise from the tax on auctions and lottery grants, is invested in a permanent fund. This fund now amounts to \$50,000. Whole number of public schools in the State in 1832, 324; children educated in them 17,114; amount appropriated by the several towns \$11,490; total amount expended for the *public schools* \$21,490; whole number of *private schools* 220; scholars attending them 8,007; whole estimated expense of private schools \$81,375. Number of clergy 96; average salary \$25,530.

CONNECTICUT.

Clergy 378; salaries \$159,779 44. Average value of labor per month, including board \$11 61. Cost of paupers \$68,806. Number of pupils in free

schools 85,630. The amount of state tax levied in money is \$38,918 79. There is no tax for religious purposes, or for education. The maximum amount of all taxes on each individual is \$1 79; the minimum \$1 63.

OHIO.

Clergy, 759. Amount of salaries \$193,302 98. Average value of labor per day, including board, 50 cents. Maximum amount of state, county, and town taxes \$1,162,125 84. No tax for religious purposes. About \$50,000 is raised annually, for schools.

PREPARATION FOR THE CHRISTIAN MINISTRY.

Deliberation.

1. You must have a full determination, at the outset of your inquiries, that you will take that course, which shall commend itself to your judgment, without reference to the self-denial, or the difficulties, with which you will be called to meet.

2. Earnest prayer to God. This should be done honestly, before you have come to any decision in your own mind; with a full belief in the *particular* providence of God, and in the *special* interest which Jesus Christ feels in all matters, which pertain to the building up of his kingdom.

3. Devout examination of the principal passages of Scripture, bearing on this subject. God gives wisdom *through* his written word.

4. Ask the opinion of two or three of your most judicious, pious, and disinterested friends. State the question to them in an impartial manner, and at an early period of the investigation.

5. Look candidly and fully at your qualifications, or want of qualifications for the work.

6. If the case be an important one, and yours is of the highest importance, it may be well to consider the questions, Where can I exert the greatest influence on the condition of rational beings through time and eternity? Where can I acquire, and develope, and employ the most intellectual and moral power for the benefit of my fellow creatures?

Want of Pecuniary Means.

You inquire, "How shall I overcome my pecuniary difficulties in acquiring an education?"

In the first place, it may be said that previously to the establishment of Education Societies, a small class of students entirely defrayed the expenses of their own education. By energy and economy, they were enabled to meet their pecuniary obligations after they had entered on their profession. The hardships of this course were indeed so great, that but few men, comparatively, had the force of character to encounter these difficulties, but still it shows what is practicable.

Again, the literary institutions in our country are numerous, and on the whole very proportionably distributed. This circumstance of course diminishes the expense of an education. The competition between various institutions renders

the pecuniary charges at all of them very nearly uniform, while it reduces these charges to a very low rate. Tuition, at our more important seminaries, is entirely, or in part, gratuitous for all indigent students. Where it is paid in full, it varies from twenty-five to forty dollars annually. The expense of board for forty weeks' study, does not amount to more than sixty or seventy dollars—a less sum than is now appropriated to an individual by a number of our Education Societies.

In some cases a school may be taught advantageously for an entire year, or for two years, before a student enters college, or after he has finished his course. In the last case, thirty dollars a month may be earned, amounting in a year to three or four hundred dollars—a sum nearly sufficient to defray the entire expenses of an education at some of our more important institutions.

I cannot, as a general thing, advise a young man to suspend his studies at college, for the purpose of teaching school, or engaging in other temporary employments. The evils of this course are not counterbalanced by its advantages. It diminishes a four years' course of study to less than three. It exceedingly deranges the regular routine of college duties. It embarrasses the studies of the scholars who remain. The best portion of the year—the winter months—is *lost*. As for a school-teacher's being able to maintain his standing in college, while teaching a school, it is out of the question. The practice of a frequent suspension of college duties, is one of the principal reasons of the comparatively low condition of learning in our country.

Neither can I recommend *manual labor* as an *important pecuniary* means of support while in college. As a way of preserving health, it is valuable. Something of the kind, *you must have*. To think of studying four years without systematic exercise, is to think of a protracted suicide. For the purpose of invigorating the mind, as well as the body, manual labor has decided advantages over gymnastics, or mere walking, or innocent sports. If you have a good mechanical genius, or have acquired a mechanical trade, you can indeed earn a considerable sum of money. But without some extraordinary advantage of that description, you cannot expect to earn any thing like a competent support. You may procure a little assistance in this way, but you can do nothing more. Manual labor, to be extensively profitable, will consume an amount of time and of anxiety, which is incompatible with rapid progress in study. The human mind cannot take an effective and enduring interest in two great objects at the same moment. If one succeeds, the other will languish. There are also practical difficulties on this subject, which are nearly insurmountable;—such as the procuring of a well-qualified superintendent, a large and convenient market for the sale of products, a variety of employments suited to the different habits of students, and labor adapted to the changing seasons of the year.

You need not hesitate a moment to advance from fear of pecuniary inability. "God helps those who help themselves." "They who trust in him, and do good, shall verily be fed." You will be able, by judicious arrangements, to avoid certain expenditures, which, by many persons are thought to be indispensable. Travelling expenses, often amounting to large sums, a careful student will certainly diminish, and in many cases, wholly avoid. Another heavy expenditure is incurred in the purchase of books. The evils of this practice, besides its expense, are many. Not unfrequently, before the purchaser needs

them, a new and more valuable edition will appear. Or they can be procured at a cheaper rate, in other circumstances; or they remain as an incumbrance, to be transported, for several years, and to many different places, until the owner becomes permanently established.

Physical Qualifications.

There are, I think, certain physical characteristics, which are indispensable to the proper prosecution of the work of the ministry. There may be defects which are fatal hindrances. The requisition of Jehovah that the priests and Levites should have a perfect bodily organization was founded in good sense, and was proper in the nature of the case. A radically unsound constitution, a prominent deformity, defective lungs, the destitution of either of the senses, or a badly maimed limb, are to be regarded as insurmountable obstacles. The argument that there have been cases of distinguished usefulness in such circumstances, does not invalidate my position. I maintain that these are not only exceptions, but exceedingly *rare* exceptions. It is said that the sympathy which is felt for a striking physical misfortune, operates favorably on the minds of an audience. But an effect totally the reverse is much more frequently the result. Either of the defects to which I have alluded, unless it be weak lungs, will subject a man to unkind remark, and to severe and constant mortification, in addition to the obstacles which they present to progress in study. The mass of men judge of a preacher very much according to his *outward* appearance. And it is impossible that they should judge otherwise, considering their want of sincere attachment to the truth for its own sake. The good, which the truth produces, is dependent on the channel in which it flows.

We ought also to bring into the account, the multiplied labors to which clergymen are now subject, and which demand a robust physical frame. Their labors are, indeed, not unfrequently, so great as to destroy the firmest and most compact bodily organization. Their duties ought either to be abridged or generalized. It is a subject of the most pressing importance—vitaly connected with all which is dear to human hopes and the salvation of men. But abridged and simplified as their labors ought to be, still it is presumption almost bordering on madness, to undervalue or neglect the bodily health, or enter the ministry with a debilitated or radically unsound constitution. There is no demand for such auxiliaries. No corps of invalids is wanted in the army of Christ. There are young men enough who have all the necessary physical characteristics. It is, therefore, one of the most serious inquiries which you can institute, How can I sustain the responsibilities of the pastoral charge? Will my health, with the blessing of God, and my own watchful care, be competent to sustain the immense responsibilities, which will be laid upon me?

Good Common Sense.

An essential element in a preparation for the ministry is an accurate power of observation in respect to men and manners. It is denominated by the various names of prudence, native sense, good judgment, common sense, knowledge of human nature. An individual who has an excess of it, or whose common sense is not harmonized and proportioned by certain other and higher qualifications, may be said to have an acquaintance with *men*, but not with *man*. The faculty or power of which I speak, is to be considered in part as an original

tendency of the mind, and in part as the result of observation, or education. It has sometimes been supposed, erroneously, to be inconsistent with the *study of books*. But we see no discrepancy between them. The great volume of human nature can be studied by him who is an enthusiast in Homer, or the Hebrew Scriptures. A man is not called upon to be an idiot in the common concerns of life, because he has studied the laws of Greek metre, or of the mental phenomena. Doubtless there is danger of neglecting the one, while earnestly engaged in the other. But this danger can be effectually remedied. No fact in mental biography is more common than a union of literary enthusiasm and of the habit of external observation. You will need, however, to make strenuous exertion in the one case as well as in the other. When you walk among men, let your eyes be open. Do not disdain to acquire practical knowledge from the most depressed classes of society. As you have opportunity, learn fully the modes of business in all the different trades and professions. In this way, you cannot perform a journey without signal benefit. Let all your business transactions, in the smallest particulars, be managed with the utmost wisdom and prudence. Compare living manners with the delineations of the historian and moralist. You will thus be able to exert the largest measure of influence in persuading your fellow men to embrace the religion of the gospel. Without common sense, a minister's course is beset with difficulties. He needs common sense in the management of his own family, in his intercourse with his neighbors, in his pastoral visits, in his connection with benevolent societies, and in the composition of his sermons. One of the causes of the frequent dismissal of ministers, is, the lamentable want of common sense. It is not dishonesty, or moral delinquency, or poverty of mind, which occasions these violent ruptures, but want of an accurate knowledge of human nature, or even an ordinary *tact* in business affairs. Sagacious worldly men will lose all respect for that minister, who is always embarrassed in his pecuniary concerns. It need not be said that there is no necessary connection between the prudence which I am describing, and that worldly wisdom or dishonest adroitness, which is pointedly condemned in the word of God. Hardly any remark is more ominous in respect to a clergyman's character, than that "he can make the best bargains of any man in the town." There have been clergymen who have been notoriously deficient in the quality of common sense, but who have neutralized or overshadowed the defect by transcendent intellectual or religious attainments. These men, very few in number, were useful, not because of their total ignorance of the ways of the world, but in despite of it. If you cannot be sure of becoming one of these extraordinary exceptions, it will be folly in the extreme to enter on a course of preparation for the ministry, except you have in some measure the gift of prudence or common sense. Better remain in obscurity, where your weakness or deficiencies will not endanger the interests of the kingdom of Christ.

HINDRANCES TO BENEVOLENT EFFORT.

One hindrance to benevolent effort, is inadequate views of the amount of good to be done. At the commencement of any enterprise, it is important to count the cost. The human mind cannot toil successfully in darkness. It must know something of the extent and variety of labors, which it is called on to perform. The final result may be distant, the intermediate steps may be laborious, and somewhat doubtful; but if the prominent objects in view be distinctly apprehended, and the means to accomplish them ascertained, a proportionate and unrelaxing energy will be put forth for their attainment. If an individual has the impression, or cultivates the habit of feeling, that he has only a limited work to perform, only a few efforts to make, he will certainly become discouraged when he learns the appalling number and magnitude of the objects to be accomplished. He ought to become familiar with the suffering which is in his neighborhood. He ought also to look abroad, and determine the claims which his fellow-men, generally, have upon his thoughts, his prayers, and his effectual aid. The poor ye always have with you. Objects of suffering are found everywhere. One reason of this arrangement is to try the hearts of men; to manifest the selfishness or benevolence of men. There is temporal distress in ten thousand varieties. There is sickness of the heart in diversified forms. There is ignorance deep and dreadful. Millions of minds are covered as it were by a firmament of brass, through which no dewdrops fall, nor sunlight penetrates. There is suffering not only in its gentler forms, but in its loathsome and disgusting ones; vice to be reformed not only in the attitude of penitence, but in its harsh and repulsive features. It is to be met in its firm opposition, as well as in its tones of reluctance and sorrow.

Let him then who would endure to the end bring himself to measure, as far as he can, the whole extent of his duties. Let him not only know the fact, but *rejoice* in it, that he is to be *always* beneficent; that when one praiseworthy deed is done, another is waiting for him. He hopes, one day, to be like the angels. In the sensibilities of his soul, if not in the capacity of his mind, let him be an angel now—a ministering angel of mercy.

Another cause of weariness in doing good, is want of a systematic plan. The benevolence of many Christians is casual, incidental, the overflow of good feelings; not the ever-living spring of systematic charity. They give alms because they cannot with a good character refuse, or because their feelings are temporarily excited, or because their conscience for the moment upbraids them. They regard their property as in the highest sense their own. It is certainly easy for an individual to form, at the beginning of a year, a general estimate of his property; of his probable income and expenditure; of the demands which his own family may properly make upon him. He can bring distinctly before his mind his obligations to Christ and to his fellow-men. He can determine the relative importance of the different methods of doing good; and then, as an intelligent, accountable, conscientious man, he can come to such a decision, and make such an arrangement as will give him a calm pleasure in the silent hour of midnight, and on the bed of death, and which will cause his name to be cherished in sweet remembrance long after his body is in the grave. Such

a habit has been formed by some, and is practicable, to a greater or less extent, by all. Should it become general, the results would be inestimable. The assistance of the Christian world in the diffusion of Christianity could be calculated on, just as a good government can depend on its finances. The danger, and in the present state of things, almost the necessity, of appealing to questionable motives, would be wholly avoided, while the reflex influence on the character and happiness of the individual would be most salutary.

The urgency of the case is extreme. We live on the eve of a great moral revolution, to be retarded or quickened by our systematic activity, or by our criminal sloth. The great mass of temporal suffering even, which will be most certainly alleviated, makes inefficiency in us a *crime*, makes selfishness a rebellion against the better feelings of our nature, as well as against the authority of heaven.

There is such a thing as a *habit* of doing good. There are men, who are beneficent *uniformly and on principle*. They have become *accustomed* to do good. Philanthropy in them is not so much a feeling, an emotion, as it is a permanent state of the soul. It has become a part of their being. They live and move in a kindly atmosphere. They have an inflexible determination to do good. The history of some of these men is full of encouragement to all who would tread in their steps. They did not arrive at this happy state of mind without great effort—without severe and protracted struggles. The selfish principle within them was not overcome by a single prayer, a single act of faith, a single effort of practical charity. They fought to win the prize. They went on *from conquering to conquer*. When an object requiring their sympathy and assistance was offered to them, they did not hearken to the selfishness of their hearts, which said, Be ye warmed, and filled; but they resisted it, and overcame it, and obtained the noblest of all victories—a triumph over themselves. The chains of a narrow, exclusive feeling broke away from them, and their souls flowed out in active sympathy. They became the friends of the human race, the brethren and helpers of the whole family of man. Why should there not be more to imitate their example? Why should they not shine as great moral lights, inviting men to the happiness and glory of angels? Why should not our world henceforth and forever, be filled with benefactors? It has hitherto been cursed with men who were any thing but blessings—Jeroboams, whose names are condemned to eternal infamy because they made all around them to sin; Jezebels, who have completely silenced the voice of conscience; sinners, by profession, led away by the energy of all evil.

But shall such be the fact any longer? “Shall falsehood and guile be left to sow their seed and the kind never perish? Is the hope fallacious, or shall righteousness obtain a peaceable dominion, wide as earth, and never to fail?”

Another impediment to a uniform course of Christian benevolence, is a belief that our single individual aid is not required, or that if we relax or intermit our efforts, the general cause will not suffer.

Some men reason in this way. Were I as rich, as learned, as much esteemed, as influential as certain individuals whom I could mention, then I would bestir myself and labor in good earnest; but as I have but one talent, I may bury that, and the world will be no loser. If I assist, my assistance will not swell the general result. If I withhold it, the loss will not be observed. In this way many become weary in well-doing, or excuse themselves altogether from a blessed co-operation with God in building up the kingdom of his Son.

It is hardly necessary to say that no reasoning can be more groundless than this. As well might a soldier in a large army excuse himself and desert his post. As well might one of the innumerable company of angels cease to obey the mandates of his eternal King. This is not the reasoning of humility and conscious unworthiness, but frequently of pride, and discontent, and envy. I cannot do any good, because God did not make me capable of doing more, is the amount of the reasoning. 'The really humble man is an active man. Weak he may be in intellect, poor in this world's riches, but rich in good works, and an heir to a throne in heaven.

Were this principle to be carried out, of excusing one's self because only moderate talent and influence are possessed, it would be followed with the most disastrous results. God requires every man to do good as he may have opportunity, and not to faint: if he has only one talent, to employ that, and to look to Him for a reward, who sees and approves of the smallest effort which is made in his service. Is there a single Christian reader who does not wish to do something to show his allegiance to his glorious Sovereign; something to honor that Saviour who loved him in his low estate, with an everlasting love; something to show his hostility to that implacable enemy of God and man, who is doing all in his ability to mar this fair creation, and to people hell? Let every one, then, no matter how poor and insignificant he may be in this world's estimation, feel his own solemn individual responsibility to labor while he lives. You do not hear any voice from heaven pointing out your duty, but there is one of equal and imperative authority forever speaking to you from the Bible, and commanding you to do good while the day, the day of life lasts. You have a brother, a sister, a husband, a father, a child, who needs your counsel, your prayers, your tears. You have a neighbor who is wandering in sin and darkness. You have wealth given you to do good with. You can set an example which may be life to all around you. Oh remember these things. Remember that you are to do good as an *individual*. Remember that you are to be judged *alone* for all the deeds done in the body, and among others whether you have obeyed the spirit of this admonition, to faint not in doing good.

Another impediment to benevolent effort, is the fear of man. There are Christians, who feel their obligations to do good, who are willing to practise much self-denial, and to alleviate misery in its most disgusting forms, but who are not willing, in the prosecution of their duty, to encounter the unkind remark, the significant gesture, the sneering retort, or the burst of angry opposition. On minds of a delicate structure, it operates most injuriously. They are willing to meet with any thing but scorn and contempt, especially from those whom they would bless and save. Now such persons ought not to grow weary in doing good. They should remember that the path of duty is ultimately the path of pleasure. The self-denial of meeting with opposition and contempt, is more frequently in anticipation than in reality. Kindness will disarm opposition. Persevering effort in doing good, carries such a mark of honesty and sincerity on its front, that enmity is frequently abashed, or changed into respectful admiration. The conscience of bad men is on the side of truth, kindness, and of a consistent exhibition of Christianity. Enmity is more frequently called forth by heated zeal, by injudicious forwardness, by uncharitableness, than it is by meekness, candor, and gentleness. Nevertheless, in this world, opposition must be encountered, contempt must be endured, the fear of man, which bringeth a snare, must be overcome. To all such as are unreasonably afraid of incurring the displeasure of their fellow-men, Jehovah says,

"Fear ye not the reproach of men, neither be ye afraid of their revilings; for the moth shall eat them up like a garment, and the worm shall eat them like wool." "Fear not them which kill the body, and after that have no more which they can do; but fear Him who hath power to destroy both soul and body in hell." "If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf." The apostle Paul reminded the Philippians, that they had not only the privilege of believing on Christ, but also of suffering for his sake.

Forgetfulness of Jesus Christ, is one cause of weariness in doing good. After Paul had enumerated a long list of worthies, who had in patience possessed their souls, and exhorted the Hebrew Christians to copy the noble example of this cloud of witnesses, he felt that he had not done enough; that he had not used the great inspiring argument, "*Looking unto Jesus*, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is now set down on the right hand of God. Consider him, who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds."

The comprehensive characteristic of Jesus Christ and what fell into a kind of proverb, was, "He went about doing good." He did not stop short in a fictitious benevolence. He did not rest in mere good wishes. He *went about* doing good. Think what it was for the eternal Son of God, the Creator and glorious Sovereign of the universe to go about doing good! He did not complain and cease from his labors, when his earthly frame was weary. When passing through Samaria, he sat wearied on the well, he did not occupy his mind in complaints of his hard lot, or refresh his weary frame with the waters of the well, or with anticipation of the meat which his famished disciples had gone to purchase; but he entered into a long and animated conversation with the daughter of Samaria, on the efficacy of the heavenly waters. He saw the fields white already to the harvest. "*His meat was to do the will of Him that sent him.*"

Christ did not give over his benevolent labors because his nearest friends opposed him. We know that it is peculiarly hard to meet with unkindness from our kindred; to have our efforts thwarted and undervalued by those who ought to love us. But he came to his *own*, and his own received him not. His brethren did not believe on him. They charged him with madness because he was so earnest in doing good. But through the reproaches of friends, as well as the malice of enemies, he held on his benign course like the sun, who stops not on account of the dark and sullen clouds which meet him. Christ persevered in his duty when perfectly solitary and friendless. If there be a scene in all history, which combines the elements of the moral sublime, it is on that occasion when his disciples forsook him and fled. If there was a moment in his life darker in some respects than any other, it was on this occasion. When he was in the garden, his disciples though asleep were near, and a compassionate angel strengthened him for the conflict. When he went up to the hill of suffering, the weeping daughters of Jerusalem bewailed and lamented him. When hanging on the cross, he saw his mother and the disciple whom he loved standing near. But on the night after his betrayal, he was *alone*. Friendless and solitary he was hurried through the valley of Cedron and up the streets of Jerusalem, deserted even by the disciple who had leaned on his bosom. If there was a moment when we might have supposed that he would falter in his great work, and leave the whole race to their merited doom, it was on this night. But no. He loved the glory of God and the race of man too well. Let us contemplate therefore this illustrious sufferer in all his weary pilgrimage. Let us copy his un-

shrinking firmness, his undying love. Let us be actuated and filled with those motives—love to God and love to man—which engrossed his soul, and made it burn as a flame of fire.

NECESSITY OF A SPECIAL, DIVINE INFLUENCE, IN THE CONVERSION OF THE WORLD.

THAT practical disregard of a Divine Providence, which is so common among men, is not learned from the Bible. You open that book, and on every page God appears a living, present, acknowledged reality.

When the Israelites had gained a signal victory over the Philistines, the prophet Samuel "took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the *Lord* helped us."

When Zerah, an Ethiopian, with an immense host, had invaded Judah, Asa, the pious king, did what every ruler should do, cried unto the Lord, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power; help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude." On a similar occasion, Jehoshaphat "proclaimed a fast throughout all Judah, and set himself to seek the Lord, and said, O our God, will not thou judge them, for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee." After the afflicted Jews had returned from Babylon, and had begun to rebuild the temple in weakness and in fear, the prophets Haggai and Zechariah were directed to encourage their desponding hearts, and assure them that the *Lord* was with them; that the silver and the gold were *his*; that the work was to be done, not by might, nor by power, but by the Spirit of the Lord of hosts; that the difficulties, though they were like a great mountain, would be removed; and that the head stone of the edifice would be brought forth, with shoutings, "Grace, grace unto it."

The best men in every age since, have felt and acknowledged their entire dependence on God. The early history of New England, if a history of any one truth, is of this, habitual reliance on the power and mercy of God. In the dark days of rebuke and blasphemy, when fear was without, and trembling within, our fathers did not go down to Egypt for help, nor stay on horses, nor trust in chariots; but they gathered the people, sanctified the congregation, proclaimed a fast, called a solemn assembly, and sought the Lord with all their heart, and with fasting, and with weeping, and mourning; for they knew, they had known it a thousand times, that the Lord was gracious and merciful, and slow to anger; of great kindness, and repented him of the evil; that though the morning might be one of clouds and of thick darkness, yet it would come to pass that at evening time, it would be *light*. In a certain instance, a requisition was made on a town, which took away for the distant war all the young men, with a single exception. Before they marched, the venerable pastor addressed them, with words of exhortation, from the passage, "as captain of the Lord's host, am I now come." During their absence, the old men, the mothers and wives, the sisters and little ones, met in a weekly prayer meeting, to look to the God of armies in their behalf.

Divine assistance is needed in all the departments of human life, and in

all the varieties of human employment, but it is specially and pre-eminently needed in every thing which appertains to the building up of Christ's kingdom. The Christian church are now engaged, not in war and destruction, but in an enterprise of mercy for lost man. They are erecting a temple, not of precious stones, of cedar, and of gold, but a temple of *living* stones, whose foundation is at the cross of Christ, and whose top stone will be laid in heaven, amid the blest voices of "numbers without number."

The work of the world's conversion, is in its nature a *mental* work. Sinners are to be *persuaded* to become reconciled to God. Reasonings and arguments are to be presented to the human understanding. A conflict is to be maintained, not of flesh and blood, but of mind with mind, and heart with heart, and conscience with conscience. Error, in its thousand forms of obliquity and darkness, is to be confronted with the truth. Deeply-seated prejudices are to be rooted up. Long current maxims are to be abandoned. Habits of thinking, consecrated by high antiquity, are to be exchanged for those directly opposite. Obstinacy is to become meekness, conceited ignorance docility, the pride of opinion the lowly mind which was also in Christ Jesus. Now these are no trifling difficulties. That individual, who has spent a long life in earnest effort to subdue and discipline his passions, will tell you, if he tells the truth, that he is conscious of much, very much remaining prejudice, and conceit, and obstinacy of opinion. What must be the state of mind then in the multitudes, who have spent many years, not in subduing, but in cherishing prejudice and selfish feeling? How deep and how dreadful are those clouds of error which rest on the minds of a great majority, even of learned men, in reference to moral and religious subjects!

It is comparatively easy to *compel* a nation to receive a new set of ideas, with the alternative of submission or death. But to accomplish a silent, peaceable revolution in men's opinions, and to do this universally, is a different thing altogether. "Pass over the isles of Chittim and see, and send unto Kedar and consider diligently and see, if there be such a thing. Hath a nation changed its gods, which are yet no gods?" Hath a nation, we may ask, changed its opinions, which are yet no opinions?

The work is, in its nature, a *moral* work. Its great object is to make men happy by making them holy. The repentance which is proclaimed, is reformation from sin; the faith, that which purifies the heart; the hope, awakened in the soul, the hope of dwelling in the everlasting purity of heaven. The Saviour announced, is holy, undefiled, separate from sinners. The highway which it is opening through the world, is the way of holiness, over which no unclean one shall pass. The river, at which it invites the thirsty nations to drink, is a *pure* river, clear as crystal, proceeding from the throne of God and the Lamb.

The disorders which sin has produced in the soul of man, are very great. There is an aversion to serious reflection. There is a strange unwillingness to know the real extent and malignity of the disease. There is a voluntary return to sin, when it has often filled the soul with the keenest remorse. If, in some bright moment, the happiness of the favor and friendship of the Almighty is perceived, how soon does the heart return, with a dreadful eagerness, to sense and sin! If an earnest and determined attack is made on the wicked propensities, what irritation, what discontent it produces in the soul! How the enmity of the heart to the severe discipline of the Christian life is awakened! Nevertheless, all these difficulties are to be removed. All this opposition is to be overcome, not in a single individual, but in the whole race.

This work is, in its nature, a *great* work. This has been shown in part already, but it may be seen still more clearly by the exhibition of a few facts. In its great outlines, depravity is the same among all nations; but owing to a variety of circumstances, it has assumed in different places, very different forms. Among the people of one country you will see one reigning passion, one master vice; in another, the blending of several; in the whole heathen world, you will observe certain common features, strong general resemblances; in the nominally Christian world, certain other characteristics.

A few years since a Birman general ordered 560 soldiers to be buried alive, simply because they had been sent by an officer whom he disliked. The order was instantly obeyed. *Cruelty* is a predominant feature in this nation's character. From another country, every thing foreign has been carefully and totally excluded. The demon of *jealousy* there reigns. A fundamental principle in a religion professed by 90,000,000 of the human family, represents the happiness of a future state as sensual and debased; thus offering no reward to virtue, and giving a high premium to vice, it annihilates, at once, the distinction between right and wrong. Sensuality, an enormous sensuality, is, of course, the characteristic of the whole Mohammedan world. A large class of professed Christians, believe in the merit of human works; think to purchase for themselves and for others salvation, by laying up a large stock of good deeds. Consequently, spiritual pride, or an inflated self-esteem, is one reigning peculiarity of the papal church.

If we cast our eyes on Protestant nations, we shall find that their character is made up in a great degree of the forms of Christianity, without its living power; boasting in the name without the fruits; believing in general, and yet opposing in particular. How many publications, and how many men, will laud Christianity in general to the skies; and yet, come to a particular institution, like the Sabbath, without the observance of which the religion itself cannot exist, and you will find them bitter opposers! In its progress to universal dominion, Christianity will, probably, be called to meet with the severest struggle in nominally Christian nations. How few of these nations conduct any of their important measures on the principles of the gospel of Jesus Christ! How few statesmen prefer the good of the whole human race to the glory and happiness of their own country! How few legislators are in the habit of private prayer, before the decision of questions, on which the happiness or misery of millions is depending! How few of our rulers have any serious and practical regard to the example which they set, and to its unutterable influence on multitudes beneath them! How few questions are decided with a real, intentional, declared regard to the eternal principles of right and justice! Now in all these respects there is to be a change. The law of nations will be made to harmonize with the law of conscience and of God. The religion of Christ will be made to breathe its hallowed influence through all the doings of councils and of cabinets. Power will not create right. The appeal will be to the unerring standard of the Bible. Men, in the highest stations in society, will not be afraid to acknowledge their dependence on the great Source of light and wisdom.

In estimating, therefore, the difficulty of the work, we are not to look simply at a mass of depravity, however dark and appalling. There are systems of error and iniquity, each fortified and consolidated by their appropriate defences. It is as if the spirits of darkness had had each assigned to them a specific, appropriate work, in which they had exhausted their mighty intellect of evil, in horrid ambition to surpass one another in the work of perdition. Each has been, for 6,000 years, paving a way to the

pit, for the lost children of men—ways strowed with all the allurements of sensual pleasure, or covered in midnight darkness, or watered with tears and blood.

In the face of such difficulties, whose heart would not utterly fail within him, were the work to be attempted by human power? Who would not, in despair, give up the enterprise? The hindrances in the conversion of a single soul are immense. What must they be in the regeneration of a world? But thanks be to God, it is not by might, nor by power, but by the Spirit of the Lord of hosts. There is a mighty agency at work in this world, which we do not see with our eyes. We cannot discern the form thereof, we can see no image, but the same omnipotent Power which operates silently in the world of matter, operates in the world of mind. He, who formed the mind, can change the mind. He knows the secret springs of thought and feeling. He can scatter the thick mists of prejudice, and reveal to the soul the perfect beauty of truth. He can induce men to abhor themselves, and repent in dust and ashes, and as their eyes open on a holy Saviour, to exclaim, "Whom have we in heaven but thee, and there is none on earth that we desire besides thee." He can open the two leaved gates and cut in sunder the bars of iron. He is with kings on their thrones, and is able to abase those who walk in pride. The systems of heathenism and idolatry, though grown up to heaven, he can consume with the breath of his mouth and destroy with the brightness of his coming. Through all the abominations in Christian countries, he can send the healing waters of the river of life. The political and civil maxims which are false and erroneous, in Christian nations, by his almighty influence, can be made to give way to the pure and heavenly precepts of the gospel of Christ.

THE BRITISH MINISTRY.

From the following table it appears that the average duration of each ministry for the last eighty years, has been four years and five days. It is computed up to the 14th of July, 1834; Lord Melbourne's appointment.

Name.	Appointment.	Duration.		
		Years.	Months.	Days.
Duke of Newcastle,	April 6, 1754,	8	1	2
Earl of Bute,	May 29, 1762,		10	18
G. Grenville, father of Lord G.,	April 16, 1763,	2	2	26
Marquis of Buckingham,	July 12, 1765,	1		21
Duke of Grafton,	Aug. 2, 1766,	3	5	26
Lord North, Earl of Guilford,	Jan. 23, 1770,	12	2	2
Marquis of Rockingham,	Mar. 30, 1782,		3	23
Earl Shelburne,	July 13, 1782,		8	23
Duke of Portland,	April 5, 1783,		8	22
William Pitt,	Dec. 27, 1783,	17	2	18
H. Addington, Lord Sidmouth,	March 17, 1801,	3	1	25
William Pitt,	May 12, 1804,	1	7	27
Lord Grenville,	Jan. 8, 1806,	1	2	5
Duke of Portland,	March 13, 1807,	3	3	10
Spencer Perceval,	June 23, 1810,	1	11	16
Earl of Liverpool,	June 8, 1812,	14	10	3
George Canning,	April 11, 1827,		3	30
Viscount Goderich, Earl of Ripon,	Aug. 10, 1827,		5	1
Duke of Wellington,	Jan. 11, 1828,	2	10	11
Earl Grey,	Nov. 22, 1830,	3	7	22
Total,		80	3	1

MODERN ARMENIA.

WE have derived a number of interesting facts respecting Armenia, and the modern Armenians, from Avdall's History of Armenia, Neumann's Translations from the Armenian, Saint Martin's Memoires sur L'Armenie, and the Introduction to the English edition of the Travels of Smith and Dwight.

Armenia Proper, comprises the whole of the valley of the Araxes, the country between the Araxes and the Kür, (the ancient Cyrus,) the valley of the Eastern Euphrates, and part of the elevated basins of the lakes of Van and Oormiah; its boundaries on the side of Kürdistán and Aderbaiján, being doubtful and varying at different periods. Ancient Assyria appears to have answered pretty well to modern Kürdistán. The region of the Northern Euphrates, now comprised in the pashalik of Erzroom, anciently Upper Armenia, seems always to have been more or less politically connected with the western kingdoms. Altogether, Armenia is computed to extend about 430 miles in longitude, and 300 in latitude. The following table exhibits some of the principal ancient and modern divisions.

Ancient Provinces.	Modern Divisions.	Political Arrangement.
Vasbooragan or Vaspureania.	{ Eriwán and part of Van and Aderbaiján. } { Nakhcheván and part of Karabagh. }	Russian province of Armenia or government of Eriwán.
Sunik or Sisagan.		
Phaidagaran or Paidakaran. } Arzakh. } Oodi. }	The Karabagh and Ganjeh.	{ Russian Province of Karabagh or government of Shooaha. }
Kookark.		
Gorshek or Gorjaik. } Parsghaik or Persarmenia. }	Caucasian range, and part of Aderbaiján.	{ Kurds, and Persian government of Tabriz. }
Ararat. } Durooperan or Turuberan. }		
	Pashaliks of Kars and Bayazet and part of Kürdistán.	Ottoman Pashaliks.
Upper Armenia. } Daik or Dahestan. } Mogk or Moxoena. } Akhznik or Alania. } Fourth Armenia. }	{ Pashalik of Erzroom. } { Akhaltsikhe. } { Moosh? } { Orfah. } { Diarbekir. }	Ottoman Pashaliks.

ARMENIA MINOR.

First Armenia, Second Armenia, Third Armenia,	{ Pashalik of Kaiserieh. } { Eriwán, (Sebaste.) } { Merash. }	Ottoman Pashaliks.
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The early history of Armenia rests on absurd or uncertain tradition. The principal native authority is Moses Chorenensis, who flourished in the fifth century, and who drew up a history of his country, commencing with Haic or Haig, the son of Togarmah, the grandson of Japhet; and brought down to the extinction of the pontifical power in the house of Gregory the Illuminator, A. D. 440. The history of Moses was translated into Latin by William and George Whiston, sons of William Whiston, translator of Josephus. Gibbon says, "Deficient as Moses is in every qualification of a good historian, his local information, his passions and his prejudices are

strongly expressive of a native and of a contemporary." In 1786, Father Michael Chamich or Chamchean, a Romish Armenian, and a member of the Society of San Lazaro at Venice, published the first edition of his history in three large quarto volumes. Two abridged editions were subsequently printed; one in Armenian and one in Armeno-Turkish. Of the former, an English translation by Johannes Avdall, an Armenian of Calcutta, was published in that city in 1827.

The Armenians are known at the present day as a scattered race. They exist in the north of Mesopotamia, in Armenia Minor, in Cilicia and Constantinople. Shah Abbas the great, in order that he might defend his borders against the Turks, drew through Armenia a broad intrenchment of perfect desert. Its unoffending inhabitants were collected in the plain of Ararat, and driven like so many cattle to Persia, husbands and wives, parents and children separated, multitudes drowned in the Aras, and others subjected to the cruelty and lust of the soldiery. The Shah is reported to have carried no less than 500,000 Georgians and Armenians captives to Persia. Mohammed II., after taking Constantinople, in 1453, induced many Armenians to settle in that capital, and removing the Armenian bishop of Broosa thither, gave him authority over all the Armenians in his dominions, with the title of patriarch. The Saracens and Greeks, while contending for Armenia, took away multitudes of captives. Tóghrul and Timoor carried thousands to unknown countries. The Egyptians removed 60,000 to Egypt; and it is known that the Persians in every war, even in the last, with Russia, have always carried their captives into servitude. Multitudes, oppressed at home, have voluntarily found an asylum in foreign lands.

The total number of the Armenian nation has been supposed not to exceed 2,000,000, of whom three fourths are computed to be under the Ottoman dominion. In Constantinople and the adjacent villages, there are computed to be 200,000 Armenians, of whom about 4,000 acknowledge the supremacy of the Romish see. The Russian and Persian provinces are supposed to contain about 200,000. About 40,000 are found in Judea; in Hungary and the adjacent countries 10,000; and a few are scattered over Africa, India and America. The present patriarch of Abyssinia is an Armenian. It is about half a century since the Armenian provinces began to look towards Russia for succor and protection. Since the beginning of the present century, the wars of Russia against the Shah and the Sultan, have brought the greater part of the old Parthian kingdom of Armenia under the sway of the Czar. The tide of emigration is setting so strong into the Russian territories, as to threaten to leave the Ottoman provinces without a Christian population.

Some orders of monks in Armenia, educated in the Latin schools, and in Latin manners, corrupted the native Armenian, by the introduction of many foreign scholastic expressions. The Armenian literature remained in this abject condition, for nearly 400 years. About the middle of the 18th century, the nation roused itself from this lethargy, and Madras, Calcutta, Djulfa, New Nakhchevân, Echmiadzin, Tabriz, St. Petersburg, Moscow, Amsterdam, Smyrna, and principally Venice, bore witness to the literary energy of the Armenians. More important treasures may still come to light. There are hints in the writers of the 5th century, of translations of Polybius, Diodorus Siculus, and the Chronicle of Julius Africanus. There exist, besides, very valuable original histories, which have never been printed, or translated. We shall, perhaps, be introduced to nations

now totally lost, or so mingled with others, that it is impossible to distinguish them.

In 1812, Johannes Eleazar, an Armenian of great distinction, who was privy counsellor to the Russian State, proposed to found an Armenian college, out of his own exclusive means, under the protection of the Russian government. He directed by his will, that his brother Joakim Eleazar should execute his intention. In 1814, Joakim laid at Moscow, the foundation of a most magnificent college, and after laying out more than 200,000 rubles from his own estate, (exclusive of the sum from the interest of the money left by his brother in the royal treasury,) the college was completed in 1816. The Eleazarian college has now a fund of 200,000 rubles, or 250,000 piastres in the royal treasury; the annual interest thereof is 10,000 rubles. To this sum, Joakim added a further amount, to enable the college to accommodate and educate 30 orphan and indigent Armenian youth. Two sons of Joakim have charge of the establishment. A distinguished committee aid them in their work. The college receives Armenian youths, as well as other students from foreign nations, all of whom learn the Armenian, Russian, Latin, French and German languages. The course ends in six or seven years, more or less, according to the capacity of the students. Thirty Armenian youths are gratuitously supported. Besides grammar and rhetoric, they are instructed in geography, history, mathematics, logic, drawing, and other arts and sciences. Some study theology. The annual charge for every Armenian is 600 rubles in advance. They are to be from 11 to 14 years of age, of good morals, and of sound health, and able to read and write Armenian.

The Armenian Bible was first printed in Amsterdam, by Dr. Voskan; the second edition was printed at Venice; the third in Constantinople; the fourth in Venice; the fifth by the Russian Bible Society in 1817; the sixth in Serampore.

FRANCE AND GREAT BRITAIN.

Comparative estimate of the amount of animate and inanimate Force applied to Agriculture and the Arts, in France and Great Britain.

[Abridged from M. Charles Dupin.]

THE 31,800,000 inhabitants which now constitute the population of France, are equivalent to a power of 12,609,057 individuals of the male sex, at the age of full vigor. It is a position generally admitted in France, that two thirds of the population are employed in agriculture; and that a third only is occupied in manufacturing and commercial pursuits. Hence it results that France possesses

A human agricultural power equivalent to that of	8,406,038 laboring men,
And a power of industry, manufacturing and commercial, equal to	4,203,019
	<hr/> Total, 12,609,057

Were it not that the industry of man had found the means of calling extraneous force to its aid, its means would be confined to the amount of power above enumerated: but man employs other forces than his own in agricultural labors, and principally that of the

horse, of the ass, of the mule, the ox, and the cow; and with the help of these, the animate agricultural force of France has increased to the following sum:—

Human race,	21,056,667	equivalent to	8,406,038	effective laborers.
Horses,	1,600,000	"	11,200,000	
Oxen and Cows,	6,973,000	"	17,432,000	
Asses,	240,000	"	240,000	

Total, 37,278,038

On making similar calculations of the agricultural force of Great Britain, and stating at 15,000,000, the number of inhabitants of England and Scotland, of whom a third only are employed in agriculture, and the other two-thirds in commerce and manufactures, we shall have,

Agricultural force,	2,132,446	effective working men.
Artisans of all professions, . .	4,264,893	

Total, 6,397,339

If we proceed in the same way with regard to Great Britain, as we have done with respect to France, and make a comparative calculation of the power in men, and the power in other animals, engaged in agriculture, we shall find,

Human race,	5,000,000	equivalent to	2,132,446	effective laborers.
Horses of full growth, . . .	1,950,000	"	8,750,000	
Oxen, Cows, &c.	5,500,000	"	13,750,000	

Total, 24,632,446

Ireland, approximating estimate, 7,455,701

Total for the United Kingdom, 32,088,147

Taking the proportion of this total force of 24,632,446 to the human force applicable to agriculture, we find it to be as 12. Whence it appears that the agriculturists of England and Scotland have discovered the means of creating a force, twelve times the amount of their personal corporeal force, by the use they make of domestic animals; while the additional force obtained through similar means by the French agriculturists does not amount to five times their own. It is calculated that in France there are 46,000,000 hectares* of land made to yield produce; so that there is an animate power equal to that of 810 laborers, for the cultivation of every thousand hectares. The total number of hectares of productive land in Great Britain is 21,643,000; so that there is an animate power equal to that of 1,138 working men for every thousand hectares. The produce of the land, in the respective countries, is in proportion to the power employed respectively in its cultivation. The case is the same in regard to manufactures.

The human force in France employed in commercial and manufacturing industry, is equivalent, according to the calculations already stated, to 4,203,019 effective working men; to this power must be added that supplied by the use of horses, the number of which is computed at 300,000 employed in transport, for the saddle, in draught, &c. whereby the animate force of France is raised to 6,303,019 power of men.

The human force of Great Britain employed in commerce and manufactures, is equivalent to 4,264,893 effective men; to this power then must also be added the power of 250,000 animals, employed in divers works of industry. These will raise the animate force of England and Scotland to 6,014,893; to which there must be superadded the approximating value of 1,260,604 effective men for Ireland: so that the commercial and manufacturing animate power of the United Kingdom must be computed at 7,275,497 laboring men.

To these animate powers should be joined also, in the case of both the countries, the inanimate powers, or the force supplied by water, wind and steam; and the whole productive and commercial manufacturing power of England and France will be ascertained.

The total number of mills in France has been computed by the French authors on statistics at 76,000, of which about 10,000 may be set down as windmills; the total force of hydraulic machines employed for forges, furnaces, and machinery of every kind, is equal to the third part of that of the 10,000 windmills; the wind as employed in navigation, is equivalent to the power of 3,000,000 of men; and, lastly, the steam-engines in operation in France, exceed the power of 60,000 dynames,† equivalent to the power of 480,000 working men turning a winch.

It has been calculated also, by the same writers, that besides windmills, hydraulic machines, &c., Great Britain possesses in steam-engines alone a moving power of at least

* A hectare contains 10,000 square metres, or 100 ares. An English acre is very nearly equal to 40 ares; therefore a hectare is about 2½ acres.

† A dynam is equal to a thousand kilograms raised to the height of 1,000 metres; eight men employed at a winch, can in one day raise a thousand kilograms to the height of a thousand metres, or in other words, can produce a dynam of labor.

800,000 dynames, the effect of which is equal to the power of 6,400,000 men employed at the windlass. The commercial and manufacturing power of France is, therefore, in proportion to that of Great Britain, as follows:—

		France.		Great Britain.	
		6,303,019	men power	7,275,497	men power.
Inanimate powers.	Animate force	1,500,000		1,200,000	
	Mills and Hydraulic engines	253,333		210,000	
	Windmills	3,000,000		12,000,000	
	Wind and navigation	480,000		6,400,000	
	Steam-engines				
Total force		11,536,352		27,115,497	
			Ireland	1,002,667	
			Total	28,118,164	

Thus, the total of the inanimate force applied to the arts of all descriptions in France, scarcely exceeds the fourth of the same power applied to the same purposes in Great Britain; and the whole animate and inanimate power of Great Britain, applied to manufactures and commerce, is nearly treble the amount of that so applied in France. The agricultural power and the manufacturing and commercial power of the two countries bear a corresponding proportion to the total of the agricultural and manufactured produce, and their value in commerce.

RECENT PUBLICATIONS.

Sermons delivered on various occasions, with Addresses. By John Codman, D. D.
Boston: Perkins & Marvin. 1834. pp. 436.

THE subjects of the sermons in this volume, are the following:—The great theme of preaching, at the installation of Mr. Blagden, Boston; the importance of an affectionate manner in the pulpit, at the ordination of Mr. Withington, Newbury; the connection between a house of worship and the ministry of the gospel, at a dedication in South Bridgewater; the benefit of religious institutions, at a dedication in Wellington; ministerial courtesy, at the Convention of Congregational Ministers; the Christian standard, before the Ancient and Honorable Artillery Company; the gospel preached to the poor, and the claims of the fatherless and widow, before charitable societies, Boston; the importance of spiritual knowledge, before the Society for Propagating the Gospel; political aspect of the world favorable to the propagation of the gospel, at the annual Thanksgiving; the faith of the pilgrims, delivered at Plymouth; and review of ministerial duty, delivered on the 20th anniversary of the author's ordination. There are two speeches: one before the American Bible Society; the other before the Board of Overseers of Harvard College. There is a temperance address; three funeral addresses; an address at the landing of the Dorchester settlers; and an address on the 50th anniversary of American Independence.

The volume affords an excellent illustration of the author's remark, "that human life is made up of occasions," as well as of another remark, "that the life of a clergyman, at the present day, is more than ordinarily associated with occasional services." We suppose that these sermons and addresses are but a small part of the similar services, which Dr. Codman, in a ministry of twenty-seven years, has been called upon to perform; yet this volume contains twenty specimens of these occasional efforts. We are glad they are given to the public. They will be interesting memorials of the author, in the view of his numerous personal friends in this country and in Europe. They are also eloquent exhibitions of some of the prominent doctrines and duties of the Christian religion. All of them are judicious, well-considered, and in good taste. We know of no word which characterizes them better than *becoming*. Every thing is in good keeping with the occasion and with the attendant circumstances. As a marked instance,

we refer our readers to the Address before the Board of Overseers of Harvard University. It is a temperate, dignified, and masterly examination of one of the most important questions ever agitated in this commonwealth. The funeral addresses are full of evidence of the author's warm and delicate sympathy with mourning friends. The mechanical execution of the volume, is without fault.

The Comprehensive Commentary.

The two volumes of this commentary already published, embrace the four evangelists, and the Old Testament from Genesis to Judges inclusive. We understand that the third volume, which commences with Ruth, is about half completed, and may be expected in the course of a few months. It will be enriched with a variety of plates, maps, and other illustrations. The principal editor is the Rev. Dr. William Jenks. He receives essential aid from the Rev. L. I. Hoadley and Mr. J. W. Jenks. Fessenden & Co. are the publishers. The whole work, when completed, will be an excellent practical commentary on the Scriptures.

Dr. Wayland's Elements of Moral Philosophy.

We are not surprised that this work has passed to a second edition. The high Christian ground which the author takes, as well as his sound philosophical views, will meet a want which has been long and extensively felt. The work has just been issued from the press of Gould, Kendall and Lincoln, Boston, in an abridged form, for the use of schools and academies. In general, the results only are stated, without the process of argumentation. Questions are appended. The volume is well deserving a place in the numerous academies and grammar-schools of the land.

The Puritan, by John Oldbug, Esq., in 2 volumes. Boston: Perkins & Marvin. 1836.

These are miscellaneous volumes, somewhat in the manner of the *Adventurer* and *Spectator*. We have no hesitation in saying that *they will be read*. The style is pointed, piquant, and terse in the highest degree. The author holds a practised pen, which makes itself felt on every page.

Rev. N. Bouton's Sermon at Concord.

This Sermon, delivered at Concord, N. H., at the tercentenary of the printing of the English Bible, is a valuable historical discourse; one, we are happy to say, of a great number, which the interesting event commemorated called forth in this country and in Great Britain.

Mrs. Winslow's Memoir. Boston: Crocker & Brewster.

Our readers will find in this volume, very interesting notices of Ceylon, and of the American mission established on the island.

Professor Upham's Manual of Peace.

A timely and important production; a proof that cultivated and able minds are beginning to turn their attention to the claims of a very interesting branch of benevolent effort.

Sermons on Civil and Social Duties, by Rev. Hubbard Winslow. Boston: William Peirce, 1835.

Mr. Winslow has, in this volume, discussed with great ability, and in a Christian spirit, several questions of fundamental importance. If any of our readers should dissent from some of his positions, they will be struck with the vigor and ingenuity of his reasonings.

EDUCATION.

THERE is a fact, which is most important to keep in view, namely, that in England, and in every other country rapidly advancing in civilization, *offences against the person are diminished*, precisely in the proportion that the means of education are enlarged. The greater exhibition of offences has been found, not only in England, but in France, in the United States, in Switzerland, to be limited to the smaller offences against property. For example—in London and Middlesex, as stated by Mr. Peel in the House of Commons, the number of commitments in 1820 was 2,773; in 1826, 3,457; increase of commitments 684;—in 1820, of these commitments, the number for larceny, was 1,384;—in 1826, 2,118; increase of commitments for larceny, 734. Thus, we see, that whilst in 1826, there was a large increase of offences against property, there was an actual diminution of crimes against the person.

MAXIMS.

WE observe a contrariety in some maxims to one another. Pope, the poet, has a line, "A little learning is a dangerous thing," which we often hear repeated, as a maxim, by those who have but a very little themselves. We have also this other maxim, "Half a loaf is better than no bread;" and this is certainly true of bread. Is it not likely to be true of knowledge also? Try it in a few practical cases. A little knowledge of navigation is better to the sailor than no knowledge. A little knowledge of soils, and seasons, and cropping, and stock, is better for the farmer than no knowledge. A little knowledge of tailoring is better to the tailor than no knowledge. A little knowledge of anatomy is better to the surgeon than no knowledge. The truth is, that much knowledge is the best thing; a little knowledge the next best; and no knowledge the worst of all. The line of the poet is good in the sound, bad in the sense.

FALSE despatch is one of the most dangerous things to business that can be. It is like that which the physicians call pre-digestion, or hasty digestion, which is sure to fill the body full of crudities, and secret seeds of diseases. I knew a wise man had it for a by-word: "Stay a little, that we may make an and the sooner."—*Bacon*.

QUARTERLY LIST OF ORDINATIONS AND INSTALLATIONS.

- JOHN B. HAGUE, Bap. ord. pastor, Eastport, Maine, Sept. 23, 1835.
T. CURTIS, Bap. inst. pastor, Bangor, Me. Sept. 30.
JOHN N. WHIPPLE, Cong. inst. pastor, Dixmont, Me. Oct. 14.
ANSON SHELTON, Cong. inst. pastor, Falmouth, Me. Oct. 28.
S. TENNEY, Cong. inst. pastor, Ellsworth, Me. Nov. 11.
SAMUEL S. TAPPAN, Cong. ord. pastor, Frankfurt, Me. Nov. 11.
BENJAMIN RICE, Cong. inst. pastor, Buxton, Me. Dec. 9.
ALVAH SPAULDING, Cong. ord. pastor, Cornish, New Hampshire, Oct. 1, 1835.
STORY HEBARD, Cong. ord. evang. Lebanon, N. H. Oct. 21.
C. W. RICHARDSON, Cong. ord. evang. Franconia, N. H. Nov. 3.
HENRY E. EASTMAN, Cong. ord. pastor, Brookline, N. H. Dec. 9.
DANIEL LANCASTER, Cong. inst. pastor, Gilmanton, N. H. Dec. 16.
LYMAN CULVER, Bap. ord. pastor, West Roxbury, Vermont, Oct. 27, 1835.
ERASTUS DICKINSON, Cong. ord. pastor, Canton, Massachusetts, Sept. 9, 1835.
CHRIS VAPHER M. NICHOLS, Cong. ord. pastor, Gloucester Harbor, Mass. Sept. 29.
PHILETUS CLARK, Cong. inst. pastor, Windsor, Mass. Sept. 29.
MARYN TUPPER, Cong. inst. pastor, E. Longmeadow, Mass. Oct. 7.
PAUL COUCH, Cong. inst. pastor, N. Bridgewater, Mass. Oct. 7.
DAVID TILTON, Cong. ord. pastor, Edgartown, Mass. Oct. 14.
LEWIS COLBY, Bap. ord. evang. Cambridgeport, Mass. Oct. 18.
JOHN D. SWEET, Unit. inst. pastor, Kingston, Mass. Oct. 21.
JONATHAN ALDRICH, Bap. inst. pastor, Worcester, Mass. Oct. 27.
JOB CUSHMAN, Cong. inst. pastor, Prescott, Mass. Oct. 28.
JOHN C. THOMPSON, Cong. ord. pastor, Rowe, Mass. Oct. 28.
LEMUEL PORTER, Jr. Bap. inst. pastor, Lowell, Mass. Oct. 29.
EDWARD J. FULLER, Cong. inst. pastor, Hardwick, Mass. Nov. 4.
JAMES BARNABY, Bap. inst. pastor, Townsend, Mass. Nov. 4.
ISRAEL G. ROSE, Cong. inst. pastor, Chesterfield, Mass. Nov. 18.
HARRISON G. O. PHIPPS, Unit. ord. pastor, Cohasset, Mass. Nov. 18.
JOSEPH HODGES, Bap. ord. pastor, Weston, Mass. Nov. 18.
P. AUGUSTUS WILLARD, Bap. inst. pastor, Newton, Mass. Nov. 25.
JOHN S. G. ABBOTT, Cong. inst. pastor, Roxbury, Mass. Nov. 25.
WILLIAM M. RICHARDS, Cong. ord. pastor, Deerfield, Mass. Nov. 25.
EBER CARPENTER, Cong. inst. pastor, Southbridge, Mass. Dec. 1.
JOSIAH C. WALDO, Univ. inst. pastor, Lynn, Mass. Dec. 10.
SAMUEL G. APPLETON, Eps. ord. priest, Hanover, Mass. Dec. 10.
WILLIAM BARRY, Unit. inst. pastor, Framingham, Mass. Dec. 16.
ALEXANDER LOVELL, Cong. inst. pastor, Phillipston, Mass. Dec. 16.
ABEL PATTEN, Cong. inst. pastor, Sandwich, (Monument,) Mass. Dec. 16.
ROGER C. HATCH, Cong. inst. pastor, Warwick, Mass. Dec. 23.
GEORGE B. IDE, Bap. inst. pastor, Boston, Mass. Dec. 20.
REUBEN MOREY, Bap. ord. pastor, Smithfield, Rhode Island, Sept. 29, 1835.
CYRUS MASON, Cong. inst. pastor, Providence, R. I. Oct. 7.
ISRAEL T. OTIS, Cong. ord. pastor, Lebanon, Goshen Soc. Connecticut, June 10, 1835.
SYLVESTER SELDEN, Cong. inst. pastor, Hebron, Conn. Sept. 30.
JOHN BARTLETT, Cong. inst. pastor, Avon, Conn. Oct. 28.
CHARLES W. ROGERS, Cong. ord. evang. Plymouth, Conn. Oct. 28.
LYMAN, Cong. ord. pastor, Plymouth, Conn. Oct. 23.
L. R. POWELL, Pres. ord. pastor, Scott, New York, Sept. 16, 1836.

FLAVEL S. MINES, Pres. inst. pastor, New York, N. Y. Sept. 22.
 WILLIAM TOWNLEY, inst. Centerville, N. Y. Sept. 23.
 AMOS W. SEELEY, Pres. inst. pastor, Hillsdale, N. Y. Sept. 24.
 LEVERETT HULL, Pres. inst. pastor, Angelica, N. Y. Sept. 30.
 JOSEPH S. EMERY, ord. evang. Collins, N. Y. Sept. 30.
 ISAAC J. RICE, Pres. nrl. evang. Ontario, N. Y. September.
 NATHANIEL HURD, Cong. inst. pastor, Georgetown, N. Y. Oct. 1.
 RODERICK H. RANNEY, Epis. ord. deacon, New York, N. Y. Oct. 11.
 JOHN L. WATSON, Epis. ord. deacon, New York, N. Y. Oct. 11.
 DANIEL E. BROWN, Epis. ord. priest, New York, N. Y. Oct. 11.
 EDMUND EMBURY, Epis. ord. priest, New York, N. Y. Oct. 11.
 ZENAS BLISS, Cong. ord. evang. Sheridan, N. Y. Oct. 28.
 ORVILLE DEWEY, Unit. inst. pastor, New York, N. Y. Nov. 1.
 ORSON P. CLINTON, Cong. ord. pastor, Lewis, N. Y. Nov. 4.
 THOMAS B. SKINNER, D. D. Pres. inst. pastor, New York, N. Y. Nov. 11.
 CHARLES JONES, Epis. ord. deacon, Brooklyn, N. Y. Nov. 29.
 DANIEL BEERS, Pres. inst. pastor, Greenport, L. I. N. Y. Dec. 3.
 HUGH L. WILSON, Pres. ord. evang. Elizabethtown, New Jersey, Oct. 7, 1835.
 WILLIAM BUSHNELL, Pres. inst. pastor, Parsippany, N. J. Oct. 27.
 JOHN ANDERSON, Pres. ord. pastor, Baskingridge, N. J. Oct. 28.
 THOMAS P. HUNT, Pres. inst. pastor, Newark, N. J. Nov. 3.
 THEODORE W. SIMPSON, Pres. ord. evang. Cranberry, N. J. Dec. 7.
 SAMUEL H. McDONALD, Pres. ord. evang. Cranberry, N. J. Dec. 7.
 JOHN SHARON, Pres. inst. pastor, Wysox, Pennsylvania, Nov. 25, 1835.
 WILLIAM P. HILL, Pres. ord. evang. Callihan's Mills, South Carolina, Dec. 4, 1835.
 RANDOLPH BRADFORD, Pres. ord. evang. Barnwell District, S. C. Dec. 6.
 WILLIAM B. YATES, Pres. ord. Charleston, S. C. Dec. 8.
 ELIJAH SULLIVAN, Bap. ord. evang. Sarepta, Alabama, Nov. 22, 1835.
 JOHN H. NORMENT, Epis. ord. priest, Franklin, Tennessee, Nov. 24, 1835.
 NATHAN W. MUNROE, Epis. ord. priest, Franklin, Tenn. Nov. 22.
 FREDERICK W. GRAVES, Pres. ord. pastor, Alton, Illinois, Nov. 18, 1835.

Whole number in the above list, 80.

SUMMARY.

Ordinations.....	41	STATES.	
Installations.....	39	Maine.....	7
		New Hampshire.....	5
Total.....	80	Vermont.....	1
		Massachusetts.....	28
OFFICES.		Rhode Island.....	2
Pastors.....	57	Connecticut.....	5
Evangelists.....	13	New York.....	18
Priests.....	5	New Jersey.....	6
Deacons.....	3	Pennsylvania.....	1
Not specified.....	2	South Carolina.....	3
		Alabama.....	1
Total.....	80	Tennessee.....	2
		Illinois.....	1
DENOMINATIONS.		Total.....	80
Congregational.....	36	DATES.	
Presbyterian.....	18	1835. June.....	1
Baptist.....	12	September.....	14
Episcopalian.....	8	October.....	27
Unitarian.....	4	November.....	21
Universalist.....	1	December.....	17
Not specified.....	1		
Total.....	80	Total.....	80

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology.

JACOB FLINT, Unit. Cohasset, Massachusetts, October, 1835.
 JAMES FREEMAN, D. D. st. 76, Independent, Boston, Mass. Nov. 14.
 NICHOLAS B. WHITMAN, st. 64, Cong. Hingham, Mass. Dec. 28.
 DAVID L. PERRY, st. 59, Cong. Sharon, Connecticut, Oct. 28, 1835.
 HENRY A. ROWLAND, st. 73, Cong. Windsor, Conn. Nov. 18.
 HENRY LINES, st. 53, Bap. New Haven, Conn. December.
 NICHOLAS LANSING, st. 37, Tappan, New York, Sept. 26, 1835.
 TIMOTHY DWIGHT, Moscow, N. Y. Oct. 13.
 JONATHAN WHITAKER, st. 64, Henrietta, N. Y. Nov. 19.
 JAMES IRVINE, st. 45, New York, N. Y. Nov. 25.
 GILBERT L. SMITH, st. 23, New York, N. Y. November.
 JOHN CORNWELL, st. 62, Millstone, New Jersey, Nov. 18, 1835.
 THEOPHILUS PARVIN, st. 37, Pres. Fairfield, N. J. Dec. 15.
 ROBERT GRAHAM, Pres. Newcastle, Delaware, Nov. 4, 1835.
 JAMES MAGRAW, D. D. st. 61, West Nottingham, Maryland, Oct. 20, 1835.
 REUBEN H. DAVIS, st. 55, Pres. Bel-Air, Md.
 P. W. CLENNY, st. 23, Meth. Epis. Camden, South Carolina, Oct. 5, 1835.
 EDWARD F. POSTELL, st. 38, McIntosh, S. C. Oct. 7.
 STEPHEN SAUNDERS, st. 59, Pres. Milan, Ohio, June 2, 1835.
 JONATHAN WINCHESTER, st. 54, Gaucha Co. O. Aug. 17.
 BENEDICT HIBBARD, Pres. Amesville, O. Sept. 8.
 RICHARD CAMPBELL, New Athens, O. Nov. 16.
 GILBERT FAY, st. 34, Cong. Wadsworth, O. Nov. 27.

Whole number in the above list, 23.

SUMMARY.

AGES.		STATES.	
From 20 to 30.....	2		
30 40.....	3	Massachusetts.....	3
40 50.....	1	Connecticut.....	3
50 60.....	5	New York.....	5
60 70.....	4	New Jersey.....	2
70 80.....	2	Delaware.....	1
80 90.....	1	Maryland.....	2
Not specified.....	5	South Carolina.....	3
	—	Ohio.....	5
Total.....	23		—
Sum of all the ages specified.....	964	Total.....	23
Average age.....	53 1-2	DATES.	
DENOMINATIONS.		1835. June.....	1
Congregational.....	4	August.....	1
Presbyterian.....	5	September.....	2
Unitarian.....	1	October.....	6
Independent.....	1	November.....	9
Methodist Episcopal.....	1	December.....	3
Not specified.....	11	Not specified.....	1
	—		—
Total.....	23	Total.....	23

JOURNAL
OF
THE AMERICAN EDUCATION SOCIETY.
FEBRUARY, 1896.

THE LAST THURSDAY OF FEBRUARY.

A letter from Dr. Scudder of Ceylon, addressed individually to the Young Men in the colleges and seminaries of learning in the United States of America, who have not yet chosen the Lord Jesus as their portion.

MY DEAR FRIEND,—

You may think it rather a singular circumstance, that one who is above 12,000 miles from America, and who is moreover a total stranger, should be the author of a letter to you. But pass by this and kindly bestow your attention upon what I have to say.—This is the day which has been set apart by many Christians, as a day of fasting and prayer in your behalf. There are various reasons, which, as they think, imperiously demand such a course of procedure. Several of these I will mention.

In the first place, they feel that you are waging a warfare with your Creator, which they exceedingly desire to see terminated; a warfare which aims at no less than the destruction of his government throughout the universe; yea, which aims at HIS OWN destruction. You perhaps start back with horror at the thought; but if you will analyze your conduct, you will find that this is the only legitimate construction which can be put upon it. God has a right to you and yours. He has set up a kingdom in this world, and commanded you as one of his subjects to render him your obedience. The essence of this obedience consists in an entire surrender of the heart to him, and an aim to glorify him in every thought, word, and action. Neither of these have you done. Consequently, you are in a state of enmity with him. You virtually declare that you will not obey his laws. Your language is, "What is the Almighty, that I should serve him?"

In the second place, they feel that such conduct will be disastrous only to yourself. God is almighty. He will maintain his authority; and the warfare in which you are engaged, will certainly end in your defeat and utter ruin. You have an instructive exhibition of the consequences of such a warfare, in the angels who kept not their first estate. They were expelled from heaven and shut up in hell. Of course God will make no distinction between your con-

duct and theirs. "The soul that sinneth, it shall die." And remember that if you die in your sins, you die to enter upon a state of wretchedness which is to continue forever. You will be obliged to wear out eternal ages in bearing the wrath and curse of a righteous and just God: to become a prey to that worm which never dies, and to that fire which is never to be quenched. O, it is this latter circumstance which overwhelms the minds of Christians, and which, to say nothing of other reasons, constrains them to prostrate themselves at the footstool of sovereign Mercy, and plead that God may save you from so tremendous a doom.

In the third place, they feel that you are acting a part, which even you, in your moments of proper reflection, will acknowledge to be exceedingly *ungrateful*. God is your creator, your preserver, your bountiful benefactor. From your earliest years to this moment, he has caused your cup to overrun with blessings. When you have been hungry, he has fed you. When you have been thirsty, he has given you drink. When you have been sick, he has directed to, and blest the means made use of for your recovery. You are alive and well this day, while many who commenced life with you, have been cut down and consigned to everlasting burnings. These mercies from a Being whom you have daily been provoking for many years, you will acknowledge, ought to be rewarded by a different course of conduct. Great, however, as these mercies are, they are small when compared with the great spiritual benefits conferred upon you. When you was under sentence of everlasting condemnation, he parted with his only begotten Son to die for you. Be astonished, O ye heavens! wonder, O thou earth! at this exhibition of divine mercy. Yes, to rescue you from eternal torment, Jesus left the joys of heaven, came down and sojourned upon earth, a man of sorrows and acquainted with grief. For you he agonized in the garden, and hung with streaming veins upon the cross. For you he cried out, My God, my God, why hast

thou forsaken me? For you he bowed his head and died.

In the fourth place, they feel that your conduct is not only *ungrateful*, but highly *criminal*. Though I have touched upon this point before, allow me to dwell a moment more upon it. Tell me, For what were you made? Let conscience, let reason furnish the reply in the secrecy of retirement; when none but the eyes of Him who created you, are upon you. Look at yourself, an intellectual being, made in the image of God, and destined to immortality. What do you conceive was the design of God's creating you and endowing you with such powers? was it that you might live for self, that you might promote your own aggrandizement, that you might obtain the applauses of your fellow men?—No.—But that you might *glorify God and do good to others*. Will a man rob God? Yet he who withholds from God his affections and services, robs him of his due. Creation is undoubtedly the most perfect ground of property. We say, and very correctly too, that whatever a man makes is his own. Now God made you, and you are therefore his, without the least qualification. He has an absolute right to command your services. Not only are his creatures his property, but all theirs is his: their time, their faculties of soul and body, their learning, their possessions, their very sources of enjoyment are his. He has, therefore, an indisputable right to claim that you and all you have should be devoted to him, and expended in promoting his glory. Consequently, you have no more right to employ your talents to the promotion of your own interests, than to take another man's property. Oh, let me entreat you to beware how you any longer pervert the talents God has given you.—Remember that your day of reckoning is just at hand.

In the fifth place, they feel that you may become much happier by embracing the Saviour, than you can be in your present situation. This opinion, they are aware is at variance with that of the worldling. He would fain persuade you, that Christians are gloomy, unhappy beings, and that happiness is to be found only in his ranks. But you must remember that he is very unfit to sit in judgment upon things of which he knows nothing. Were a Hottentot to see a Herschel so engaged in his contemplations of the heavenly bodies, as to be lost to every object around him, he would be ready enough to pronounce him a madman. Let him, however, enjoy his intellectual feast for an hour, and he would long to be a participator with him in his joys. The worldling must taste of the pleasures of religion, before you are to pay the least attention to his opinion. He who addresses you was once a worldling. Religion then possessed no charms. But the scene has been reversed. He has tasted its pleasures, and is

happy to assure you, that he would not give one hour of the enjoyment he has found in it, for all the vain pleasures you have ever enjoyed. Nothing, my dear young friend, can be more preposterous, than for one who has no other portion than this world, to talk of enjoying happiness. I should as soon expect to hear of a man who was going to a place of execution, talking of enjoying happiness. What, a man be happy, when the God who made him is his enemy, and against whom it may be the gates of heaven are barred forever! A man be happy, who, ere to-morrow's sun arises, may be writhing and weltering in the flames below! * Go to the death-beds of those who have given the pleasures of the world a full trial, and learn their utter vanity.—“ Their departure is without peace. Clouds of horror lower upon their closing eyelids, most sadly foreboding the blackness of darkness forever. When the last sickness seizes their frame and the inevitable change advances, when they see the fatal arrow fitting to their strings, see the deadly anchor aiming at their heart, and feel the invenomed shaft fastening in their vitals, alas, what fearfulness comes upon them; what horrible dread overwhelms them. How do they stand shuddering and aghast upon the tremendous precipice, excessively afraid to plunge into the abyss of eternity, yet utterly unable to maintain their standing on the verge of life.”

“ O what pale reviews, what startling prospects conspire to augment their sorrows. They look backward and behold a most melancholy scene. Sins unrepented of, mercy slighted, and the day of grace ending. They look forward, and nothing presents itself but the righteous Judge, the dreadful tribunal and a most solemn reckoning. They roll around their affrighted eyes on attending friends. If accomplices in debauchery, it sharpens their anguish to consider this further aggravation of their guilt, that they have not sinned alone; but drawn others into the snare. If religious acquaintances, it strikes a fresh gash into their hearts, to think of never seeing them any more, but only at an unapproachable distance, separated by the unpassable gulf.—Thus they lie groaning out the poor remains of life; their

* The worldling, even in the midst of his supposed enjoyment, is often the victim of indescribable wretchedness. This was remarkably exemplified in the case of the celebrated Col. Gardiner. “ As he had a strong constitution of body, and a great flow of animal spirits, and a large circle of gay and dissipated companions, he seemed as amply qualified as most men to range in the field of animal enjoyments, and extract from it, all that it is capable of yielding. Yet in the meridian of his joys, he bitterly experienced that even in laughter the heart is sorrowful, and the end of that mirth is heaviness. Being at one time congratulated by some of his dissolute companions, on his distinguished felicity, and a dog happening to come into the room, he could not forbear groaning inwardly and saying to himself, ‘ O that I were that dog.’ ”

limbs bathed in sweat; their hearts struggling with convulsive throes; pains unportable throbbing through every pulse, and innumerable darts of agony transfixing their conscience." "O time! time!" cried out the wretched Altamont, "it is fit that thou shouldst thus strike thy murderer to the heart! How art thou fled forever. A month! O for a single week! I ask not for years, though an age were too little for the much I have to do. Remorse for the past throws my thoughts on the future. Worse dread of the future strikes it back on the past. I turn and turn and find no ray. And is there another hell. O thou blasphemed yet indulgent Lord God! hell itself will be a refuge, if it hides me from thy frown." *

In that dread moment when the frantic soul
Raves round the walls of her clay tenement,
Runs to each avenue and shrieks for help,
But shrieks in vain! How wishfully she looks
On all she's leaving, now no longer hers.
A little longer, yet a little longer,
O might she stay to wash away her crimes
And fit her for her passage! Mournful sight,
Her very eyes weep blood, and ev'ry gown
She heaves, is big with horror; but the foe,
Like a staunch murderer steady to his purpose,
Pursues her close through every lane of life,
Nor misses once the track; but presses on
Till forced at last to the tremendous verge,
At once she sinks.

When you have witnessed the end of the wicked, go to the sick and dying chambers of Christians, and learn the pleasures of religion. "I am going to mount Zion," said the Rev. Dr. Payson, "to the city of the living God, to the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first-born, and to God the judge of all. The celestial city is full in my view. Its glories beam upon me; its breezes fan me; its odors are wafted to me; its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it, but the river of death, which now appears as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an

* The death-bed scene mentioned above, of course I did not witness; but I have witnessed those both of the righteous and the wicked. I have seen the joy of the one, and the distress of the other. Never shall I forget the awful death of a young person, about twenty years of age, who was a patient of mine. Horror-past imagination sat lowering upon her brow, while she stood shuddering and aghast upon the tremendous precipice. I heard her doleful cries. She fell—I saw her no more. Would that I could present her before you, as she appeared while reason retained its powers, that you might hear the solemn warnings she gave the young, not to put off repentance as she had done. And would that I could also show you that mournful countenance which remained as a sad monument of the wreck there had been within, long after death had closed her eyes forever. Never, never, shall I forget it.

insect in the beams of the sun, exulting, yet almost trembling, while I gaze on the excessive brightness, and wondering with unutterable wonder, why God should deign thus to shine upon a sinful worm. A single heart and a single tongue seem altogether inadequate to my wants. I want a whole heart for every separate emotion, and a whole tongue to express that emotion." Again, "I can find no words to express my happiness. I seem to be swimming in a river of pleasure, which is carrying me on to the great fountain. Last night, I had a full, clear view of death as the king of terrors, how he comes and crowds the poor sinner to the very verge of the precipice of destruction, and then pushes him down headlong. But I felt that I had nothing to do with this, and I loved to sit like an infant at the feet of Christ, who saved me from this fate. I felt that death was disarmed of all its terrors; all that he could do, would be to touch me and let my soul loose to go to my Saviour. My soul, instead of growing weaker and more languishing as my body does, seems to be endued with an angel's energies, and to be ready to break from the body and join those around the throne." "I have suffered twenty times; yes, to speak within bounds, twenty times as much as I could in being burnt at the stake, while my joy in God so abounded as to render my sufferings not only tolerable but welcome." "God is literally now my all in all. While he is present with me, no event can in the least diminish my happiness; and were the whole world at my feet trying to minister to my comfort, they could not add one drop to the cup." "It seems as if the promise, God shall wipe away all tears from thine eyes, was already fulfilled in me as it respects tears of sorrow. I have no tears to shed now; but those of love, and joy, and thankfulness."

In the sixth place, they feel persuaded that you may, by embracing the Saviour, be the instrument of great blessings to others. In whatever situation you may be placed, whether as a statesman, a physician, a lawyer, a merchant, a farmer, or a minister of the gospel, your influence on the side of evil or good may be immense. If your example is bad, thousands may perhaps imitate it, and curse you forever in the world to come. If on the contrary it is good, many by seeing your good works, may be induced to glorify your Father who is in heaven. Especially, should you become a minister of the gospel, it is believed your sphere of usefulness may be very large. You may be made the instrument of rescuing multitudes from the wrath to come. O that the Head of the church would set his seal upon you for this purpose. O that you might from this day be induced to count all things as loss for the excellency of the knowledge of Christ Jesus the Lord, and in his strength resolve to become an ambassador of the

cross.—I would that you might even resolve to join me in preaching Christ to the Gentiles.—Do you wonder that I feel and express such a desire?—Wonder not.—I have been in a heathen land for many years. My eyes have witnessed the most abject moral, intellectual, and physical degradation; the most enslaving idolatry, and such vile and polluting abominations, that I dare not even mention them. Involved in all this wretchedness, are hundreds of millions, in this eastern world, without an individual to afford them the least help.—I think of my native land for such help—for those who will come to pour upon their dark minds the light of heavenly truth, and point them to the Lamb of God.—I look at her colleges and seminaries of learning, and see thousands of young men receiving an education, and preparing for—what? Shall I say usefulness? But are you preparing for usefulness? Is that man useful in the sight of God, who does not accomplish all the good he can? You may as a lawyer, a physician, a statesman, confer some temporal benefits upon your fellow men. But what does true benevolence require? Does it not require and aim at the accomplishment of the greatest possible good? Thou shalt love thy neighbor as thyself, is the command of God. The heathen is your neighbor. Do you not want to save him from intellectual debasement, physical suffering, and, especially, eternal woe? Would you add to the misery of the world? Would you not do all you can to diminish it? Here then, is a wide field for your talents, your learning, your influence. Who so well qualified as you for diffusing through the world the happiness and glory of the gospel, and bringing it under the dominion of its lawful Prince, the Prince of peace? Come, my dear friend, join with me, join with others, in efforts to make Jesus Christ known; to save immortal souls from everlasting burnings. O that you felt the force of this motive. Eternity will show the folly, the vileness of living for one's self, and the dignity, the blessedness of living for the good of others.

Having pointed out several of the reasons why Christians feel themselves called upon to fast and pray in your behalf, I will conclude principally with extracts from a letter I sometime ago wrote to a young friend; but which, I wish you to consider as applicable entirely to yourself.

What is to be your end, remains to be seen. That your state is beyond all conception dreadful, at the present, is as certain as your existence. Day after day is hastening you on to eternity, and your work for it is not yet begun. O how dreary and dark and disconsolate is your path! No Sun of righteousness ever sheds one ray of light upon it. No dews from the heavenly world distill upon it. The God who made you, looks with no complacency upon you. No Saviour

looks down from heaven to greet you with his smiles. No Holy Ghost descends to take possession of your body and make it his temple. The awful curses of a broken law are denounced against you. The angel of death stands with his sword drawn, waiting only to receive the command to cut you down and cast you into outer darkness. Nothing, nothing but the mere mercy of that God who is angry with you, keeps you from hell one moment. "How little the thought, that though the sun may oft arise, rejoicing in his course, you are groping the dark road to death; that all the lights of heaven are extinguished upon your path, and for aught I know, the shades of premature night may have spread their blackness over your undying spirit."

As this is the first, and probably will be the only effort I shall ever make for the salvation of your soul, I feel the momentous importance of saying every thing I possibly can, to awaken you to the consideration of your dreadfully gloomy condition. Give me then, your attention for a few moments longer. God is my witness, that I long to meet you in heaven: but this is altogether impossible, unless I can persuade you to give up the pleasures of the world, and dedicate yourself unreservedly to your Saviour. My dear friend, you believe the gospel.* You believe you must embrace it or be lost. How then is it, that you do not let it engross your most solemn and immediate attention? Your judgment and conscience both bear witness, that it is the only thing really worthy of your consideration. And why will you suffer yourself to neglect it a moment longer? Tell me, Are you willing to lose your soul for the sake of enjoying a few worldly pleasures for a season? Would such a choice be wise? Let me entreat you to step into the grave-yard in your vicinity, and view the mouldering corpses of those who a short time ago, led in the ball-room, or at the card-party, or who spent their time in the pursuit of other worldly enjoyments, and ask them what they think of such pleasures now. O, methinks if they could speak, they, even they, would address you in such language, as you never yet have heard. They would tell you in such vivid strains of eloquence, of the horrors of that lake of fire and brimstone, of which they heard while in the house of God; but which they disregarded and in which all their pleasures have terminated; that the very "caul of your heart" would be rent in pieces, and you would ere you left the spot, cry out, If this is the end of those who seek their happiness from the

* I take this for granted. Indeed if you are of that number, who profess to disbelieve the Scriptures, or have doubts about their truth, you must not look to me for arguments to remove your difficulties. All I have to say, is, look well ere you leap. Take good care that He who has been set as the corner stone in God's spiritual building, does not fall upon you and grind you to powder.

world, my soul come not thou into their secret, unto their assembly mine honor be not thou united. "Sin though seemingly sweet in the commission, yet at last it biteth like a serpent, and stingeth like an adder."

"Happy is the man that findeth wisdom. Her ways are ways of pleasantness, and all her paths are peace." Would that I could persuade you to make trial of them. One single draught from her cup, would divest you of all relish for those imaginary pleasures, which now dazzle your sight. Peradventure, this may, with the divine blessing, be the case. I will turn supplicant, and beseech you to make such a trial. "I entreat you, by the majesty of that God, whose voice fills all heaven with reverence and obedience. I entreat you, by the terrors of his wrath, who could speak to you in thunder; who could, by one single act of his will, cut off this precarious life of yours, and send you down to hell. I beseech you, by his mercies—his tender mercies; by the bowels of his compassion, which still yearn over you as those of a parent over a dear son—a tender child, whom, notwithstanding his former ungrateful rebellion, he earnestly remembers him still." I beseech you, further, by the name and love of our dying Saviour. I beseech you, by all the condescension of his incarnation; by the poverty to which he voluntarily submitted, that you might be enriched with eternal treasures; by the agony which he endured in the garden, when his body was covered with 'a dew of blood.' I beseech you, by all that tender distress he felt, when his dearest friends forsook him, and fled, and his blood-thirsty enemies dragged him away like the meanest of slaves, and like the vilest of criminals. I beseech you, by the blows and bruises, by the stripes and lashes which this injured Sovereign endured, while in their rebellious hands; by the shame of spitting, from which he hid not that kind and venerable countenance. I beseech you, by the purple robe, the sceptre of reed, and the crown of thorns, which this King of glory wore, that he might set us among the princes of heaven. I beseech you, by the heavy burden of the cross, under which he panted, and toiled, and fainted, in the painful way to Golgotha, that he might free us from the burden of our sins. I beseech you, by the remembrance of those rude nails, which tore the veins and arteries, the nerves and tendons, of his sacred hands and feet, and by that invincible, that triumphant goodness, which, while the iron pierced his flesh, engaged him to cry out, 'Father, forgive them, for they know not what they do.' I beseech you, by the unutterable anguish which he bore, when lifted up upon the cross, and extended there, as on a rack, for six painful hours, that you open your heart to those attractive influences, which have drawn to him thousands, and ten thousands. I beseech you, by all that insult and derision

which the Lord of glory bore there; by that parching thirst which could hardly obtain the relief of vinegar; by that doleful cry, so astonishing in the mouth of the only begotten of the Father, My God, my God, why hast thou forsaken me? I beseech you, by that grace which subdued and pardoned a dying malefactor; by that compassion for sinners; by that compassion for you, which wrought in his heart, long as its vital motion continued, and which ended not, when he bowed his head, saying, 'It is finished,' and gave up the ghost. I beseech you, by all the triumphs of that resurrection by which he was declared to be the Son of God, with power by the Spirit of holiness. I beseech you, by the memory of all that Christ has already done; by the expectation of all he will further do for his people. I beseech you, at once, by the sceptre of his grace, and by the sword of his justice, with which all his incorrigible enemies shall be slain before him, that you do not trifle away those precious moments, while his Spirit is thus breathing upon you; that you do not lose an opportunity which may never return, and on the improvement of which, your eternity depends. I beseech you, by the ruin of those who have trifled away their days, and are perished in their sins; and by the happiness of those who have embraced the gospel, and are saved by it. I beseech you, by the great expectation of that important day, when the Lord Jesus shall be revealed from heaven; by the terrors of a dissolving world; by the sound of the archangel's trumpet, and of that infinitely more awful sentence, 'Come, ye blessed,' and 'Depart, ye cursed,' with which that grand solemnity shall close. I beseech you, finally, by your own precious and immortal soul; by the sure prospect of a dying bed, or a sudden surprise into the invisible state, and as you would feel one spark of comfort in your departing spirit, when 'your heart and flesh are failing.' I beseech you, by your own personal appearance before the tribunal of Christ; by all the transports of the blessed, and by all the agonies of the damned—the one or the other of which, must be your everlasting portion. I affectionately entreat and beseech you, in the strength of all these united considerations; as you will answer it to me, who, in that day, may be summoned to testify against you; and, which is unspeakably more, as you will answer it to your own conscience; as you will answer it to the eternal Judge;—that you dismiss not these thoughts, till you have made a resolute choice of Christ, and his appointed way of salvation; and till you have solemnly devoted yourself to God, in the bonds of an everlasting covenant."

And now, my dear young friend, what is your resolution? Considering yourself in the immediate presence of the heart-searching and rein-trying God, who stands ready to insert it in the book of his remembrance

for examination at the final day, I ask, will you, or will you not, make an unconditional surrender of yourself, as your conscience tells you you should, to your Saviour? I must have an answer. I charge you in the most solemn manner, and in his name, not to stir from the spot where you are, without giving it to me. Upon the determination of **THIS MOMENT**, perhaps, hangs your everlasting salvation, or everlasting damnation. "Quench not the Spirit," "Grieve not the Spirit," is the command of the God who made you. Will you, then, in defiance of this command, continue to grieve him any longer? I pause for an answer. — What is it? Is it, that you will, from *this moment*, give up the world, repent of every sin, and dedicate yourself to your Saviour, in an everlasting covenant not to be broken? If so, throw yourself at his feet; tell him you are a wretch undone, deserving nothing but his vengeance. Tell him, that, though you have trampled upon his blood, you will, in his strength, do so no more; but be his forever. Plead with him, as it were, with tears of blood, to give you the influences of his Holy Spirit, to create in you a clean heart, and renew within you a right spirit—without which, you are eternally undone; and continue to plead, until you hear him saying, "Go in peace, thy sins are forgiven thee." If this should be the result of my exertions in your behalf, how happy would I be! How happy would all the angels in heaven be! They would chant an anthem to your conversion. How happy, too, would God the Father be, to welcome you, a long-lost child, to his bosom! How happy would the blessed Redeemer be, to see of the travail of his soul! and how happy would the ever-blessed Spirit be, to make your body the temple of his residence! But it may be

* Possibly, you may have many struggles to encounter, in giving up the world. But were they ten thousand times greater, they must be met. Your all is at stake. That such struggles have been encountered and overcome, appears from the following circumstance, which took place not long since, in New York. "On the second evening of a three-days' meeting," says the Rev. Dr. Spring, "a young lady from the extreme South—opulent, of high connections, nursed in the lap of indulgence, the mistress as well as the votary of fashion—was induced to attend. As she went along, a sort of secret so filioquy took place. 'What if I should become a Christian? Well, what if I should? It will be strange. What if I should become a Christian? You must give up your worldly amusements. Well, that I can do. What if I should become a Christian! You must give up your gay companions. Well, I can part with them. If I become a Christian, I must endure much ridicule and banter. Well, this is not intolerable. If I become a Christian, my southern friends, who have taken in me such kind and tender interest, will be wounded and grieved, will disown and despise me.' Here her feelings prevailed. The thought of home and early associations rushed upon her heart with overpowering sensations. 'But,' recovering herself, 'suppose they do. My Saviour will not despise, disown, forsake. I'll go to Jesus.' She went to the meeting; that night publicly professed Christ, and is now rejoicing in hope of his glory."

that a result of an entirely different nature will take place. It may be that you will not comply with the injunction God gives you by me, to dedicate yourself to Christ now. In view of the pleasures of the world, and the opposition and ridicule you may have to meet with from your gay companions and others, you may think it best to put off the consideration of this momentous subject, to a more convenient time. If such a thought is passing through your mind, cast it out at once; O cast it out, I entreat you. No more harbor it for a moment, than you would harbor the deadly adder in your bosom. Remember that a more convenient season may never arrive. Death may close your eyes in as an unexpected manner as he did those of a young man of whom I read an account sometime since,* and your body be entombed in yonder church-yard before to-morrow's setting sun. But even should you live for many years to come, you have no reason to believe that you will have as convenient a season as the present. Your heart will grow daily harder, and of course you will find it more and more difficult to embrace the Saviour. Look at the aged. Are they more ready to seek him after having spent fifty or sixty years in sin, than they were when young? The reverse, in general, is the case. "Wint'ry indeed are their prospects, desolation all around, congenial every blast, and night descends unmasked, unblest."† Besides, you do not know that God will continue to hold out any encouragement for you to come to him, after *this very moment*. "My Spirit," he has declared, "shall not always

* "Not long since," says the Rev. Mr. Wilcox, "a young man in the vigor of health, with the fairest prospects of a long and prosperous life, was thrown from a vehicle, and conveyed to the nearest house in a state that excited instant and universal alarm for his safety. A physician was called. The first question of the wounded youth was, 'Sir, must I die? Must I die? Deceive me not in this thing. His firm tone and penetrating look demanded an honest reply. He was told that he could not live more than an hour. He waked up as it were at once to a full sense of the dreadful reality. Must I then go into eternity in an hour? Must I appear before my God and judge in an hour? God knows that I have made no preparation for this event. I knew that impenitent youth were sometimes cut off thus suddenly; but it never entered my mind, that I was to be one of this number. And now what shall I do to be saved? He was told that he must repent and believe on the Lord Jesus Christ. But how shall I repent and believe? Here is no time to explain the manner, death will not wait for explanation. The work must be done. The whole business of an immortal being in this probationary life, is now crowded into one short hour, and that is an hour of mental agony and distraction. Friends were weeping around, and running to and fro in the phrensy of grief. The poor sufferer, with a bosom heaving with emotion, and with an eye gleaming with desperation, continued his cry of 'What shall I do to be saved?' till in less than an hour, his voice was hushed in the stillness of death."

† In a late revival of religion in the city of New York, some time after about two thousand had joined the different churches, the following observation was made by Dr. Spring. "Not one, as far as has been ascertained, above the age of fifty-five, has been the subject of this grace."

strive with man." Many are the sad monuments of his desertion.—And this is not at all to be wondered at. You very well know, that if a beggar should come to you day after day and be harshly treated, he would eventually become discouraged and leave you no more to return. You, my fellow candidate for eternity, have been resisting the strivings of the Holy Spirit day after day, and month after month, and O dreadful to relate, year after year. To-day he is striving with you. The instrument by which he is doing it, is the letter you now hold in your hand. It may be the *last time he ever will strive with you*. If you reject him this day, I shall not at all wonder if he abandon you to your own ways, to be filled with your own devices. I shall not at all wonder, if *this day* a seal is put in heaven to your everlasting damnation.*

And now, my dear young friend, I bid you an affectionate and lasting farewell. It will be but a little while before you and I are summoned before the tribunal of the Judge of all the earth. When we meet there, if this letter should rise up in judgment against you, *as it certainly will*, if you are found on his left hand, I think you

will give me the credit of having acted the part of a kind friend, and done what I could for your spiritual welfare. What I have written, will perhaps be hastily read by you and afterwards unheeded, uncared for, and but little thought of. This indifference, however, cannot always last. *Your seasons of reflection will certainly come*. If not in a dying hour, they will in the judgment day, and they will make your heart sink and almost die within you, when in common with all, whose sins are not washed away in the blood of the Lamb, you hear the awful sentence, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels. And when millions and millions of years shall have rolled away, and you are constrained by the gnawings of the worm which never dies, and by the torments of that fire which never is quenched, to lift up your voice and say, How long, O Lord, yet how long.—And when the voice of infinite justice proclaims **FOREVER**, with what wailings and bitter lamentations, will you look back and remember the transactions of **THIS DAY**, when you deliberately and voluntarily chose the world instead of the Saviour as your portion.

* The following instance of the withdrawal of the Holy Spirit, from one who wilfully resisted him, demands your serious attention. "I was once called," says a venerable clergyman, "to visit a young lady who was said to be in *despair*. She had at sometime previous been serious, and had, it was hoped, resolutely set her face Zionward. In an evil hour some of her associates, gay, pleasure-loving young ladies, called on her to accompany them to a ball. She refused to go. The occasion, the company, the parade and the gaiety were all utterly dissonant with her present feelings. With characteristic levity and thoughtlessness, they urged her, ridiculed her Methodism, railed at the cant and hypocrisy of her spiritual guides, and finally so far prevailed, that with a desperate effort to shake off her convictions, and regain her former carnal security, she exclaimed, '*Well, I will go, though I am damned for it*.' God took her at her word. The blessed Spirit immediately withdrew his influences, and instead of the anxious sigh and longing desire to be freed from the body of sin and of death, succeeded by turns the calmness and horrors of despair. The wretched victim knew that the Spirit had taken his final leave. No compunctions for sin, no tears of penitence, no inquiries after God, no eager seekings of the place where Christians love to meet, now occupied the tedious hours. Instead of the bloom and freshness of health, came the paleness and haggardness of decay. The wan and sunken cheek, the ghastly glaring eye, the emaciated limb, the sure

precursors of approaching dissolution were there. The caresses of friends, the suggestions of affection all were unheeded. The consolations of piety, the last resource of the miserable, were to her but the bitterness of death. In this state of mind, I was called to visit her. When I entered the room where she was, and beheld her pale and emaciated, and reflected that the ravages of her form *without*, but faintly shadowed forth the wreck and desolation within, I was almost overpowered. Never had I conceived so vivid an idea of the woe and misery of those who have quenched the Spirit.

I proposed prayer. The word threw her into an agony. She utterly refused. No entreaties of friends, no arguments drawn from the love of God, or from the fullness and freeness of atoning blood, could prevail to shake her resolution. I left her without having been able to find a single avenue to her heart, or to dart one ray of comfort into that dark bosom, which to all human view, was soon to be enveloped in the blackness of darkness forever. Never shall I forget the expression of that ghastly countenance, the tones of that despairing voice. The impression is as vivid as though it had been yesterday. O that all the young gay thoughtless ones, who stifle the convictions of conscience and repress the rising sigh, who dance along on the brink of utter reprobation and despair, would read and lay to heart the warning which the last hours and death of this young lady, are calculated so forcibly to make."

We commend the preceding address of Dr. Scudder to the serious attention of our readers. No remarks of ours can add any thing to the effect of his suggestions and appeals. The writer has long been stationed in the midst of pagan darkness. Notwithstanding all which has been done for 100 years past in Ceylon and Southern Asia, the people still sit in darkness and the shadow of death. Millions are hastening to their final account without any well-grounded hope of happiness. Paganism, in a thousand forms, contaminates the souls of its poor victims. We can form but a feeble conception of the iron-handed despotism with which Satan maintains his strong holds in the imagination, in the feelings, and in the conscience. Habits of evil become nearly inveterate. "Hath a nation changed its gods, which are yet no gods?" Can a Hindoo give up his habits?

Can a Bramin renounce his caste? No power, but that of an omnipotent Spirit, is adequate to effect the change. That power, moreover, will not be exerted, we have no reason to believe, but in connection with means—with means systematically, judiciously, and perseveringly applied. A great amount of hard labor must be performed by *white* missionaries for a number of years. European and American missionaries must break up the fallow ground. Many Ashmun must be willing to toil unto death. Many Halls, Richardses, Warrens, and Woodwards, must consent to lay their bones on heathen shores. We can see no other alternative. Churches and individual Christians must be brought up to this point. It will take no inconsiderable number of years to bring forward a competent native agency. It will be a long time before the habits of heathenism will be worn out. Years must elapse before native converts will have that industry, firmness, steadiness, compact Christian character, which will enable them to take the lead in civilizing and Christianizing the pagan world.

In such circumstances, Dr. Scudder and his brethren naturally look to the United States—to the young men who crowd our schools, who cultivate our farms, who swarm in the great western regions; not only to the young men who are now embosomed in our churches, but to those who are as yet "afar off." Young men are needed in every department of Christian enterprise. The church will make large demands on those who are the "flower of the country." The sublime enterprise of saving a lost world, under God, depends, in a very high degree, on the young men of the United States, and of Great Britain. The tens of thousands in this country, who are "without God and without hope in the world," are called to "lay these things to heart." They are not only depriving themselves of the title to an inheritance with the saints, but robbing the world of an immense benefit. They are called to become the benefactors of their race. They are urged by every consideration which can affect reasonable beings, to "give themselves first to the Lord," and then to take up the cross and follow the men who are proclaiming Christ and his unsearchable riches in the four quarters of the globe.

In order that Dr. Scudder's appeal may reach the class of persons to whom it is sent, we beg leave to make the following suggestions.

1. That the editors of our religious papers give it an early insertion.
2. That clergymen, on the Sabbath, or on some other time, read it, or parts of it, to the young men of their congregations.
3. That pious young men in our public institutions, and elsewhere, take special pains, as they may have opportunity, to give it a wide circulation.
4. That the class of young men in question, be particularly remembered in the supplications of pious parents, of church members, and others, which may be offered on or near the *last Thursday of February* ensuing. And may God of his great goodness hear the prayers which may be offered, and send down his Holy Spirit for the conversion and sanctification of a great multitude of young men, so that the desert and the solitary place may be glad **FOR THEM**.

THE following is an extract from a letter of Dr. Scudder, to the Secretary of the American Education Society, which accompanied the foregoing address, and shows his intense feeling in relation to this subject, and also the great interest Christians in other lands take in the Concert of Prayer for Colleges.

MY DEAR BROTHER,—On the night of the 26th of February last, the night following the Annual Concert of Prayer for our Colleges, I retired as usual to my couch; but it was not as it appears to sleep till morning. About midnight I left it and retired to my study, to lay the case of the young men belonging to them, again before the Lord. It was at that time, I came to the following determination: "Resolved, in divine strength, that I will pen something for the young men in our colleges and seminaries of learning, who are not pious, and, if it approve itself to my mind, will send it to the United States of America, with the request that a copy may be sent to each of them." What I now send you, is the product of that resolution. Whether it is calculated to do good, I leave you to judge. If you think not, you of course will throw it aside. If it be, and you can have it printed and sent to them, I shall be very much obliged to you. From the extraneous circumstance that it has been written by one in a very distant land, it may have an influence which would not otherwise obtain. The harvest is so immensely great and the laborers so very few, that I feel it incumbent upon me to assist you in your endeavors to throw the gospel net wherever you have the prospect of the least success. Whether what I have written will be the means of assisting you, I submit to the Lord of the harvest to determine.

ANNIVERSARIES OF SOCIETIES

Connected with the American Education Society.

NEW HAMPSHIRE BRANCH.

THE Annual Meeting of this Society was held at Plymouth, September 2, 1835. The following account of the meeting is taken from the New Hampshire Observer :

Professor Hadduck of Hanover, read a very able report before the meeting of the New Hampshire Branch of the Education Society. The report will be published : we therefore forbear giving a sketch of it.

After the report was read, resolutions were offered and addresses made.

Rev. J. Woods of Newport, said, that his case had been mentioned, as a reason why Education Societies were unnecessary. He obtained his education without aid : but he said, it almost brought him to the grave. He detailed some of the hardships he endured in procuring his education, and said that they wore him down, so that he did but barely escape with his life. He injured his constitution, and probably curtailed his usefulness. And the hardships which he endured were only what many a young man has had to encounter. And more than this, many a young man who loves the cause of his Saviour, and who longs to preach Christ and him crucified, is deterred from entering upon the arduous work, because of his poverty. The Society then is useful and is worthy of support.

Rev. Ansel Nash, Agent of the Education Society, from Connecticut, said, that it was a cheering thought to him, that he here rose up among friends.

You think it too late, to bring half-educated men to the work of the ministry : if ever educated men, and holy men were needed in this service, they are now needed.

Societies for the education of young men for the ministry are fundamental. Jesus who loved and died for a world, sent out teachers, educated and instructed by himself. If there were no ministers, there would be no Sabbath kept, no truth preached, no converts to righteousness. The Holy Ghost indeed converts men ; but it is only by means of living teachers ; a living ministry. He directed Cornelius to send for Peter to instruct him in the way of salvation.

In addition, look at the wants and the destitution of our country. In some past ages the country has been better supplied with the ministry. Eighty years ago there was in New England, one educated evangelical minister to a little more than six hundred souls ; now not more than one to fifteen hundred. In the three States

of Maine, New Hampshire and Vermont there are at least two hundred congregations of our denomination without ministers ; and in New Hampshire alone, one hundred towns without a Congregational or Presbyterian minister. The nation at large, is not more than half supplied with competent ministers, taking into account those of all denominations. In fifty years the population has increased from about three millions to more than fourteen millions, and the increase of ministers has not more than half kept pace with the increase of population. To supply the increase of population and to make up for the loss of ministers from death and other causes, at least six hundred are needed annually. At most, not more than from three hundred and fifty to four hundred, are furnished in a year—so that we come short of keeping good even our present supply of ministers by from two hundred to two hundred and fifty a year.

In the States of Virginia and North Carolina 114 counties out of 171 are destitute of a Congregational or Presbyterian minister. In Kentucky not more than one seventh of the population are supplied with evangelical instruction. A minister at middle age under examination for installation in Connecticut, lately stated that he had been brought up in Virginia, and when sixteen years of age had never heard a sermon.

In the United States are four thousand churches without pastors, and the number is every year increasing. The American Home Missionary Society, needs two thousand missionaries, and can procure only a little more than seven hundred. There is a demand on the American churches for at least one thousand missionaries to the heathen, (and the means of supporting them might be obtained,) but only from 25 to 30 in a year can be procured.

In one town in New Hampshire, 40 ministers have been raised up chiefly from two causes.—1. The influence of a Christian pastor, who took special pains to train up the youthful part of his charge for usefulness. 2. Uncommon piety in the church, and particularly a spirit of prayer among mothers.

The officers of the Society for the ensuing year, are Rev. Nathan Lord, D. D. President ; Rev. Professor Hadduck, Secretary, and Hon. Samuel Morril, Treasurer.

WESTERN EDUCATION SOCIETY.

THE Anniversary of this Society was held in the city of Cincinnati, November, 1835.

The report was read by the Rev. Mr. Spaulding, Secretary, and the meeting was

addressed by professor Stowe, of the Lane Seminary; Rev. Chauncey Eddy, of the State of New York; Rev. Mr. Brainard, Editor of the Cincinnati Journal, and the Rev. Dr. Beecher. Extracts from the report and addresses follow.

From the Report:

The Directors feel that this Society is identified with the prosperity of Zion. We have walked round about her, and told her towers—we have marked well her bulwarks, and counted her palaces—we have admired her strength and beauty—but we have mourned that the watchmen on her walls are so few. Anxiously have we inquired, when, according to the fulfilment of prophecy, they shall stand so near together as to see eye to eye.

We have once more surveyed the heathen world, and have seen, at least, twenty millions, since our last annual report, go unenlightened and unsanctified, to the bar of God. And in the lengthening train, we have seen five or six hundred millions more, bound to the same bar, and who, without the gospel, in thirty years will be in the same eternity.

The late appeal by the American Board, for fifty ordained missionaries, to be sent to them the present autumn; and for several more apostolical men to stand up as pillars of light, in the central regions of Asia, Afghanistan and Thibet, has fallen impressively on our hearts. We have looked over the United States, and have seen at the lowest estimate, two thousand Presbyterian churches without the stated administrations of the gospel. Particularly have we examined the field occupied by the Western Education Society; and in those portions best supplied, we find the harvest to be great, and the laborers few.

In Ohio, there are about one hundred Presbyterian churches destitute of ministers.

In the bounds of the Synod of Indiana, there are 115 Presbyterian churches, and but 53 Presbyterian ministers.

In the State of Kentucky, there are 112 Presbyterian churches, and but about 50 ministers to break to them the bread of life. And in the same State there are sixteen adjoining counties, which, according to the last census, contained a population of 91,856 souls, with not a single Presbyterian minister, and very few of any evangelical denomination.

These and kindred facts, we have contemplated; and as we have thought on the last command of our ascended Saviour—as we have thought on the blessings of a preached gospel to our country, to our families, and to undying souls—as we have thought on the joys of the blest, and the woes of the lost, like the prophet, we have resolved not to rest, till an adequate number

of ministers is furnished, and the salvation of Zion shall go forth as brightness.

Principles of Action.—These are: 1. Great care in the selection of young men. 2. It is no part of the Society's plan fully to support any young man. 3. Another principle of the Society is, to insist on a thorough classical and theological course of study, preparatory to the ministry. 4. The cultivation of a high tone of personal piety in the hearts of the young men, is another object at which the Society aims.

Present and prospective results of the Society.—The work in which we are engaged, is one of faith and hope. *As the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early, and the latter rain,* so we of necessity must wait for the results of our labors. It requires time and patience, for the harvest to ripen into maturity. But when ripe, how does the eye of the husbandman moisten with gratitude as he walks around his fields, and sees them waving in golden abundance! Some of the results of our labors are already gathered, so that the sower and the reaper may rejoice together. They are spread out in the reports of our benevolent societies, and are recorded on a thousand hearts. They are already producing joy on earth, and gladness in heaven. Who is that devoted and successful missionary yonder? See how sinners are converted, and the cause of Christ flourishes with the blessing of God on his labors! He is a son of the Western Education Society; and he acknowledges that had it not been for this fountain of beneficence, he never should have enjoyed the privilege of preaching the gospel.

Now multiply the results of his labors with those of the other sons of this Society, who are already licensed and in the field; and with those who are now, and shall be under the patronage of the Society—follow those results as they flow in streams of salvation everywhere—follow them down into the millennium, and thence follow them upward and onward forever, as they shall be exhibited in sins forgiven, and souls saved—and the results—we leave them untold, till we stand on Mount Zion, and swell our last song.

The following resolution and remarks were submitted by professor Stowe.

Resolved, That the exigencies of the present time can be met only by a ministry of high qualifications, concentrated energies, and entire devotedness to its appropriate work.

It is such a ministry as is described in this resolution, that the American Education Society and all its auxiliaries have always contemplated, and a ministry of no

other character would they willingly introduce into the field. Lest I should be misunderstood in some remarks which I am about to make, I will say in the outset, that I believe there is no class of men in the whole world, who do so much hard and useful labor for so small a pecuniary compensation, as the ministers of the gospel in the United States. Leaving talents and eloquence out of the question, if all were like some in substantial qualifications, concentration of energy, and entire devotedness to their appropriate work, our country would even now be well supplied.

There are in this country nearly 11,500 ordained ministers, of all denominations, for 13,000,000 of inhabitants, or nearly one minister for every thousand of people, the original aim of the American Education Society. But is every community of one thousand supplied with the requisite religious teaching? Probably not one half of those ministers do the whole of a minister's duty; some through want of inclination, others through want of the requisite qualifications. A minister of Ohio once preached in an interior settlement, where he had seven other preachers to hear him, and of these seven, five were unable even to read the Bible in their vernacular tongue. Of those better educated, some are disputing about the divine right of ordination and church government; some trying to undermine the influence of other denominations; some endeavoring to feed their flocks with metaphysical fog; some are farmers; a few are store-keepers; one *has married a wife, and a piece of ground, and five yoke of oxen*, (Luke ix. 18—20,) and cannot possibly find time to attend to the king's son; while another is mourning over *the evils of rain*, and wondering why the showers cannot come in fair weather. (See Cincinnati Journal, October 29.)

Now, is such a ministry adequate to the exigencies of the present age? We all know the inquisitiveness, energy, and restless activity of these times. Men are throwing off authority, risking experiment, and reposing perilous confidence in the unaided results of their own thoughts. They are to be held only by the strong power of sound reason and real religion. These are not a natural growth, but are to be forced in upon man through strong opposing obstacles, amid the din of worldly care and strife, and over all the specious objections which human perverseness and ingenuity can devise. All this must be done to hold the ground already gained; and then our rapidly increasing new settlements are to be provided for, and 500,000,000 of heathen to be taught the first elements of true religion.

In such circumstances, what do we most need? numbers or efficiency? What does a skilful and experienced leader want, when he undertakes a hazardous and difficult enterprise? a cumbrous multitude, or

a few well chosen and determined followers? the rabble millions of Xerxes, or a Macedonian phalanx? It is often said, that *we want more men*, and so we do; but still I say, *we more want better men*—men fully adequate and entirely devoted to their proper work. The work of one whole man can never be done by two halves.

In the first place, then, let our ministers be men of high qualifications. Like coalesces with like; and it is the men of high qualifications that get hold of the high qualifications in the community, and thus touch the great springs of action which move the world. If they do not always produce so rapid an increase of numbers as men of lower attainments, they do always secure a far more substantial and permanent influence over public opinion. What has given to the Congregational and Presbyterian denominations, in the midst of clamor from without and dissension within, their acknowledged moral power, but the high standard of ministerial qualification, which the wisdom of their founders and the very constitution of their church oblige them to maintain. Who can estimate the vast influence of such institutions as those at Andover and Princeton? The learning of Andover is respected even in learned Germany: in volatile Paris its advancement in oriental science has excited admiration; proud Persia, luxurious India, remote and self-conceited China, the barbarians of the western islands, all feel its power:—and by the grace of God, we will have a theological seminary on the borders of our own city, whose veins shall flow, and whose nerves shall vibrate across both continents, from the shores of the Pacific to the sea of Japan.

Of all human power, the power of cultivated mind is the most irresistible; and they who affect to despise ministerial qualifications, are as conscious of their value as others; else why their loud and ceaseless boasting when they happen to get them?

Extensive attainments would do much to check the propensity to hobbies, now so strong and ruinous; for they are as often the offspring of narrow views, as of a warm imagination.

In the second place, let our ministers be men of concentrated energies, and entire devotedness to their appropriate work.

A divided mind wastes more than half its power; and the greatest of human minds can make themselves felt only by concentration. Condensation is not more essential to steam-power, than is concentration to the power of intellect. Who has ever distinguished himself, or produced any considerable effect in any profession or business, without concentrating his energies upon it? Is the ministry so easy a work that it requires less of concentration and devotedness, than it does to make a successful lawyer, or physician, or mechanic? Let

the condition of churches served at the halves, give answer. If ministers must be farmers, let us dispense with them altogether, and let the elders take care of the churches; for a farming elder can do as much as a farming minister. When our Saviour sent out his disciples to preach, he forbade their encumbering themselves with any provision for their own support, and intimated that such workmen only as were entirely devoted to their work, would be found worthy of their meat. (Matt. x. 9, 10.) And he afterwards appealed to them and said, '*When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, nothing.*' (Luke xxii. 35.)

It is said that churches are sometimes remiss and parsimonious, and what can the minister depend upon? This is too often true; but the minister must depend on God. Has not God promised? and is he not to be trusted? *Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed. I have been young and now am old; yet have I never seen the righteous forsaken, nor his seed begging bread.* (Ps. xxxix. 3, 25.) *Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.* (Jer. xlix. 11.) If there be any truth in the Bible, the support of the man who gives himself entirely to the work to which God has called him, is secured; and if there be no truth in the Bible, let us all leave the ministry and devote ourselves to other callings. I know there must in many instances be self-denial for a time, and often the settled pastor in our new churches has difficulties to encounter quite as trying to faith and patience as any which the foreign missionary is called to endure; but entire devotedness to the ministerial work is the only remedy for an enormous evil, which will eventually destroy the ministry, unless the ministry speedily destroys that. Ministers neglect their proper work because churches are parsimonious, and churches grow more parsimonious, because they see ministers laboring in their corn-fields; and the evil acts and re-acts, till in too many instances, the minister and the church sink down to a common level of meanness, avarice, and spiritual death. The churches must demand and sustain concentrated and devoted labor in the ministry, and the ministry by example and precept must show the churches the advantage and necessity of such a course; or our religious institutions must sink. There might be secured at once double the amount of ministerial effort and influence, without the addition of a man.

This is not a mere question of expediency—the Bible is peremptory on the subject. Said the apostles, '*It is not reason that we should leave the word of God and serve tables—Look ye out men whom we may appoint over this business.*' BUT WE

WILL GIVE OURSELVES CONTINUALLY TO PRAYER AND TO THE MINISTRY OF THE WORD.' (Acts vi. 2—5.) Said Paul to Timothy, '*Meditate on these things; give thyself wholly to them; that thy profiting may appear to all.*' (1 Tim. v. 15.) This is the example, and this is the precept of the inspired apostles. Where is the minister of the New Testament, who dares trample on its most solemn injunctions, in respect to the discharge of the most responsible duties which it enjoins? Where is the church that would compel its ministers to do so? Wo to the ministers, wo to the churches, who know their Master's will, and do it not!

The Rev. Mr. Eddy offered the following resolution:—

Resolved, *That the state of the world renders it a most important ministerial duty to make diligent inquiry, and all proper effort to search out, and bring forward young men of talents, and piety, to study for the ministry.*

Mr. Eddy remarked, the harvest now spread out on these open fields, we are called upon to gather. God has not caused it to wave before us to mock our sympathies, and draw forth our unavailing tears over its eternal loss. He has called us to work, and pray the Lord of the harvest to send forth more laborers. And while we have been praying, he has answered this petition also. Not by sending angels from heaven—not by sending well-qualified men from another land, but by converting our baptized sons.

From actual inquiry in the western part of New York, I learned that there were in sixty churches, six hundred and sixty-two young men between the ages of 14 and 24—more than 11 to each church. Take this as the basis of our calculation—and there is no reason to believe there is a greater proportion here, than in other churches in our land; then there are from 35,000 to 50,000 sons of the church who might, and ought to prepare to preach the gospel to every creature. God has laid on them a fearful responsibility; and on ministers too, whose duty it is to search them out, and bring them forward into the work.

This resolution speaks of making diligent inquiry, to search out and bring forward those of a suitable character. Worth often seeks retirement. Ministerial and parental faithfulness can bring them out to shine as lights in the world. On the spot where I was called to labor as a pastor, there was, only a few years ago, not a single young person in the church. All was new. There was nothing in any respect more promising than is found in all our infant congregations. But as one after another were added unto the Lord, the truth was faithfully inculcated, that every young man who entered

into covenant with his Saviour, was bound to prepare himself for the ministry, if insuperable obstacles did not prevent. We, sir, would not allow a young man to hold his place with us as a servant of Christ, while he neglected a plain command of his Lord, unless he gave good reasons why he could not obey in this particular. The results already are—two are missionaries in heathen lands—one, with flattering prospects, enters the ministry the present season—six or eight are members of colleges, and some are preparing for college.

In a small town in Massachusetts, the sentiment has long prevailed, that every young man who became pious was of course a candidate for the ministry; and now from all parts of our land, more than thirty clergymen hold a triennial meeting in that their native place.

When I was but a lad, I heard a father in the ministry observe, that his parish was very small, embracing not more than 500 persons in all; and the great reason why he was willing to stay there was, that he could do good by sending his youth to college.

How many of his sons in the gospel are clergymen, I cannot tell; but I know the bones of some of them hallow the soil of Missouri and Ohio; and the living are found efficient laborers in other parts of our country.

The following resolution was presented by Rev. Mr. Brainard:

Resolved, That in the design, modes of operation, and results of the American Education Society, we find every motive for continued confidence, and increased efforts to consummate its benevolent purposes.

In sustaining this resolution, Mr. Brainard glanced at the design of the Society. It aims to furnish a well-qualified religious teacher to every one thousand individuals on the globe.

Its design is magnificent. It aims at training for the gospel ministry at least 500,000 men. No less than this number will suffice for the whole earth.

Is the number startling? Could not Napoleon raise nearly this number for a single campaign? Shall men in abundance be found for any purpose of ambition, and none for the vineyard of God?

With the whole Christian world from which to make the selection, and with the blessing of God, in answer to the prayer which he has put into our lips, is it improbable that the men can be found?

But can they be sustained? Why not? The surplus revenue of the United States for two years, would give to each of these beneficiaries sixty dollars. In each year of her war with the United States, Great Britain expended treasure, more than enough

to sustain these 500,000. Why should Christendom be mighty in resources for works of oppression and carnage, and lean in religious charities? The men, and means to educate them, would never come, in the old way of folding the hands in idleness, and 'praying for laborers to be sent into the harvest;' but with the mind and heart, and money, and supplications of the church universal, concentrated permanently and intensely on this work, it can—it will be accomplished.

Your mode of aiding beneficiaries, is worthy of all acceptance. Parental loans, without interest, relieve beneficiaries from present embarrassments, without compelling them to feel themselves dependent upon charity.

Does any one object to furnishing these helps to healthy young men? I know it is often said that Education Societies take money from the funds of the church, to sustain those who might sustain themselves. But let us examine this subject, and see who is the debtor. One of these young men in obtaining his education, is required to spend at public schools nine of the best years of his life, worth at least \$900; board, clothing, and contingencies, \$150 per annum—\$1,350; library, \$200;—making in all, \$2,450.

Thus a son of the church is called to expend \$2,450, in preparing himself for her service. He enters the ministry—is employed in the interior of Ohio, Indiana, or Kentucky—has a promise of \$400 a year, but collects but 250 or 300. He struggles with poverty through life, and then leaves his wife and his children to the cold charity of the church and the blessing of God. Does any one envy such a life of self-denial? Will any one grudge to this young man a loan of \$75 per annum, to alleviate the burden of a course of study, undertaken and prosecuted in a spirit of martyrdom?

In conclusion, Mr. Brainard bore testimony to the excellent character of most of the young men, aided by Education Societies. He had known about two hundred of these young men. As a class, they were economical, studious, devout, and not inferior to their fellows in talents and scholarship. They formed a body of which any church might be justly proud.

The past beneficiaries of this Society have drunk deeply of the missionary spirit. Jonas King, who has planted the standard of Jesus amid the ruins of pagan temples, in classic Greece, was a beneficiary. Justin Perkins, who stands alone as a missionary, in the vast empire of Persia, was a beneficiary. Sherman Hall, who shares to-night the hard bed and hard fare of the Indian, by the cold, clear lakes of the north, was a beneficiary. Samuel Munson, my fellow student, and my friend, who fell a martyr to savage violence in the distant island of Sumatra, was a beneficiary. Two thirds of

all the ordained missionaries of the American Board, were beneficiaries. The Lord speed all efforts to raise up such spirits, for his service here, and his rewards hereafter.

In conclusion, Dr. Beecher remarked: The present state of the world demanded of ministers of the gospel an *entire* consecration to their work. He remembered in the State of Connecticut, when provisions rose, and the expenses of living became suddenly much increased. The salaries of ministers were small, and insufficient to meet their increased expenses. The question arose, 'what is to be done?' Some proposed that they should get a little piece of land, and make up the deficiency by cultivating it—or should add to their income by teaching schools. Against these propositions he labored with all his power—threw himself into the breach with whatever of influence and energy he possessed.

The scheme was abandoned. For himself, he commenced upon a salary inadequate to the expenses of an increasing family;—he fell in debt; but from the first, he said, 'so help me God, I will do thy work, and give myself wholly to it.' And he knew that while engaged in the service of God, he was employed by a master who would take care of him. He had taken care of him—had provided for all his wants—had paid off all his debts. Let every minister do so—'trust in the Lord and do good, and verily he shall be fed.'

This western world can only be saved from moral death, and raised up to spiritual life and vigor, by an entirely devoted ministry. It can't be done by men half devoted to the farm, or the school-house, and half to the gospel. The state of the world is changed from what it was. In times past, the church has stood on the defensive, in its trenches, and behind its embattlements. Its watchfulness and efforts were all in requisition to maintain itself against the furious assaults made upon it from every quarter. But now the state of the war is changed. The watchword is 'to the onset,' the battle cry, onward, onward—upward, upward. This is the time—the critical moment. When the phalanxes of Buonaparte were seen to waver, Wellington ordered the charge—the enemy was broken—the battle was won. A moment's delay and it had been lost. Forward, hosts of the Lord—forward to the assault—the legions of Satan waver—his battlements shake—confusion and fear are in his strong-holds—Juggernaut trembles. Boodhism and every pagan superstition are ready to fall—Mohammedanism quakes, and the Man of Sin gnashes his teeth as in a death agony. Onward!—a moment's delay and the hosts of Satan will be re-marshalled, and for him will be found no bottomless pit.

At the Reformation, the gospel had proved victorious, but in the very hour of victory,

disensions arose in our ranks. The enemy rallied, and returned with fearful force. We betook ourselves to our fastnesses, and to inglorious winter quarters. Let it not be so now; but shoulder to shoulder, with unflinching step let us forward—let us to the onset with one good impulse, and some of you shall live to see the world encircled by the glory of the Lord.

The officers of the Society are Hon. Peter Hitchcock, President; Rev. John Spaulding, Secretary, and Augustus Moore, Esq. Treasurer.

THE WESTERN RESERVE BRANCH.

THIS Society held its annual meeting at Elyria, October 22, 1835.

An extract from the annual report prepared by the Secretary, Rev. A. R. Clark, follows:—

There have been under the care of this Branch the past year, 55 young men. Of these, appropriations have been made to 44, who have been connected with eight institutions of learning, and have received \$2,195.

There have been received within the year ten new beneficiaries, all in the first stage of their education. Besides these, two have been transferred from other societies.

There have been within the year past, three of the former beneficiaries licensed to preach the gospel, one of whom is destined to spend his life on a mission to the Choctaw Indians, west of the Mississippi river; making seven whom this Branch have been instrumental of putting into the sacred ministry.

Receipts and Expenditures. There have been paid into the treasury, since the last annual meeting, \$3,681 51 in cash, besides a considerable amount in clothing, which exceed the receipts of the preceding year, by \$992 36.

There have been expended, including the quarterly appropriations to beneficiaries, the Society's debt, printing the last annual report, postage and other incidentals, \$2,389 01; and a donation to the Parent Society, \$750.—Total, \$3,139 01.

The time has been, when the thought that education was unnecessary to prepare one to preach the gospel was violently opposed. And not a few were inducted into the sacred office, who poorly understood the rudiments of human science. Such, it is feared, though pious and well designing, have done not a little towards bringing the Christian ministry into disrepute; and have thrown darkness, instead of light, on the pathway of multitudes to heaven. But these times are swiftly passing by. Christians of various denominations are beginning to establish colleges and seminaries of

learning, and education societies, so that their young men destined for the sacred ministry, may first *themselves* be taught, before they attempt to teach others. A great change on this subject, has been effected within the period which has elapsed since the American Education Society first came into existence. And no doubt that this Society, through its operations, has had no inconsiderable agency in bringing about this change. From the first it has taken high ground, and been able to keep it. Though at times, reckless spirits have risen up, who have endeavored with their might, to overthrow what is "esteemed lovely and of good report"—though the pulpit and the press have been called into exercise in the work of demolishing established systems of ministerial education—though all *this* has been done to turn aside the American Education Society from its original design, yet it has kept steadily *onward* in its progress, overcoming one obstacle after another, until, for its *wisdom* and *firmness*, it has become the very *safeguard* to the doctrine of *thorough education*—a *pillar* in all our regularly established colleges, where a "thorough classical course is pursued." Indeed, it is a *sheet anchor* to all correct sentiments on the subject of preparing young men for the pulpit.

Demand for united and increased effort. No benevolent mind can look upon the present divided and distracted state of our country, without fearful apprehensions for the future. The fair fabric of our independence is beginning to totter to its very centre. In relation to this nation, considering the mass of mind it contains, agitated and tossed like the bosom of a volcano, no human sagacity can foresee what shall be on the morrow. The elements of society are in fearful commotion. Division of sentiment, both in church and state, everywhere prevails, and is increasing. And it remains to be told in future history, whether this nation becomes infidel or Christian; whether the dark stain of intemperance—of licentiousness and slavery, shall be wiped from her escutcheon. Looking at the facts as they pass before the mind, the wide destitution of evangelical instruction; the progress of infidelity, and the inroads of Romanism; the march of ignorance and of superstition; the unyielding grasp of intemperance upon the bodies and souls of our fellow men; and the wicked and systematized oppression which holds more than two millions of our population in servile bondage; it would seem that the day must speedily come, when the heavens shall pour down wrath to the uttermost. And for all this there is no remedy, but in the gospel of Christ. Men may associate, resolve, yet vice will still go on unchecked, unless the gospel, with its subduing and controlling influence, is brought to bear upon the conscience and the life.

So far as the principles of the religion of Christ are inculcated, and the gospel exerts its appropriate influence, will these evils cease. How important then, is the object of our association. How strong the motives for united and increased action. How loud the demand for gigantic efforts to train the heralds of salvation. How large the field of labor. Here is room enough for every man, woman and child. All who love our Lord are needed, and none are excused. These destitute churches must have pastors, and these famishing millions, everywhere on the right and on the left, must have the gospel, or our country cannot be saved. And united prayers from a thousand lips, should continually ascend to heaven, that the "Lord of the harvest would send forth laborers into his harvest."

But this Society in its operations is not limited to a single nation. Its influence is and must be, co-extensive with the habitations of man. "Its leaves are for the healing of the nations." Its streams are to bear salvation to the ends of the earth. The men whom it puts into the ministry, are to go north and south, east and west, until the gospel shall circumnavigate the globe, and the whole human family shall become the true worshippers of God. How strong then the appeal for united and vigorous effort. And shall we refuse to lend this effort? While other benevolent institutions fail to accomplish their designed object—and missionary societies, both home and foreign, are retarded in their operations for want of men—while the call comes on every breeze, send us ministers—while the groans of 600,000,000 in pagan night sound in our ears, and they plead for the bread of life, shall we *TIRE* in our efforts to prepare men to go and tell them the story of the cross and the way to heaven? No, brethren, no. The agonies of Gethsemane forbid it. The blood of Calvary forbids it. The worth of the undying soul forbids it. The retributions of the judgment day forbid it. Rather let us resolve that in future we will pray more—labor more—give more to fill the extended and whitening harvest with efficient and successful laborers, so that when we shall have closed our labors, and toils, and prayers here below, we may safely be conveyed up to heaven.

The officers of the Branch for the present year, are Rev. George E. Pierce, President; Rev. Ansel R. Clark, Secretary, and Anson A. Brewster, Treasurer.

MICHIGAN EDUCATION SOCIETY.

THIS Society, which is formed in connection with the Synod of Michigan, and associated with the Western Reserve Branch of the American Education Society, held its

Anniversary, October 2, 1835, at Adrian. Its officers for the present year, are E. P. Hastings, Esq. President; O. Johnson, R. Stuart, A. Finch, Jr., Esqrs. Vice Presidents; Rev. A. S. Wells, Secretary; H. Hallock, Esq. Treasurer; and C. G. Hammond, Esq. Auditor. The following resolution was adopted:

Resolved, *That this Synod will unite with the friends of the American Education Society, in observing the last Thursday in February, annually, as a season of prayer for the effusions of the Holy Spirit on the literary institutions of this country.*

PENOBSCOT COUNTY EDUCATION SOCIETY.

THE annual meeting was held at Bangor, September 9, 1835. The report was read by professor Pond, and the meeting was addressed by the Rev. Mr. Maltby of Bangor, the Rev. Mr. Thurston of Prospect, and the Secretary of the American Education Society, in support of the following resolutions.

Resolved, *That it is the duty of the churches of Maine, to depend under God, on their own resources, to furnish a competent supply of ministers for the wants of the State, and their proportion for the supply of the world.*

Resolved, *That in view of the connection of the Christian ministry with the public welfare of our nation, the efforts of the American Education Society, and all kindred efforts, to increase the number of ministers, are entitled to our support and co-operation.*

The officers of the Society are the Hon. Thomas A. Hill, President; Rev. Dr. Pond, Secretary, and James Allen, Esq. Treasurer.—The report follows:

The object of this Society is to aid indigent young men of hopeful piety and promising talents, in obtaining a suitable education for the gospel ministry. This object we consider one of very great importance, in every point of light in which it can be viewed.

It is important to the *individuals educated*. If our endeavor was to benefit them alone, how could we do it, in so high a degree, and at so cheap a rate, as by affording them a liberal education?

Our object is important to the public institutions with which our beneficiaries are connected, during the term of their preparatory studies. Their influence in these

institutions, especially in academies and colleges, has hitherto been of the most salutary character, tending to check disorder and vice, and to promote virtue, and spiritual religion.

Our object is also important, in connection with the cause of *popular education*. Nearly all the beneficiaries of the Education Societies are employed, during some part of several years, in teaching common schools; and it is not too much to say that, in general, they have not been surpassed by any class of teachers. In hundreds and probably thousands of school-districts, their beneficial influence has been felt, and their memory is cherished.

But especially is the object of this Society, and of others of a kindred nature, important, in their influence upon *the church of God*. How can the churches prosper without able and faithful pastors; and how can such pastors be obtained, unless young men in sufficient numbers are raised up and qualified, with natural and acquired knowledge—with gifts and grace—to go forth into the wide spiritual field, and reap the harvest of the world?

Education Societies are exerting an important influence upon the church, not only in furnishing faithful pastors, but in various other ways. Sabbath schools, those nurseries of the church, are themselves nursed, the world over, by those who have been, or are beneficiaries of our Societies. The instructors in our academies, colleges, and higher seminaries have, in many instances, been taken from the same class of men. And when we look at the various benevolent operations of the day, and see by whom their vast machinery is moved, and their important objects are promoted, first and foremost everywhere, we find the beneficiaries of these Societies.

Those ordinarily assisted by the Education Societies are *just the men* to stand in the fore front of that conflict, which is beginning to be waged in sober earnest with the powers of darkness. They have not been nursed on the lap of ease, or rendered effeminate by indulgence, but have been accustomed to "endure hardness" from their youth. In this way, they have acquired a firmness of nerve, a strength of purpose, and a solidity of character, which go to qualify them eminently for the work which is given them to do.

Education Societies have been of great benefit to the church, by raising the standard of *ministerial acquirement*, and thus elevating the character of ministers. The beneficiaries of these Societies must be, at least, respectable in point of talent and scholarship, or they cannot be received to patronage; and they must pursue a thorough course of preparatory study, or they cannot be continued on the lists. The result of these regulations has been to bring hundreds and hundreds of *first rate minis-*

ters into the field; and the consequence of this (as might be supposed) has been, to raise the standard of ministerial character; so that what might have passed respectably in a candidate for the ministry thirty years ago, would not be tolerated now.

Education Societies have been, and are, a great blessing to the country, even in a civil point of view. Standing connected, as they have been shown to be, with the cause of education, of morals, and religion, they must be a blessing to the country. They must exert a silent, but powerful and salutary influence, which should endear them to the patriot, as well as the Christian, and which (were this their sole influence) would render them of more value than their cost.

But we need not say more, in regard to the importance of these Societies for charitable education. They are generally and justly regarded, by intelligent Christians, as lying at the foundation of nearly all that is cheering in the present aspects of society. In connection with other great objects, which they go to nourish and support, they may be regarded as the hope of the world.

The Penobscot County Society is *auxiliary* in its character, and has no beneficiaries under its particular care. Its sole object is to collect funds, which are expended under the direction of the Parent Society. Of the amount of funds collected the past year, you have been informed in the Report of the Treasurer, which has been read. It is much to be desired that more may be done in this way in the year to come, than has been done the last year; and in order that this may be the case, we think it desirable that an *efficient agent* should be employed, either by ourselves or by the Parent Society, to visit the different churches in the county, and stir them up to engagedness in this good work.

It should be remembered, too, that the success of our cause requires not only money, but *men*. It is recommended, therefore, to pastors, and to other friends of the Society, to search out young men of suitable character, to converse with them on the subject of an education for the ministry; to encourage them to go forward, and if they need assistance, to throw themselves upon the patronage of the Society.

The American Education Society, that noble institution to which this is auxiliary, is continuing its course of labor and usefulness with increasing energy and success. Since the formation of this Society, between two and three thousand young men have been aided from its funds. About seven hundred have actually entered the field of labor, and are diligently engaged in the great work to which they have been called. Something over 83,000 dollars were raised by the Parent Society the last year, which exceeds the sum raised in any previous year by more than 25,000 dollars. About

100 have finished their course of education the last year, and 300 new beneficiaries have been admitted. And thus this great Society is going on, increasing constantly in resources and usefulness from one year to another. While it is striking deep its roots, and drawing in resources from innumerable streams, it is throwing out its branches from sea to sea, and from the river to the ends of the earth. And thus may it go on with a steady increase, till the great work of charity for which it was instituted, is all done, and the kingdoms of this world have become, by their own consent, the kingdoms of Jesus.

MIDDLESEX SOUTH AUXILIARY.

THE Annual Meeting of the Middlesex South Auxiliary Education Society, in connection with the Conference of Churches, was held in Holliston, on Wednesday morning, October 14, 1835.

Rev. Mr. Wilder of Concord, in the chair: Prayer by Rev. Mr. Burdett, of Northbridge.

The Annual Report was read by the Secretary, Rev. Erasmus D. Moore, of Natick, who has acted as Agent for the Society in the Conference.

On motion of Rev. Mr. Porter, of Boston, a delegate from the Parent Society—the following resolution was passed, seconded and advocated by Rev. Messrs. Wilder of Concord, Trask of Framingham, and Lee of Sherburne. Mr. Porter also addressed the meeting in support of the resolution.

Resolved, *That the wants of our country and the world, demand that the churches consecrate their young men, that parents consecrate their sons, and that young men consecrate themselves to the gospel ministry.*

On motion of Rev. Mr. McClure of Malden, seconded by Rev. Mr. Hyde of Wayland,

Resolved, *That the American Education Society, considered in its relations to every other department of benevolent effort, is a most essential and important part of the system of means, which is by the blessing of God, to effect the conversion of the world.*

On motion of Rev. Mr. Lee of Sherburne, seconded by Rev. Mr. Trask of Framingham,

Resolved, *That in view of the great demand in our fallen world, for ministerial labor, those now in the ministry, should be*

excited to increase their appropriate influence; and that the churches should aid ministers in their work, by releasing them as far as possible, from services that are not official, and in general, by increasing the amount of their pious efforts, and the power of holiness in their hearts.

Extracts from the Report.

The extent of the field, and the magnitude of the enterprise, are also such as to inspire lofty aims, and fire the soul with ardor. But as in all great enterprises, there must be different departments of labor, so here, while some remain at home, and employ themselves in raising supplies, others must take the field. Those on whom it devolves to raise supplies will perform their part. The difficulty is, to select and train men for field service. A little band of invincibles is already out, but quite too small for successful invasion. They will struggle to little purpose, and leave their bones to whiten upon foreign fields, if they be not soon strengthened by large reinforcements. The business of raising recruits therefore becomes one of vital interest at the present moment. It is a work of magnitude and of difficulty. It is not easy to find men in sufficient numbers who are equal to the service. It is a trying and a costly service. Our movements will be aggressive. We shall have to attack the enemy on his own soil. Nor will it be a single conflict, but a siege. And there will have to be an immense sacrifice of time, wealth, ease, personal feelings, and social endearments, before superstition, ignorance, and prejudice, will be routed; before the 330,000,000 of idol gods in India alone, will be given to the moles and to the bats, and the pall of death removed from the nations, and the gospel carried to the dwellings of 600,000,000 of heathen.

And where shall we find the soldiery that will fight the battles of the Lord, and make the mighty conquest? Where are the men of warm and sympathizing hearts; the men of deep-toned, practical piety; of moral courage; the men of mind; of acquired talents, and intellectual might; the men of physical strength and energy? Where shall we find enough of Brainerds, Martins, Milles, Judsons, Howards, to form a besieging army? Will you raise up such an army from among the men of ease and pleasure? What do they care for a sinking world? Will you find them among stupid, sleepy Christians, who keep what grace they have, smothered, and ice-bound in their own breasts? Nobody looks to them for co-operation in a work like this. Nor would you enlist for soldiers in this work, the sons of noblemen, inflated with ideas of rank and dignity, heirs to princely fortunes, reared in the lap of luxury, accustomed from the cradle to every species of indulgence, tender, effeminate; young men,

who, through the whole course of their studies, have had their hundreds just for pocket-money, and the means of gratifying every wish. They may be good men, and may do good in their sphere; but *ordinarily*, they are not the men to make *soldiers of*, not the men for field service, for hard fighting, for invasion and conquest;—not the men to brave cold, and hunger, and peril; to endure the sundering of earthly ties, to plant their feet on heathen ground, and leave their bones to bleach on the plains of India. Men of a different stamp are required, and just such men the Am. Education Society in its wisdom, is bringing into the field. The condition of dependence from which these men are commonly taken, the discipline, bodily, mental, and moral, to which they are subjected, are just fitted to make them what they should be, and to bring forward for the service of the church, a well-trained, and efficient ministry.

And when the cry comes to us from the wastes of our own country, from the far West, from the Islands of the sea, from India, and from bleeding Africa, for men, men that will hasten to them with the bread of life, we will bring these appeals, and lay them before the Education Society: and when this Society has exhausted its means and can do no more, we will carry these appeals through the churches, and to the hearts of the pious and benevolent, and we will plead with them to sustain the Education Society, as that to which the four quarters of the world are looking for heralds of the cross. This, as has been truly said, is "the great savings institution for the church of Christ." And in the business of converting the world, it is wisdom, it is *economy*, to give this Society the means of enlarging and carrying on its operations in the most efficient manner possible. And can it be that such a society will ever want means? Shall we spare any sacrifice or self-denial, that may be needful to sustain it? Can we see it sink, or struggle with embarrassments, while millions turn to us with imploring look, and tell us they are dying, and must die forever, if we do not send them speedy relief? Shall we hear their moans, and look upon their death struggles, and see them sink by nations into hell, and not feel the heavings of compassion? Shall the missionary stand amidst the desolations of mind, amidst the wreck of souls; and with a bleeding heart tell us they might be saved by thousands, could more laborers be furnished? And shall we not sustain a society whose object it is to furnish laborers? Where is the Christian that loves to *keep* his money better than he loves to spend it in an enterprise like this? Is there a disciple of Jesus, standing as it were on the threshold of heaven, and looking in upon its anticipated glories, that does not burn with inexpressible desire to tell his dying fellow men of that blessed world, and

of the way that leads to it? O then, go to them if you can; if not, tell them through the medium of the Education Society. Help this, and you help the world. Through this, you may diffuse light and save souls, worth more each one of them than the wealth of a million worlds.

Here then we present you *one* enterprise, sufficiently grand and godlike to meet the largest desires of a Christian's heart, fit to engage an angel's mind! yea, it does engage the heart of God himself. Let it have *your* hearts, your prayers, your efforts. Forget not the Am. Ed. Society. Help to furnish it funds and beneficiaries. Thus will you bear a part, and an eminent part too, in fulfilling the commission of the risen Saviour. Do this, and you render a service to the church, not less important, nor less acceptable to God, than does the devoted minister or missionary; and in heaven, the reward of the faithful will be yours, no less than his whose feet were beautiful upon the mountains, who publish peace, and sank to rest in a land of strangers.

NEW HAVEN COUNTY EDUCATION SOCIETY, CONNECTICUT.

THE anniversary of the Education Society of the Eastern Division, New Haven County, was held at Meriden, Oct. 7, 1835. After the reading of the report and some remarks by Rev. Messrs. Griggs and Gleason, the meeting listened, with much interest, to an appropriate and able address from Rev. Mr. Nash, general agent of the American Education Society. The feelings awakened on this occasion, and the plans proposed for future efforts, we trust, will secure for this Society more liberal support than it has hitherto received in this region.

The officers for the ensuing year, are Rev. Aaron Dutton, President; Rev. Zolva Whitmore, Vice President; Rev. Leverett Griggs, Secretary; Dea. Byard Barnes, Treasurer.

Extracts from the Report.

The Christian ministry is the chief instrument which God hath appointed for the salvation of men: 'It pleased God by the foolishness of preaching to save them that believe.' Other means he condescends to use and bless: Yea, every Christian, however humble or exalted his sphere, has abundant work assigned him in the vineyard of the Lord, and is encouraged with the rich promise that he *shall reap in due season if he faint not*. But while every follower of Christ is to labor in hope, and every one is to be honored and employed

as a co-worker in building up the Redeemer's kingdom, it is to the ministry of reconciliation that we are to look with the highest hope and the most confident expectations. The minister of the gospel is no common soldier of the cross. He is a leader, without whose aid the soldiers are gathered almost in vain. He is not only an inhabitant in Jerusalem, but a watchman to stand upon her walls for the defence of the same city. Should the church be left to neglect her ministry, and look to some other source for her principal aid, soon would her beauty fade, her strength fail, and the work of salvation cease. God would have a controversy with his people for despising and rejecting the grand instrument which he has appointed for their defence and prosperity. As the work of the holy ministry rises in the estimation of God's people, in the same degree will the feelings of the Church and her Head harmonize with regard to the means to be employed for the salvation of our world. Though the ministerial office is not duly appreciated, the voice of the church is that it must be sustained. And the great question about the qualifications of the ministry demanded, I trust, is nearly settled. The Bible has always been explicit on this subject. It requires eminent holiness, eminent attainments in knowledge, and a happy exemplification of all the Christian graces combined. The church has always acknowledged the importance of piety in her ministers, but many of her branches at least, have not fully appreciated the worth of education.—But a change on this point has been rapidly going forward till the sentiments of all Christians, in the more favored parts of our land, coincide with what we conceive to be expressed in the word of God. The schools, academies, and colleges that are multiplying among all denominations of Christians for the purpose of raising up an educated ministry, proclaim the decision of Zion to be, 'The priest's lips should keep knowledge.' Christians generally show this sense of the importance of an educated ministry another way. They choose a man of education to break unto them the bread of life. However much they may have once eulogized the primitive disciples, in opposing education, if their pulpit is vacant, they go to the seminary rather than the fishing nets for their supply. They will be content if haply they meet with a Newton or a Fuller, who, by his natural superiority and wonderful application, has obtained in reality what is too often possessed merely in name. But generally, Christians, if in favorable circumstances, will not be satisfied without a minister of thorough education. If any are to labor in the vineyard of the Lord, who have enjoyed but limited advantages, they choose to have them pass away from them to some missionary station, or to some church that cannot obtain an educated man. But ought

this so to be? While Christians are choice in selecting for themselves, ought they to be careless about the supply they send to the destitute? Shall they hand over to the Lord Jesus to execute his great commission to the church, those whom they will not employ in their own service? No—this will never do. It will not be safe for the church thus to betray unto the Lord her selfishness and present her worthless offerings unto him. Wherever the ministry is needed, it is an able, educated ministry that is called for. If any distinction is made in favor of one place rather than another, the destitute parts of our own country and the shores of heathenism demand the ablest and best men the church can furnish. They demand men of strong common sense, who can read human character, discover the secret springs by which men are moved, and rightly divide the word of truth, giving to every man his portion in due season. They demand ministers of ardent piety; men whose love to the Saviour and to perishing souls is so strong that they can joyfully part with all the privileges of a Christian land, and move amid all the horrors of paganism, if so be they can preach Christ and him crucified. They demand men of the first talent and acquirements, who can translate the Bible from one language into another, ferret out and expose the errors of false philosophy, and teach the deluded heathen a more excellent way. Thus we see the Bible, the voice of the church at home, and the work of the missionary abroad, require a pious, devoted and well-educated ministry. Such a ministry it is the object of the American Education Society to raise up. The object is great and noble. It gives this Society a prominent place among those benevolent institutions of the church, which are the glory of the age. It rises up not only to obey the injunction—'Pray ye therefore the Lord of the harvest, that he would send forth laborers into the harvest,' but also to prove its sincerity in thus praying. The object, when fully understood, no Christian can oppose. It is true, prejudices have existed against it as against every good institution, but these are fast dying away. Never were the friends of the Education Society so numerous and powerful as at this moment.

ORANGE COUNTY EDUCATION SOCIETY, VERMONT.

Its Annual Meeting was held at Thetford, Sept. 22, 1835. At this meeting, the Rev. Daniel Blodgett, one of the Vice Presidents, presided. After prayer by the chairman, and attending to the Reports of the Secretary and Treasurer, the following resolutions were discussed and adopted, viz.

1. *Resolved*, That the Society whose anniversary we hold to-day, lies at the foundation of all our efforts to supply our own country and the world with ministers of the gospel.

2. *Resolved*, That without a *pious, learned, efficient, and self-denying* ministry, the waste places of Vermont cannot be built up.

3. *Resolved*, That in view of the destitution of ministers in our country and the world, it becomes the serious duty of pious men in the other learned professions, as well as the pious young men in the land, to inquire, whether the Lord is not calling upon them to prepare to enter his vineyard as preachers of the gospel.

4. *Resolved*, As delegates from the churches in Orange County, that we will use our personal influence to have town Education Societies formed, auxiliary to the County Education Society.

BARNSTABLE COUNTY EDUCATION SOCIETY.

The annual meeting of the Education Society of Barnstable county, was held at West Barnstable, October 7, 1835. The meeting was interesting, and calculated to give a new impulse to the Education cause in this region. The following resolutions were offered, and sustained by appropriate addresses.

Resolved, That the intimate connection, which the American Education Society sustains to all other benevolent institutions, calls for it from all our churches, the most liberal patronage.

Resolved, That as a great increase of ministers is needed, to preach the gospel to every creature, greater efforts ought to be made for the conversion of young men, and of children in the Sabbath school; and that their attention should be early directed to this subject.

Resolved, That the urgent calls for faithful ministers ought to excite to greater efforts to bring forward young men of suitable talents and piety, to be educated for the ministry.

The following is a list of the officers.—Hon. Elisia Doane, of Yarmouth, President; Wm. Fessenden, Esq. of Sandwich, Vice President; Rev. Chas. S. Adams, of Harwich, Secretary, and Dea. Joseph White, of Yarmouth, Treasurer.

These with three others, Rev. John Sanford, Rev. Caleb Kimball, and Rev. Isaac Briggs, constitute the board of directors.

GLASGOW THEOLOGICAL ACADEMY.

From the Scottish Congregational Magazine, for May 1836.

A PUBLIC meeting with reference to this valuable institution, was held in George Street Chapel, Glasgow, on Tuesday evening, the 7th of April, being the first of a series of deeply interesting meetings, by which was celebrated the twenty-third Anniversary of the Congregational Union of Scotland. Although similar meetings in connection with the interests of the academy have been frequently held in Edinburgh, this was the first attempt in the "western metropolis," and we are happy to find it was successful. There was a good attendance. The chair was taken by Dr. RUSSELL of Dundee, who commenced the services of the evening by giving out a part of the 132d Psalm. Mr. Arthur of Helensburgh engaged in prayer.

The Chairman in addressing the meeting said, that they had met on that occasion to hear the Report of the Academy for the last year, and to stir up each other to renewed exertion on behalf of that Institution for the year on which they were entering. "The importance of the gospel ministry," said Dr. Russell, "is acknowledged by all; and it is to this department of the Christian system that our attention is now particularly directed. We have the example of the Apostle Paul in setting a high value upon the important results that arise from the exercise of the Christian ministry. He delighted to think of it, to speak of it, and to discharge the duties of it. He had every day a growing sense of its importance, but he never so solemnly perceived this, as when in the immediate prospect of martyrdom. In the last letter he wrote to Timothy, he repeatedly calls upon him to discharge sedulously and faithfully the duties of the office with which he was invested. He refers him to the case of some who had become apostates, 2 Tim. i. 15; and when he turns from them, it is to urge upon Timothy the admonitory exhortation, 'Thou, therefore, my son, be strong in the grace that is in Christ Jesus.' It was by this he was to be preserved, and not by any thing that made him to differ from others. And then he goes on to say, 'And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.' The Apostle delighted to preach to all. He preached wherever he could get men to hear him; but he refers here particularly to the instruction of those who were to instruct others. He refers to them as a distinct class, in one sense, though in another,

they were only brethren, partakers of the common blessing, and of the common hope. Respecting them, he goes on to say, 'No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned except he strive lawfully.' The man that strives must do it without any thing that can entangle him. The apostle represents him as called to give to the work his undivided energies; and when circumstances so happen as to render this impracticable, his engaging in any other employment is regarded as a thing to be submitted to from necessity, not as a thing in itself desirable. Such laborers are described as men set free from carefulness, and who, as thus set free, may be expected to grow in knowledge and in holiness. Thus wrote the apostle in the near prospect of death; urged by an anxious desire that when he should be no more, the gospel might continue to be faithfully and efficiently preached, and that teachers might be raised up, qualified to communicate to others the tidings of mercy. The more attention that is paid to this, the more shall the churches of Christ prosper. By taking care for the proper education of Christian pastors, the church is enabled to advance as the state of the community and the changing times require; and thus Christianity is made to keep pace with the progress of nations, and so to tell in a variety of ways upon the state of the world." The Rev. Dr. concluded by applying these remarks, with his usual forcible and impressive eloquence, to the case of the institution on whose behalf the meeting was assembled. He then called upon Mr. Cullen, the secretary, to read the report for the last year. The account given in the report was of the most gratifying and animating nature, but we forbear giving any abstract of it, as it is to be printed, and will be circulated with some future number of this magazine.

The first resolution was moved by Mr. Carlile of Belfast. He said he should not trespass on the attention of the meeting for any length of time; but though called on, unexpectedly, to address them, he could not sit down without expressing, in a few words, the high gratification which it afforded him to be present upon that occasion. It was an interesting fact to him, that the oldest Congregational minister in Ireland—the father of their body there, and the man to whom, under God, he (Mr. Carlile) owed his conversion, his introduction to the ministry, and ultimately his success in the gospel,—had pursued his theological studies under the direction of one of the venerated tutors of this institution. He said he rejoiced to think that he had to propose that the report which they had just heard, should be printed, and he hoped it would be extensively circulated, not only in this country,

but through England and Ireland; for it was the circumstance of his having obtained possession of one of their former reports, that was the exciting cause of the establishment of a similar institution in his own country. They had, indeed, before this, possessed a theological academy, but it was not upon strict Congregational principles, and therefore not such an one as he and his brethren could cordially support. He rejoiced in the prospect of the publication of this report, because he thought that it could not be circulated to the extent he hoped and expected it would be, without having a felt influence upon the theological institutions throughout the nation at large. Mr. Carlile then pronounced a warm and affectionate eulogium upon the merits of the respected and honored tutors of the academy, alluding especially to the benefit which had accrued to the cause of truth in Ireland from the writings of Dr. Wardlaw on the Socinian controversy; and concluded by moving that the report be received, adopted, and printed.

This motion was seconded by Dr. Matheson of Durham, one of the deputies appointed by the Congregational Union of England and Wales, to visit the churches in America. Of his long and most valuable speech, we are happy in being able to present our readers with the following abstract.

"Before presenting the statements expected this evening, allow me to express my dissatisfaction with that part of the report which declared a balance in the Treasurer's hand. You ought to be in debt, Sir. The present state of our country, both as it relates to home and foreign service, requires that a far greater number of pious and talented young men should be in training for the Christian ministry, than are now in our schools. We ought to be prepared to make aggressive movements, if we are to do our duty to the Head of the church. I hope that next year the number of students will be so great, as to fill your room, and more than expend your funds; and that your additional claims will be met and responded to in a spirit somewhat analogous to that of our American brethren. The Secretary of the American Education Society, the Rev. Dr. Cogswell, told me, that if one or two, or five hundred young men were immediately to present themselves, possessing the requisite qualifications, they would receive them all. I asked him how it would be possible for them to raise money to educate so many additional young men. His reply was, 'Give us the men, and we shall soon have the money.' We are not doing our duty either to ourselves, our country, or our God, until we manifest this sort of spirit.

"So manifold are the facts regarding the state of matters in America, which our excellent opportunities of obtaining the most

authentic information enabled us to collect, that I scarcely know where to begin.—One remark regarding education in general. Having ascertained the proportional number attending ordinary schools in the United States, I find, on comparison, that a much greater number of the young are being educated there, than in this country. In some of the older States, double the number are receiving instruction as compared with this country. No uniform system of supporting schools obtains. In some of the States, the income of the schools is partly or wholly drawn from the State fund; in others it is raised by a direct tax upon the population; in others by voluntary contribution; and in others by the proceeds of lands originally set apart for the purpose.

Colleges.

"We have at present, however, more to do with the colleges and theological institutions of that land. Perhaps amid all the changes and improvements of that singular country, nothing is more extraordinary than the rapid and brilliant progress of her institutions for learning. A late writer indeed affected to find no symptoms there of the cultivation of mind, or the extension of learning. Surely the fact, almost universally true, of parents manifesting the utmost zeal to impart to their sons the best education their colleges afford, is some evidence that they value learning, and that the country is not quite so barbarous as its detractors have represented. It were extraordinary indeed to find the following true of a nation of savages!

"In the year 1775 there were 10 colleges.

From 1775 to 1800 were added 13.

" 1800 to 1814 " " 11.

" 1814 to 1834 " " 36.

So that there are 70 colleges, nearly all in a prosperous condition, spread over the length and breadth of that enterprising country. In these colleges there are 5,500 students.

"But there are various important peculiarities in these colleges to which I wish we could present something analogous in this country. Before stating them, I must premise that my observations are confined at present to the colleges—the strictly literary institutions apart from the schools of theology. Now all the colleges in the United States, with the exception of Harvard University under Unitarian direction—four under Roman Catholic direction—and one founded by Mr. Jefferson, *i. e.*, all with the exception of six, are under direct and decided Christian influence. I do not mean that a decent reverence is manifested for the Bible, or that prayers are stately read, or that thirty-nine articles of faith are solemnly subscribed—we know that all these may be, without one particle of truly religious influence. I mean that in all these institutions, with the exceptions

named, the presidents are ministers of the gospel, holy men of God, and that *all* the professors must be Christian men. The evidence of heartfelt piety is generally held as an essentially requisite qualification in the occupant of any professor's chair. What an important bearing must this fact have upon the destinies of that great country! Already its effects are seen in the revivals within the walls of colleges, and in the consecration to the cause of Christ of young men from the first families in the country, who are devoting their talents, influence, and property to the work of preaching the gospel, at home or abroad.

"In addition to the foregoing, there are schools of medicine, containing about 1,500 students,—and of law, containing about 500. Many of these are under Christian influence.

Schools of Theology.

"Perhaps there never was a country placed in circumstances at all similar. An immense territory—a heterogeneous population, and an unparalleled increase arising from immigration. It is held as within the truth to say that the increase of population natural, and by immigration, amounts to 365,000 a year. Many thousands from the old countries are ignorant, bigoted, and degraded. They must be taught or perish. From the extent of ground, covered by much of the rural population, a minister cannot act upon many hundreds. Thus to supply vacancies occasioned by death, and to instruct the new comers and increasing population, especially so situated, an immense demand for faithful and qualified preachers of the gospel was created. Christians in the older States saw this, and felt the necessity for unprecedented exertion. The crisis could only be met by gigantic efforts, and blessed be God they have been put forth. In 1808, there was not, properly speaking, a theological academy in America. The young men were accustomed to go through the curriculum at the colleges, take out their degree, and then to go, six or eight together, to some venerable and eminent minister, under whose direction they studied theology. This, however, was an uncertain and irregular method, and the necessity became apparent to call forth the liberality of Christians, for the consolidation and extension of plans for the training of Christian ministers. The results are, that from 1808 to 1834, *twenty-one* theological institutions have been reared; all, with one exception, evangelical, and containing eminently devoted men, both as instructors and pupils. In these 20 evangelical institutions, there are students, 315 Presbyterian, 231 Congregational, 120 Episcopalian, 98 Baptist, 86 smaller sects, including Dutch Reformed, Evangelical Lutheran, &c. The Methodist Society have lately introduced a course of study among their young men

who are to be fitted for the ministry, the number of students unknown.

"When the names of Dr. Alexander and Dr. Miller of Princeton, Dr. Woods, professor Stuart, and Dr. Skinner, of Andover; Drs. Beecher, Taylor, and others are mentioned, the public have a sufficient indication of what doctrines are taught. There is every reason to hope that all the young men just mentioned are truly regenerated. They have completed their college studies, and afterwards they spend three years in a theological academy. There have been obtained for these theological seminaries during the twenty-five years of their existence, 60,000 volumes. These are exclusive of the college libraries.

"Perhaps greater attention is now paid than formerly, to the extent of the young men's studies. If the ministry is to elevate the character of the people, the ministers must receive a thorough education, and it is the prevailing impression that instead of sending inferior men to the far West, men of the finest and most cultivated minds should proceed thither, to mould and consolidate society.

"One striking characteristic of their young men is the possession of a missionary spirit. When the Home Missionary Society (which has 672 educated missionaries in the field,) wants ten or twenty men to supply the destitutions, not of many generations, for there are none such in America, but of one or two years standing, they apply to the senior classes in the theological institutions. These young men do not ask whether the congregations are large, the salaries are good, or the society pleasant; but hearing of destitution, they say at once, "We go." So that at this moment some of their best men are laboring in the newly settled West. A man without a missionary spirit, Sir, is not fit to be a minister; and when I tell you that half their rising ministry are the fruits of revivals, and that a missionary spirit so generally pervades them, you will join with me in saying that we cannot but hope great things for America and the world.

Education Societies.

"These Institutions are peculiar to America, and are perhaps less understood in this country, than some of their other Societies. They have no relation to common schools—a department which their name would indicate to an English ear. It was found when revivals became general, that the Lord brought into his church, a multitude of young men of talent and ardor, who earnestly desired to consecrate themselves to the cause of Christ, in the ministry of the gospel. But many were unable to support themselves during the long course of study required by Presbyterians, and Congregationalists, and others. Some had to go to a preparatory academy

for two years, and all who had not been at college, were required to attend one four years, and afterwards a theological seminary for three years. Hence from seven to nine years are expended in preparatory studies. The necessity of the case gave rise to education societies, by which young men are supported while pursuing their studies in the various colleges and seminaries throughout the Union. But these societies do not confine their attention to home wants; they are always rejoiced when any of their beneficiaries determine to go to the heathen. Indeed, as we shall see in a moment, there is actually a premium affixed to consecration to this work. They proceed upon a broad basis—the basis of the apostles—the basis of the Saviour's command, 'Go ye into *all the world*,' and they are prepared to receive all suitable individuals who are willing to labor at home or abroad.

"THE AMERICAN EDUCATION SOCIETY is the largest and most important. It is not confined to one sect, but as the secretary told me, it receives *all* evangelical and gifted young men, whatever may be their denomination. Each young man before he is received, undergoes a most rigid and scrutinizing examination, not only as to his personal piety, which is essential, but as to his mental qualifications. There are examiners in almost every State, consisting of a few of the most eminent clergymen. As a proof of the liberal and non-sectarian character of the institution, Bishop McIlvaine of Ohio, an Episcopalian, is one of the examiners, although the Society is chiefly supported by Congregationalists and Presbyterians. This Society is educating 912 young men for the ministry. The Assembly's Board of Education, connected with the General Assembly of the Presbyterian church, an exclusively denominational institution, has 612 under its charge.

"The Northern Baptist Society has 250. The Episcopalian, German Reformed, Lutheran, &c. &c. have also a considerable number. The whole number at present being educated by these societies, expressly for the Christian ministry, is 2,000. These are exclusive of a very large number who are paying the expenses of their own education, and who are equally pious and promising. Many of them, of course, are in the preparatory academies,—others in the colleges,—others in the theological institutions. How delightful to contemplate this amount of mind, of renewed and sanctified mind—all bearing upon the one great object of spreading the glorious gospel of the blessed God!

"Dr. Matheson then described the Manual Labor Institutions, in which two or three hours' labor per day, either in agricultural or mechanical operations, is not only conducive to the health of the students, but, in a country where labor is so valuable, pays half the expense of their educa-

tion. Health seems to have been the first inducement to establish them, and in this they have succeeded admirably. It has also been found that young men of respectable families, whose parents were extensive land-owners, and yet could ill spare ready money, have been able to pay for their own education with comparative ease. By this means also, the ability is given to educate double the number of young men for the ministry. The expense of one Institution for a year, was 55,213 dollars, and the value of labor, 26,268 dollars—more than one half. This fact is accounted for, 1st, by the value of labor; and 2d, by the fact that a young man can be boarded and lodged for one and a half dollar per week. There is a prevailing wish to raise the tone of feeling among all young men preparing for the ministry. And the plan adopted is not to make them charity students, but to *lend* them the sums expended in their education. So they give the Society a note of hand, pledging themselves, that if, in the providence of God, they are placed in a situation enabling them to do so, they will repay the whole sum without interest. This note is cancelled if they devote themselves to the work of Foreign Missions. Many of the young men have already repaid the Society. Not having to contend against the withering and paralyzing influence of a dominant sect, the ministers there are better paid, than the average of those in this country who are not connected with the national establishment. They are thus sooner enabled to refund the expense of their education. Of course, the money repaid is expended in the education of others. In this way, too, they keep improper young men from applying to them. No man wishing to be a lawyer or a physician, would apply to any Education Society; for the moment he changed his professed object, and relinquished studying for the ministry, he would be bound in honor to refund all expenses to the Society.

"The Rev. Doctor then spoke to the following effect:—'I had the pleasure of witnessing the annual commencement at Andover Theological Seminary. I was struck with the vigor and cultivation of mind, discovered by the various students who engaged in public exercises. They were obviously men prepared for any exigency. Of thirty-six who departed from the Institution on that occasion, having finished their studies, nine devoted themselves to foreign missionary work; one of them, a young man in possession of a fortune of thousands of dollars. The missionary spirit had been cultivated during the whole of their residence in the academy. They had held meetings once a fortnight or month, to contemplate the moral map of the world, and to gather and impart whatever information they could obtain regarding its condition.

“I spent some time with the son of the well known Dr. Dwight in New Haven, the seat of Yale college. He is not connected with the college. As there are 500 students there, I naturally presumed that a small town of 14,000 inhabitants would feel the demoralizing influence of the presence of so many young men from all parts of the country, preparing for the various professions. You may judge of my surprise, when he assured me that it was not so. The reasons he gave were—

“1. The strictness of the rules, and the uncompromising integrity of the faculty. One instance of profligacy would for ever expel a man from the college, and would, as a consequence, ruin his professional prospects for life.

“2. The powerful moral influence of a body of decidedly Christian professors, and of upwards of 250 pious students, many of them men of superior intellectual energy and attainments. Those who *would* break out, dare not; they could not bear the reproach of those intellectually and morally superior to themselves.

“I must conclude by mentioning one incident. At a meeting in Boston of the Northern Baptist Education Society, my friend Dr. Reed being present, and finding they were in debt 2,000 dollars, told them he was sorry to find it so, and that they ought not to separate without clearing it off. They hesitated. He said, if you will among you make up nineteen scholarships, I will subscribe the twentieth. This was the commencement; and before the meeting was dismissed, *forty-five* were subscribed for. We may learn from statements like these. I do believe, that if Christian churches at home would do as they ought and might, not only our own country, but the whole world, would ere long be evangelized.”

The second motion was proposed by Mr. ALEXANDER of Edinburgh. His address was devoted principally to a statement of what he had seen and heard respecting the universities and theological institutions of Germany, during a recent visit to that country. This statement laid open a view of things in that country, diametrically the reverse of that given by Dr. Matheson regarding America. If, in the one country, there was hardly an instance of a college that was not under decidedly Christian influence; in the other, there was not perhaps one that was not more or less under not only an unchristian, but a positively skeptical influence. In Halle, out of ten theological professors, there are only two, or at most three, who are believers in the inspiration of the Bible; at Leipzig, if we except Rosenmüller, who is hardly an exception, inasmuch as his sentiments are doubtful, there is not one; and even at Berlin, where religious influence is

more felt than in any of the other colleges of Germany, it is believed that only a very small proportion of the teachers of theology, take the evangelical side. The effect of all this on the students is, as may be expected, of a most injurious and destructive nature. Their very appearance is almost that of a set of desperadoes; and their conduct is fearfully in keeping with their looks. The most irregular habits, and the most demoralizing pursuits, are common even among the students of theology. The speaker illustrated these statements at some length; but at the same time expressed his hope that an improvement was beginning to take place. The exertions of Dr. Tholuck at Halle, and of professors Neander and Hengstenberg at Berlin, were beginning to be felt, and it is to be hoped that the young men to whom these excellent individuals have communicated correct views of scriptural truth, will be eminently useful in counteracting the influence of that awful torrent of impiety and infidelity, which has been overflowing the land of the Reformation for so many years with its poisonous waters. Mr. A., in conclusion, exhorted the meeting to rejoice that the Institution they were called upon to patronize, was one which not only sought to guard against the entrance into its classes of any but pious young men, but which was also presided over by men who would communicate instruction in such a way as at once to inform the understanding, and improve the heart,—at once to fit for public duty, and maintain in undiminished vigor, the fervor of private devotion. He concluded by moving that the thanks of the meeting be given to Mr. Ewing and Dr. Wardlaw, for their efficient and disinterested services as Tutors during the past year.

The motion was seconded in a short, but neat and suitable speech, by Mr. Gowan, one of the late students. The chairman then addressed both the Tutors, and conveyed to them in very appropriate terms, the thanks of the meeting. Mr. Ewing and Dr. Wardlaw, in reply, gave a most pleasing testimony to the talents, assiduity, and good conduct of the students during the past year; and expressed the high gratification which it afforded them to watch over them and labor among them. Dr. W. in the course of his address, took occasion to allude to the interesting details of Dr. Matheson, as tending to vindicate the character of injured, insulted, slandered America. ‘She appears,’ said he, ‘to be doing what is indeed wonderful in the extreme; and never, until a principle of liberality, like that mentioned by Dr. M., be universally adopted, can the voluntary principle have fair and full play.’ Dr. W. then corroborated, from the testimony of Dr. Woods of America, some of the statements which had been given, respecting the willingness

with which Christians in that country give of their substance to the service of God.

A vote of thanks to the office-bearers, and to Dr. Russell for his conduct in the chair, closed the business of the evening.

INTELLIGENCE.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE usual Quarterly Meeting of the Board of Directors of the American Education Society, was held on Wednesday, Jan. 13, 1836. Appropriations for the quarter were made to beneficiaries in various institutions as follows :

	Former Ben.	New Ben.	Total.	Am't Ap.
16 Theol. Sem's,	150	7	157	\$3,213
27 Colleges,	380	13	393	7,691
64 Academies,	177	41	218	3,670
107 Institutions,	707	61	768	\$14,574

Of the above, the Presbyterian and Western Education Societies, made appropriations as follows :

	Former Ben.	New Ben.	Total.	Am't Ap.
11 Theol. Sem's,	41	5	46	\$ 942
16 Colleges,	152	5	157	2,974
36 Academies,	98	27	125	2,482
63 Institutions,	291	37	328	\$6,398

The above appropriations are larger, by about one thousand dollars, than they were the quarter before. The importance of this Society and the necessity of making greater efforts to sustain it, will be obvious to all, upon suitable reflection. The friends of Christ and of mankind are earnestly requested to ponder with deep seriousness, the following facts and considerations.

1. The preaching of the gospel is the grand instrument which God employs in the salvation of men. 2. There are, in the United States, between three and four thousand churches of the different evangelical denominations, which are destitute of the settled ministry, and at the least calculation, six millions of people, who are either not at all, or but very partially, supplied with the means of grace; and in other lands, there are six hundred millions who have never yet heard the glad tidings of mercy through a crucified Redeemer.

3. To supply merely the increase of population in the United States, which is about four hundred thousand a year, allowing only one minister to a thousand souls, and also the removal of ministers by death, which are about one hundred and fifty every year, would require annually five hundred and fifty ministers. 4. Between two and three thousand ministers of suitable qualifications, in addition to those now in the field of service, might immediately be employed in the pastoral and missionary work in the United States alone, could they be procured. Home Missionary Societies are greatly retarded in their progress for want of laborers. 5. Foreign Missionary Societies are in danger of disastrous delays, if not of being brought at once to a stand, in their operations, for want of a sufficient number of men to be employed as missionaries. Such is the demand for efficient ministers of the gospel. 6. To assist in meeting this demand, is the great object of the American Education Society. It affords limited aid to indigent pious young men while preparing for the ministry, in a way to strengthen their motives to personal efforts, and promote their intellectual and moral energy. 7. It has assisted in all, more than two thousand four hundred young men while pursuing their studies, and there are now in the ministry, rising of seven hundred who were once under its patronage. It is furnishing assistance the present year to eleven hundred beneficiaries. 8. A large number of hopelessly pious young men are found—the fruit of revivals of religion, and of the blessed instruction which is so extensively given in Sabbath schools and Bible classes—possessing promising talents, who are restrained only by their indigence from obtaining an education for the ministry. 9. It is believed that prayer,—fervent, importunate, persevering, believing prayer—offered in the family circle, in the social meeting, at the monthly concert, on the Tuesday immediately succeeding the first Monday of every month, and at the annual concert of prayer on behalf of colleges, will be effectual to the conversion of multitudes of young men, who will ultimately become preachers of righteousness. 10. Nothing

now seems to be necessary, to secure in a short time a host of faithful laborers for the harvest, but the funds requisite for meeting the necessary expenses of an education. These are much wanted. To enable the American Education Society to carry forward the large number of young men who are now under its patronage, and to encourage others who are constantly applying for aid, much larger sums must be contributed than have ever been paid into its treasury. 11. The Society is now in debt to the amount of *seven thousand dollars*, and this debt is accumulating. 12. But why is the Society in debt, and why is the debt accumulating? Because the Directors of the Society cannot say to the young men under patronage—no further assistance can be afforded; you must give up your hope of bearing the messages of salvation to perishing sinners, and return to your former occupations. The Board had given a pledge to sustain them, and they must redeem it. Other young men, too, of good talents, who it was believed had been converted, and inspired with a desire to preach the gospel, solicited aid and received it. Could assistance be refused? No. The Directors dared not refuse it, in consequence of the loss of souls which might be occasioned thereby, and the fear of incurring the displeasure of the church, and also the displeasure of the great Head of the church. 13. And now they call on the Christian community for means to enable them to meet their engagements. They do this in confident expectation of receiving the assistance needed to relieve them from their embarrassment. 14. To those who may be disposed to afford assistance, the following methods are suggested. 1. Let persons who have the means, make donations to the Society, as the Lord has prospered them. 2. Let those who can do it, establish temporary scholarships, or make themselves life members of the Parent Society, or some Branch, or Auxiliary Society. The sum of seventy-five dollars a year, subscribed with a view of being continued for seven years, constitutes a temporary scholarship, with which the Directors will aim to bring forward one minister of the gospel. Forty dollars paid by a clergyman,

or one hundred dollars paid by a layman, constitutes an honorary life membership. Ministers have frequently been made life members by ladies and gentlemen of their parishes. 3. Let the treasurers of Education Societies make as large collections as possible, and remit them immediately to the Parent Institution. 4. Let ministers present this subject to their people, in the way they may deem most expedient for the benefit of the object. 5. Let all who have a heart to pray, remember the American Education Society at the throne of grace, that their prayers and alms may ascend as an acceptable memorial before God. And may He who hath the hearts of all men in his hands, incline those who possess the silver and the gold, to contribute liberally of their substance to this all important object.

Rev. Mr. Nash's Report.

To the Secretary of the American Education Society.

THE commencement of another year is adapted to impress on our minds, a sense of the shortness of life, and to lead us to solemn self-examination. As we think of numbers of our fellow-laborers, who began the last year with us, and who have since been hurried to their last account, some of them in the midst of their days, we cannot well avoid the feeling, that what we do on earth for Christ and his cause, must be done quickly. The impression of this truth on my own mind, has indeed been faint to what it ought to have been. Still I trust I have not wholly lost sight of it while making my best efforts for the Education cause. Since my last report, I have been enabled to labor without interruption. I have usually visited two congregations, and, in several instances, three, on the Sabbath, and presented to them the claims of the Education Society. This travelling from one congregation to another on the Lord's day, is by no means a thing in itself to be chosen. I feel and lament the tendency of so doing, to secularize holy time. But I know not how it can be consistently avoided. Experience hitherto has proved, that in behalf of the Education Society, to say nothing of any other benevolent institution, if its claims have not been presented by a special agent, comparatively little has been done in their favor. But so few are the agents employed by this Society, that if only one congregation can be visited on a Sabbath, in very many places, the people will seldom or never be addressed by an agent. If then the whole community needs to be called to take

part in this momentous concern, and if agents must not be multiplied beyond a very moderate extent, and on these points there is surely no room for reasonable doubt, it obviously becomes a work of necessity for those who are employed, to travel from one parish to another, during the hours of sacred rest. Shall it be said that our cause may be pleaded with success on other days of the week? Experience proves, that we cannot, in this manner, act on the public mind with the desired effect. Many persons, to say the least, even of those who are favorably disposed towards benevolent institutions, are too much engrossed with their secular pursuits, to turn aside from them on week days, and listen to addresses in favor of those institutions. Hence the conclusion, that if their claims are to be presented in our congregations with the desired effect, it must, for the most part, be done on the Sabbath.

During the last quarter, with the exception of the first Sabbath in January, my time has been employed in the counties of Litchfield, Tolland, and Windham. Though the population in the first of these counties has long been distinguished for intelligence, good order and the patronage of benevolent institutions, still it is no injustice, to state that in times past, the Education Society has not in general, received the attention it deserves. At present, however, there are evident marks of a change for the better. Persons of intelligence and influence, regard this Society with more favor, and assign it its proper place among kindred institutions. If at the time of my visit there, the contributions for it were not great, they were, in all instances respectable; and, what is matter of encouragement, for the most part, considerably above what they have heretofore been.

Though the congregations in the counties of Tolland and Windham, are in general small and comparatively feeble, still they manifested a commendable liberality in favor of this Society. Justice requires me to state, that in some instances the donations were such as fairly to entitle them to be held up as examples of Christian beneficence. Most of the time which I spent in these two counties, the state of the weather was eminently unfavorable to the success of an agent. In some instances, my operations were in great measure, or altogether defeated by the severity of the season. Still from the contributions in the places visited, it may be fairly estimated, that had the subject been presented in all the congregations in this section of the State, the amount collected would have been at least twice equal to that received for this object in any former instance. This is owing to the considerations, that the standard of liberality is more elevated, and the Education cause more justly appreciated than in times past.

On the first Sabbath in January, I presented the claims of the Education Society, to the people of my former charge in the town of Bloomfield, formerly the parish of Wintonbury; and the result has been both honorable to this people, and gratifying to the friends of the Society. Though their numbers and their means are comparatively small, and though they are destitute of a stated minister, having resigned their late pastor to the office of an agent in this Institution, they have just given 140 dollars to aid in the work of preparing young men for the ministry. May it be their happy experience, that the liberal soul is made fat, and he that watereth is watered also himself.

But though the tokens of increasing liberality just mentioned are cheering, it ought to be known, that the demands on the Education Society, are increasing faster than the supply. At the meeting of the directors of the Connecticut Branch, on the 30th of December last, more than fifteen hundred dollars was appropriated to seventy-three beneficiaries within the State, four of whom were new applicants for aid. This is a considerably larger sum than was ever before appropriated at one time by the same board. The prospect now is that the friends of the Redeemer in this branch, must not only continue, but increase their liberality, or it will ere long be under the necessity of looking to the Parent Institution for aid in sustaining its own beneficiaries.

But commendable as is giving for benevolent institutions, it must never be made a substitute for that spirituality, which is the life and soul of religion. It is to be feared that some find it more easy to give than to pray, to part with their property than their sins, and to talk fluently of the operations of benevolence, than to live near to God. To this cause may it not be ascribed, that he who travels up and down among the churches, meets with so few revivals of religion, and finds so much cause to sigh, and cry on account of the moral desolations of the land? A Christian observer of our times, cannot but feel that the spirit of giving, good as it may be, will never of itself avail to the conversion of the world; that before all men can be brought to Christ, there must be far more faith and prayer, that the standard of piety must be greatly raised in the church.

Rev. Mr. Mather's Report.

To the Secretary of the American Education Society.

ABOUT the first of December, I came into this State with the view of becoming permanently connected with the Maine Branch of the American Education Society. The two previous months of the quarter, were spent among the churches of Hamp-

den county, Massachusetts, and on a short agency in Vermont.

During the month that I have been in this State, my labors have been confined principally to the county of Kennebec. The churches belonging to this conference, are most of them small and feeble. A few, however, are otherwise. Those at Augusta and Hallowell, are somewhat large and able, particularly the former; and both truly liberal. The church at Winthrop, is next to these in size and wealth, and not at all behind them in the exercise of Christian benevolence. I was indeed peculiarly pleased with the liberal spirit manifested on the occasion of my visit among them. They cheerfully gave *more* than the amount which was stated to them as being their proper proportion. Farmington, a beautiful village, contains a church next in size and ability; but owing to peculiar circumstances, no general application was made to them for aid. A few individuals, however, contributed liberally.

With the exception of these four churches all in the county which have pastors, receive aid, I believe, from the Missionary Society. They are of course comparatively feeble. They were however, most of them, visited and addressed on the subject of the Society; and according to their ability, (nay, beyond their ability, many of them, if we make the contributions of the more wealthy churches in the land the standard,) cheerfully contributed to its funds. And I am happy to avail myself of this opportunity publicly to testify to the cordiality with which they received this cause. They felt its importance, and while they readily gave of their substance to carry forward the work, I feel confident that they prayed also, and will continue to pray, "the Lord of the harvest," that his blessing may attend the noble enterprise in which this Society is engaged. There are at present, between 60 and 70 Congregational churches in this State destitute of pastors. Whence are these churches to be supplied? Not from Andover evidently; for comparatively few from that institution ever find their way into Maine. Much less can they hope for a supply from institutions still more remote. Nay, they ought not to hope for pastors from these seminaries. There are other sections of the country, and other portions of the world, equally important, and equally demanding laborers, to which the men from these institutions can more conveniently go. From her own seminary, therefore must Maine hope chiefly for a supply of pastors. And from the present state of that institution, she need not hope in vain. Bangor seminary is taking its proper stand among the theological seminaries of the country. To the students of this seminary, mainly must the churches of this State look for their pastors. Now a large portion, if not the larger proportion of these students, are the

beneficiaries of the Education Society. With this fact in view they cannot but feel a deep interest in the prosperity of this Society. The resolution of the last general conference, I trust will be carried into effect. If not this year, they will hereafter certainly raise enough to educate their own young men.

Rev. Mr. Fowler's Disquisition.

ONE THOUSAND copies of the Rev. Orin Fowler's Disquisition on the Evils of Using Tobacco, and the Necessity of Immediate and Entire Reformation, have been presented to the American Education Society, by three members of his church, for distribution among the beneficiaries of the Society. The donation is hereby gratefully acknowledged.

FUNDS.

Receipts of the American Education Society, from Oct. 14th, 1835, to the Quarterly Meeting, Jan. 13th, 1836.

Boston, a friend in Park St. Church	50
Jacksonville, Ill. Mr. David B. Ayers	4 50
Stockdale, Ga. a Planter's family, by H. Hill, Esq. Boston	46 88
INCOME FROM FUNDS	1,112 22
AMOUNT REFUNDED	959 87

AUXILIARY SOCIETIES.

BERKSHIRE COUNTY.

[John Hotchkiss, Esq. Lenox, Tr.]

Pittsfield, Young Ladies' Benev. Soc. to const. Rev. Horatio N. Brinsmade, L. M. of A. E. S.	40 00
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ESSEX COUNTY SOUTH.

[David Choate, Esq. Essex, Tr.]

Beverly, soc. of Rev. Joseph Abbott, thro' the agency of Mr. John M. Ellis	46 00
Wenham, Fem. Reading and Char. Soc. by Mrs. Abigail Foster, Tr.	18 22
Edmund Kimball, Esq. ann. subs.	5 00—48 22

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Amesbury and Salisbury, coll. in Rev. Mr. Towne's Soc. in those two towns, by Mr. William Chase	20 00
Andover, (West Par.) by Miss Jackson	12 50
Bosford, Soc. of Rev. John Whitney, by Mr. Charles Peabody, thro' agency of Rev. W. L. Mather	26 00
Haverhill, Ladies' Assoc. in the soc. of Rev. Mr. Whitless, by Mrs. Sarah R. Gale, Tr.	30 00
Ipswich, Ladies' Ed. Soc. in the 1st Parish, \$45 bal. of 5th pay't. and \$38 towards 6th pay't. of Temp. Schol. by Mrs. Ann S. Ward, Tr.	83 00
Newburyport, Ladies' Aux. Ed. and Miss. Soc. by Miss Ann Holge, Tr.	6 63
Circle of Industry, 12th semi-ann. pay't. for the Newburyport Ladies' 1st Temp. Schol. by Miss Mary C. Greenleaf, Sec. and Tr.	37 50
New Rowley, Ed. Soc. in Rev. Mr. Braman's Cong. by Jeremiah Russell, Esq. Tr.	18 39
West Amesbury, coll. in Rev. Mr. Eaton's soc. by Mr. Jacob Kelly	16 44
West Newbury, coll. in the soc. of Rev. J. Q. A. Edgell, balance to const. him a L. M. of A. E. S.	30 27—220 79

FRANKLIN COUNTY.

[Mr. William Elliot, Jr. Greenfield, Tr.]

Ashfield, Ladies' Assoc.	13 03
Gent. Assoc.	16 11—29 14
Buckland, Ladies' Assoc.	3 00
Gent. Assoc.	2 78—5 78
Conway, individ. by Dea. Christopher Arms	81 00
Do. do. do. do.	16 00—97 00
Charlemont, Ed. Soc.	4 23
Deerfield, 2d Cong. Soc.	31 51
Heath, Ephraim Smith, Esq. by S. Maxwell, Esq.	2 00
Rev. Moses Miller	2 00—4 00
Lowertown, Cong. Soc.	9 00
Shelburne, Ladies' Assoc.	17 82
Gent. Assoc.	7 37—25 19
South Deerfield, Fem. Ed. Soc. by Miss Selina Corby, Tr.	13 25
Warwick, Trinitarian Society	5 25
Wendell, Benevolent Assoc.	4 00
Estate of Thankful Barnwell, as a donation, by Dr. George Rogers, Ex.	13 20—17 20—341 55

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

Belchertown, Braintree soc. by W. A. Reed, Tr.	1 25
Chesfield, Mr. Melyar Burnell	1 00
Endley, bequest of Dea. Eliash Dickinson, by Mrs. Asubah Dickinson, Executrix	100 00
Gent. Benev. Soc. by Mr. Elijah Smith, Tr.	150 00—250 00
Northampton, Mr. William Clark, Jr.	37 50
Edwards' Church Benev. Soc.	19 79
Williamsburg, Ladies' Ed. Soc. towards const.	40 00
Mrs. Desire Mahew, a L. M. of A. E. S.	18 71
One fifth of coll. at the ann. meeting	250 00—418 25
Pr. the disposable funds of Hampshire Ed. Soc.	

HAMPSHIRE COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]

Brimfield, contribution in Rev. Joseph Fuller's soc.	47 94
Chesler, cont. in Rev. Mr. Alvord's soc.	12 50
Lowell, Ladies' Association	9 90
Gent. Assoc.	14 94—34 94
Longmeadow, Fem. Benev. Assoc.	17 11
Gent. Assoc.	19 00—36 11
West Springfield, (First Parish)	60 00—170 79

MIDDLESEX COUNTY.

Cambridge, Fem. Benev. Soc. by Miss Susan Moore, thro' Rev. Dr. Holmes	2 63
Cambridgeport, Sabbath School Miss Soc. in Rev. Mr. Stearns' Cong. \$10 of which to const. him a L. M. of A. E. S.	44 50
A Friend	1 00—45 50
Charlestown, soc. of Rev. Dr. Fay, additional	1 00
Soc. of Rev. Mr. Crosby, \$80 of which to const. Rev. Jared Curtis and Rev. Asa Bullard, L. M. of the A. E. S.	86 25—97 25
Medford, Mrs. Teel, in const. Rev. Levi Pratt, a L. M. of A. E. S.	40 00
Newton, Dea. Benj. Eddy	2 00

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Ashby, individuals	17 55
Boston, do.	15 13
Buxborough, do.	18 00
Dunstable, do.	11 14
Fitchburg, do.	43 46
Young Men's Ed. Soc. by Benj. Snow, Jr. Tr.	24 50
Groton, individuals	84 05
Harvard, do.	30 38
Leominster, do.	88 73
Fem. Aux. Ed. Soc. by Miss Susan Lincoln, Tr.	18 06
Pepperell, individuals	92 56
Shirley, do.	5 28
Thompson, individuals	11 90
Westford, do.	31 81
	442 60
Deduct for printing Report,	3 65—438 95

Of this sum \$180 is to const. L. M. of the A. E. S. Rev. Joseph W. Cross, Buxborough, Rev. Joshua Emery, Fitchburg, and Mr. Jephiah R. Hartwell, of Groton.

SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Patten Johnson, Southboro', Tr.]

Berlin, Rev. Mr. Clark's Soc.	10 00
Holliston, Maternal Assoc. by Mrs. Nancy L. Fitz	1 00
Northboro', individuals	11 60
Natick, Rev. Mr. Moore's Soc.	18 30
Northboro', Rev. Mr. Fay's Soc.	23 97
Wayland, Rev. Mr. Hyde's Soc.	10 00—74 87

CHARITABLE SOCIETY OF LOWELL AND VICINITY.

[Dea. William Davidson, Lowell, Tr.]

Lowell, Ladies of Rev. Mr. Twining's Soc. on account Twining Temp. Schol. by Mrs. Olivia Fox, Tr.	75 20—776 46
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PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]

Hanson, Ladies, to const. their pastor Rev. John Shaw, a L. M. of the Co. Soc.	15 00
North Bridgewater, Miss Lydia Eaton, to const. Mrs. Paul Couch, a L. M. of the Co. Soc.	15 00
Mrs. Hoses Alden, by Mr. H. Packard	60—30 00

WORCESTER COUNTY SOUTH.

[Hon. Amjah Bigelow, Worcester, Tr.]

Grafton, Ladies of the Soc. of Rev. John Wilde	53 00
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WORCESTER COUNTY NORTH.

[Dea. Justus Ellingwood, Hubbardston, Tr.]

New Braintrus, fr. the ch. by Mr. A. Newell	60 50
West Boylston, Reading, and Char. Soc. by Miss Adeline Flagg, Tr.	10 75—71 25
	\$4,485 16

MAINE BRANCH.

[Prof. Samuel P. Newman, Brunswick, Tr.]

Augusta, John Eveleth, to const. himself a L. M. of Maize Branch	25 00
Daniel Williams, to const. himself a L. M. of Maine Br.	25 00
Bartholomew Nason, to const. himself a L. M. of Maine Br.	25 00
Rev. S. Tappan, to const. Rev. Jotham Sewall, a L. M. of Maine Br.	25 00
Ellis Craig 15. John H. Whitwell 10	25 00
James L. Child 10. G. W. Shepherd 5	15 00
Wm. A. Brooks 3. Mark Nason 3. E. S. Tappan 2	8 00
Dea. John Means 10. R. H. Vose 5. James Bridge 5	20 00
Stephen Deering 5. Loring Cushing 5. Carlton Dole 4	14 00
G. G. Wilkie 10. A. Reddington, Jr. 10	20 00
Isaac Hooper 5. S. D. Wing 5. I. T. Gilpatrick 4	14 00
Other individuals	18 50
	234 50

Deduct amount acknowledged in Nov.

Farmington, Jacob Aybot	128 00—106 50
Hallowell, Gentlemen's Schol.	10 00
Ladies' Schol.	81 00
Litchfield, Cong. ch. and soc.	75 00
Saco, Young Ladies' Ed. Soc.	10 31
Waterville, Cong. ch. and soc.	17 25
Wells, soc. of Rev. Mr. Oliphant	9 00
York Co. Conference of churches, by Rev. Stephen Merrill	3 21
Income fr. Funds	15 80
	89 00
	\$429 37

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morril, Concord, Tr.]

Amherst, Soc. of Rev. Mr. Aiken, \$75 of which is towards Aiken Temp. Schol. by Mr. Aaron Lawrence	86 87
Concord, Ladies, towards the Bouton Temp. Schol. by Miss Sarah Kimball	50 00
Dunstable, (Nashua Village,) Fem. Ed. Soc. for Nott Temp. Schol. 1835 & 6	150 00
Fitzwilliam, Fem. Ed. Soc. by S. A. Gerould, Esq. Tr. Cheshire Co. Aux.	60 00
Hampstead, individ. by Rev. John Kelly, thro' Mr. James Gibson	11 75

Mariboro', individ. by S. A. Gerould, Esq. Tr. Chees-
hire Co. Aux. 13 85
Nelson, Dea. Josiah Robbins, by Mr. Gerould,
Newport, a Lady, towards const. the son of Rev. Mr.
Wool, a member of the Ed. Soc. by Mr. Young, 1 00
Rochester, Fem. Ed. Soc. by Rev. Mr. Willey 16 20
West Bozonsen, Fem. Ed. Soc. 6 79
Winchester, individ. by Mr. Gerould, Tr. Chees-
hire Co. Aux. 20 00
Merrimack County, Aux. Ed. Soc. by Dea. Moulton,
Tr. 79 67

Clothing.

West Bozonsen, Fem. Ed. Soc. 13 shirts, 14 collars, 7 pr.
socks, 1 pr. pillow cases.

NORTH WESTERN BRANCH.

[Mr. Elnathan D. Goddard, Middlebury, Tr.]

Bridport, Gent and Ladies' Asso. by Rev. D. Lamb, 29 13
Brattleboro', (*West Village*), collections 44 69
Berlin, Zechariah Perin, Esq. 50 00
Coventry, by Rev. I. Ingraham, of Brandon 8 00
Grafton, monthly concert, 10 00
Hinesburgh, Gent and Ladies' Asso. by Wm. Har-
burt 11 26
Middlebury, Gent Asso. 46 50. Ladies' Asso. 40 34
Ladies' Sewing Soc. 88 84
North Norwich, Church of Rev. S. Goddard, by Rev.
John Richards, Windsor 50 86
Young Lady in Rev. Mr. Goddard's soc. by Rev. John
Richards, Windsor 10 00
Putney, M. Crawford 2. J. Groat 1 3 00
St. Johnsbury, 2d Cong. ch. and soc. by Mr. Fairbanks
Gent. Asso. \$ 75. Ladies' Asso. \$ 55, by do. 17 76
Townsend, monthly concert 13 30
Vergennes, Miss A. Sweet, by Rev. A. L. Lovell 6 32
Waybridge, Fem. Benev. Soc. 2 00
Westfield, by Rev. I. Ingraham 4 00
West Rutland, Cong. soc. by Rev. I. L. Tilden 14 00
Westminster, (*West Parish*), to const. Rev. Preston
Taylor, a L. M. of A. E. S. 40 00
Mr. Hovee Elliot, to const. himself a L. M. of North
Western Br. 40 00
Collections 4. A friend 2 6 00
Woodstock, a friend, by H. Hill, Esq. Boston 10 00
Cont. at Annual Meeting 19 10
Refunded by a former beneficiary of this Br. 15 00
[The following by Mr. C. W. Storrs, Tr. Wash-
ington Co. Aux. Ed. Soc.]
Barre, Cong. soc. by Mr. N. Dolge, Agt. 12 20
Berlin, Cash for one pr. socks sold 50
Miss Roxanna Nye 50
Montpelier, Hon. J. Hovee 1 00
Mr. C. W. Storrs, ann. sub. 8 00
Ladies' Sewing Circle, by Miss Mary A. Washburn,
Tr. towards Hopkins Temp. Schol. and to const.
Hon. Judethan Loomis, a L. M. of A. E. S. 100 00
Berlin, Hon. Charles Bulkeley, several lots of land,
valued at 614 26
\$1,189 26

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Cheeshire, by H. White, Tr. New Haven Aux. Ed. Soc. 7 10
East Windsor, Benev. Soc. in Rev. Mr. Bartlett's
Cong. by D. Chapin, Tr. 23 59
Ellington, coll. to const. Rev. Ezekiel Marsh, a L. M.
of A. E. S. and of Ct. Br. by J. R. Plynt, Tr. Tol-
land Co. Aux. 70 00
Greenswich, Rev. Joel Mann's cong. by Mr. Mann 60 00
Hartford, Fam. Ed. Soc. by Mrs. L. B. Porter, Tr. 119 35
Norfolk, Mrs. Sarah Battell, by H. Hill, Esq. Boston 5 00
Ridgefield, Fairfield Co. by H. White, Tr. New Ha-
ven Aux. Ed. Soc. 34 66
South Cornwall, coll. in a small neighborhood, by Sa-
rah Swift, Sec. and Tr. 9 00
Fem. Ed. Soc. by Misses Judson, Tr. 18 00
South Coventry, collection 9 60
Somers, bal. to const. Ebenezer Clark, a L. M. of Ct.
Branch 10 00
Vernon, sub. in part, by Rev. C. Humphrey 83 43
Wethersfield, monthly concert, by Dea. Sullman 15 00
Cong. church, by Chester Buckley 90 00
Washington, Fem. Ed. Soc. by Electa Goodyear, Tr. 12 00
[The following by Rev. Ansel Nash, Agt.]
Bloomfield, individ. \$30 of which is from Mrs. Ansel
Nash, to const. herself a L. M. of Ct. Br. and \$40
of which is to const. Rev. John Bartlett, a L. M. of
A. E. S. 140 80
Brooklyn, collection 50 85
Canterbury, (*West Parish*), a collection 15 73
Columbia, individ. \$30 of which is fr. Jeremiah Bar-
stow, to const. himself a L. M. of Ct. Br. 65 60
Ashford, (*Eastford Par.*) individ. \$50 fr. Benjamin
Bosworth, \$40 of which is to const. the Rev. Reuben
Torrey, a L. M. of A. E. S. 76 62

Goshen, a contribution 23 44
Hampton, a collection 20 36
Killingly, (*West Parish*), a collection 75 00
Ladies' Sewing Soc. 15 60
Litchfield, a coll. \$40 of which is to const. Rev. L. P.
Hickok, a L. M. of the A. E. S. and \$30 fr. Mrs.
Maria Talmadge, to const. Rev. Mr. Hickok, a
L. M. of Ct. Br. 120 00
Lyme, Charles Griawold, in part to const. himself a L.
M. of Ct. Br. 10 00
London, Asa Otis, a donation 80 00
Norfolk, a contribution 42 69
Plainfield, a collection 23 18
Pomfret, individ. to const. Rev. Daniel Hunt, a L. M.
of A. E. S. 40 00
Pomfret Abington Soc. individ. to const. Rev. Nathan
S. Hunt, a L. M. of A. E. S. 40 00
Scotland, a coll. to const. Rev. Jesse Fisher, a L. M. of
A. E. S. 40 00
Warren, a collection 26 00
Willimantic, a collection 11 00
Windham, a collection 30 00
Woodstock, Village Corners, coll. in part 37 41
\$1,469 62

The sum of \$314 42 coll. by Rev. A. Nash, and entered in
the Journal for Nov. under the head of "*Hartford*," was
from the following towns, viz.

Hadlyme, collection in part 23 37
Middleston, coll. in part 74 05
Salisbury, individ. \$50 of which fr. Mr. and Mrs. Eli-
sha Sterling, to const. themselves L. M. of the
Ct. Br. 101 06
Sharon, individ. in part 79 58
Calvin Noyes, dec'd, by Wm. Smith, Esq. Ex'r. 36 36
\$314 42

PRESBYTERIAN EDUCATION SOCIETY.

[Oliver Willcox, Esq. New York, Tr.]

Murray Street Church, tr. E. M. Morgan 80 00
Silas Brown 30. John R. Hurd 20 40 00
Jonathan Lawrence 5. William G. Bull 15 20 00
A Lady 30. A widow's mite 5 35 00
Cash 30. Cash 6 34 56 34
Mrs. Col. Varick 25. Mrs. Lefferts 10 25 00
Archibald McIntyre 48. Cash 5 58 00
L. S. Boston 25. A donor, cash 5 30 00
Leander Meade 75. Thomas Esuign 5 80 00
Cash 1. Cash 4. Cash 5 8 00
F. J. M. pr. Dr. McAnley 5. B. L. Swan 20 25 00
E. Houghton 20. Eli Beckett 10 30 00—447 82
Central Pres. Church, Brown Street, mon. soc. 101 32
Monthly concert, Nov. 26 32
Do. do. Dec. 55 25
In part in ch. 43 02. Mrs. Edwards 3 48 02—237 91
Port Edward, fr. Miss Hartbrook, 2 00
Western Education Society
Dunkirk, by Rev. T. Sullivan, 60 00
Watfield, 18 00
Mr. Scofield, 5 00
Mrs. Cuyler, to const. in part T. S. Cuyler, a
L. M. 30 00—108 00
Kingsborough, fr. Pres. ch. and Cong. 48 37
Newark, fr. 1st fr. Miss Susan Baldwin, 10 00
Orange, N. J. fr. 1st Pres. ch. 19 06
Duane, late Cedar St. Church.
Fr. C. St. John 20. B. Lathrop 10. J. C.
Johnson 10 40 00
John Wurtz 20. J. N. Cobb 10. P. Markoe 10 40 00
J. N. Morgan 2 50. Wm. M. Halsey 800 802 50
T. Dorems 5. William Howard 20. R. Be-
huld 25 50 00
Daniel Lee 25. William Spencer 10. G.
Buck & Co. 30 65 00
Morris Ketchum 40. B. Deming 5. N. Tay-
lor 25 70 00
D. Perkins 50. H. McCurdy 10. N. Grie-
wold 10 40 00
George Grawold 100. A well wisher 100. 202 00
Cash 2
H. Weed 25. H. Hinsdale 3. C. O. Halsted
300 328 00—
1,187 80
Flakfield, by Rev. Mr. Phelps, in part 10 00
Mr. Sherwood, balance 65 00—75 00
Orange, N. J. fr. 2d church 14 25
Wappingers Creek, in part 14 81
Mariborough, tr. Pres. church 13 57
Newark, 2d ch. fr. J. S. Condit, Esq. 75 00
Caldwell, N. J. fr. Pres. ch. by Mr. J. Provost 84 06
Morris St. Church, fr. Charles Butler, Esq. and
Lady 75 00
Laight St. Church, by Rev. Mr. Patton 53 06
A. Lane 5. A. Averill 10 15 00
109 Wooster st. 1. Mrs. Campbell 2 3 00
Miss Farland 1. A. M. Scott 5 6 00
D. Pearson 3. W. D. Smith 2 5 00
S. Winter 3. T. N. Jennings 5 2 00
G. Lathrop 2. S. Cromwell 3 3 00
H. Preeden 1. M. Clark 2 3 00
J. B. Weedon 5. Mrs. Pye 50 cts. 5 50
W. Chauncey 10 00—113 86

Bowery Church, fr. S. E. Morse & Co.	75 00
R. E. Morse	10 00
Ladies, by Mr. Patton 3. Mr. Lyons 1	4 00
Wm. W. Chester 250. David Hale 5	255 00
Collected at church by Mr. Bull	34 56—378 55
Catskill, in part, by Rev. Mr. Patton	50 18
Brecker St. Church, coll. in ch. by Rev. Mr. Patton	91 90
Second Avenue Church, fr. Rev. J. J. Owen	10 00
Brainard Church, coll. pr. Mr. Booth	47 17
Joseph Brewster	150 00—187 17
Brooklyn, 1st ch. by Mr. Pomeroy	113 73
South Orange, N. J. fr. Pres. ch. by Horace Doolittle,	12 70
Bleeker St. Church, fr. N. Norton,	
L. Brattle 5 H. Smith 5	10 00—15 00
Central Pres. Church, B. Chapin 2. H. G.	
Carmen 1 50	3 50
M. Simpson 6. J. Miller 1. R. Newell 2.	
E. Myers 1 50	10 50
C. P. Dakin 2. Isaac Ford 2. G. McNish 2.	
Mrs. Dumerson 1	7 00—21 00
Newark, N. J. Female Praying Assoc. by Mr. S. M.	
Graham	10 00
Bloomfield, N. J. fr. Presb. ch. and cong. to const. in	
part, Rev. C. Lyman, a director for life,	46 77
	\$3,398 19

UTICA AGENCY.

[Jesse W. Doolittle, Esq. Utica, Tr.]

Augusta, Fem. Ed. Soc. by Miss Maria Fish, Tr.	18 16
Ozonoia, Pres. ch. by Rev. E. B. Barrows	50 00
Cherry Valley, in part	47 25
Cooperstown, Pres. ch. by H. S. Bradford	50 38
Delhi, by H. D. Gould	12 00
Delaware Presbytery, by O. L. Kirtland, Tr.	4 59
Essex, Cong. church	2 51
Fly and Oak Creek, by A. North	17 63
Glen's Photo, by Rev. E. H. Newton	21 00
Granville, South, 2 03. Middle, 17 61. North,	
fr. the 1st Pres. ch. to const. Rev. Jonathan H.	
Noble, a L. M. of Const. Ed. Soc. \$31 44	51 08
Harpersfield	15 90
Hartford, South, to const. Rev. Amos C. Tuttle, a L.	
M. Presb. Ed. Soc.	88 50
Jefferson, in part	3 00
New Hartford, a balance	2 50
Oneida Association, a coll. at a sacramental season	10 00
Presb. ch. at the head of the Delaware, in part	2 57
Richfield, Cong. church	6 51
Salem, Presb. church, in part, to const. Rev. John	
Whitson, a L. M. Presb. Ed. Soc.	55 00
Shutty Hill, fr. Rev. Joseph Perry 5. Miss Stowe 25 cts.	6 25
Springfield, Presb. ch. 16 83. Fem. Ed. Soc. 2	18 83
Trenton, Dea. Lucas Young Love	6 10
Troy, 2d ch. in part	20 50
Utica, an unknown friend, the 13th payment made for	
the education of a young man for the ministry	38 00
Fr. the 1st ch. by E. Vernon	15 00
Walton, Presb. ch. by the Rev. F. Shipperd	23 72
Avails of clothing, sold	16 35
	\$352 34

Clothing.

Springfield, fr. the Fem. Ed. Soc. by Miss Rosetta I. A. Parmelee, Tr. 3 pr. socks, 1 pr. stockings, 1 shirt, valued at \$2 25.

WESTERN RESERVE BRANCH.

[Anson A. Brewster, Esq. Hudson, Tr.]

Richfield, donations	7 00
Middlebury, ann. subs.	22 25
Hudson, ann. subs.	27 00
Contributions	19 67
Donation by Dr. F. Town	4 00
Akron, Miss Polly Merick, L. M. of West. Res. E. S.	20 00
Mrs. Elizabeth L. Atwater, L. M. of West. Res. Ed.	
Soc.	15 00
Arion Baldwin, L. M. of West. Res. Ed. Soc.	15 00
Young Gent. and Ladies, to const. Rev. Wm. Bradley,	
L. M. West. Res. Ed. Soc.	15 00
Sundry individuals	15 00
Randolph, donations	3 00
Streetsborough, donations	13 00
Aurora, Gent.	21 62
Ladies, to const. Rev. John Seward, L. M. of West.	
Res. Ed. Soc.	30 00
Westfield, ann. sub.	12 00
Granger, ann. sub.	6 00
Ravenna, Gent.	19 25
Ladies	16 25
Windham, ann. sub.	3 75
Church collections	11 25
Fem. Ed. Soc.	1 41
Edenburgh, ann. sub.	2 00
West Res. Coll. donation	59 08
Mrs. Mary Ann O. Clark	15 00
Youngstown, ann. sub.	19 94
Townsend, donations, Gent.	25 75

Fem. Ed. Soc.	26 00
Plymouth and Auburn, ann. sub.	4 72
Donations	7 63
Wadsworth, ann. subs.	11 50
Creeksville, ann. sub.	14 75
Nelson, donations	16 00
Huntsburgh, ann. sub.	2 75
Sharon, donation	2 22
Troy, do.	1 75
Parkman, do.	10 75
Bainbridge, do.	7 75
Genoa and Harpersfield, ann. sub. Gent.	26 50
Ladies	10 00
Madison, 1st Ch. ann. sub.	10 00
Donations	9 13
Second church	22 00
Unionville	13 54
Andover and Cherry Valley, ann. sub.	9 00
Fem. Ed. Soc.	6 87
Thompson, ann. sub.	5 00
Unknown source	18 13
Austinburg, ann. sub. Dr. Hawley	50 00
Jacob Austin	18 75
Hon. E. Austin	10 00
Rev. E. Austin	18 75
Sundry individuals	40 25
Wakeman, ann. sub.	10 00
Sandusky, donations	4 00
Ridgely, do.	2 25
Rootstown, ann. sub.	9 13
Clarion, do.	8 94
Painesville, donations	72 25
Wayne and Williamsfield, ann. sub.	81 87
Wilington, ann. sub.	10 00
Bath, Fem. Ed. Soc.	3 00
Mesopotamia, ann. sub.	13 57
Flushing, do.	20 00
Warren, do.	13 54
Brownville, do.	7 75
Vernon, do.	26 25
Hartford, do.	22 00
Fem. Ed. Soc.	3 63
Vernon, ann. sub.	5 00
Johnston, do.	5 13
Gustavus, do.	10 50
Kerman, do.	15 50
Monroe, do.	15 50
Kingsville, ann. sub.	15 25
Fem. Ed. Soc.	2 25
Jefferson, ann. sub.	3 00
Morgan, do.	12 50
Rome, do.	2 50
Springfield, Miss. Dr. Swan	1 50
Cleveland, sundries	87 54
Rugely, ann. sub.	14 50
Twinsburg, do.	60
Bronson, do.	1 00
Berlin, do.	6 25
Fitchville, do.	1 00
Windham, Rev. J. Treat	1 00
Brunswick, donations, Gent.	29 00
Ladies, in part to const. Rev. Lewis F. Lane, L. M. of	
West. Res. Ed. Soc.	6 88
Northfield, ann. sub.	2 00
Brownstown, M. T. ann. sub.	12 00
Plymouth, Four Corners, M. T.	7 00
Northville	6 00
Romeo	13 00
Bloomfield, Auburn, and Pontiac, M. T. an ann. sub.	65 00
Webster, M. T. ann. sub.	8 05
Ypsilanti, do.	26 50
Fem. Ed. Soc.	12 00
Ann Arbor, M. T. ann. sub.	46 73
Fem. Ed. Soc.	14 08
Clinton, M. T. ann. sub.	4 60
Addison, M. T. donations	33 00
White Pigeon, M. T. ann. sub.	50 25
Beardsley's Plain, M. T. by Rev. L. Humphrey	7 00
Tecumseh, M. T. ann. sub.	19 00
Donations	14 30
Lyme, Ia. Rev. C. Corey	1 00
Monroe, M. T. ann. sub.	56 00
Donations	29 00
Detroit, M. T. Fem. Ed. Soc.	106 81
Gentlemen	613 56
Avails of Jewelry, &c.	5 16
Refunded money	129 87
	\$2,581 00

Whole amount received \$14,572 45.

Clothing rec'd at the Rooms of the Parent Society during the quarter ending Jan 13th, 1836.

Beverly, fr. the Ladies' Sewing and Reading Soc. in the 4th Cong. Soc. by Mrs. Mary Herrick, 1 box, valued at \$31 00.
Leominster, fr. the Fem. Aux. Ed. Soc. Miss Susan Lincoln, Tr. a bundle, valued at \$9 54.
New Ipswich, N. H. fr. the Reading and Char. Soc. Miss Hannah Johnson, Sec. a box, valued at \$45 49.
Wenham, fr. the Fem. Reading and Char. Soc. Mrs. Abigail Foster, Tr. 7 pr. woolen socks.



REV. JONATHAN EDWARDS, D.D.
— PRESIDENT OF UNION COLLEGE.

FROM AN ORIGINAL PORTRAIT BY MCULTROP.

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MEMOIR OF REV. JONATHAN EDWARDS, D. D.

PRESIDENT OF UNION COLLEGE.

JONATHAN EDWARDS, D. D., the second president of Union college, Schenectady, was born at Northampton, Mass., on the 26th day of May, O. S., 1745. He was the second son and the ninth child of the Rev. Jonathan Edwards, of Northampton, and afterwards president of the New Jersey college, and of Mrs. Sarah Edwards, daughter of the Rev. James Pierrepont, [commonly written Pierpont,] of New Haven, Conn. In his infancy and early childhood, he was afflicted with an inflammatory weakness in his eyes, which almost entirely prevented his learning to read until a much later period than is common for children in New England. At length, by the repeated application of various remedies, the inflammation in some degree abated, and he was enabled to apply himself moderately to the rudiments of knowledge. He was also subjected to the inconveniences resulting from the unhappy contest between his father and the church and society of Northampton, which terminated in the dismissal of Mr. Edwards. The family removed to Stockbridge in 1651, when this son was six years old. The circumstances of his situation at Stockbridge, are thus detailed by himself, in the Preface to his Observations on the Language of the Muhhekaneew Indians, 1788. "When I was but six years of age, my father removed with his family to Stockbridge, which, at that time, was inhabited by Indians almost solely; as there were in the town but twelve families of whites or Anglo-Americans, and perhaps one hundred and fifty families of Indians. The Indians being the nearest neighbors, I constantly associated with them; their boys were my daily schoolmates and playfellows. Out of my father's house, I seldom heard any language spoken besides the Indian. By these means, I acquired the knowledge of that language, and a great facility in speaking it. It became more familiar to me than my mother tongue. I knew the names of some things in Indian, which I did not know in English; even all my thoughts ran in Indian; and though the true pronunciation of the language is extremely difficult to all but themselves, they acknowledged that I had acquired it perfectly; which, as they said, never had been acquired before by any Anglo-American. On account of this acquisition, as well as on account of my skill in their language in general, I received from them many compliments applauding my superior wisdom. This skill in their language I have in a good measure retained to this day."

As his father intended him for a missionary among the aborigines, he sent him in October, 1755, when he was but ten years of age, with the Rev. Gideon Hawley,* to Oughquauga, on the Susquehannah river, to learn the language of the Oneida Indians. In the Preface from which we have quoted above, he says, "In my tenth year, my father sent me among the Six Nations, with a design that I should learn their language, and thus become qualified to become a missionary among them. But on account of the war with France, which then existed, I continued among them but about six months.† Therefore the knowledge which I acquired of that language was but imperfect." The Indians were so much pleased with his attainments, and his amiable disposition, that, when they thought their settlement exposed to inroads from the French, they took him upon their shoulders, and carried him many miles through the wilderness, to a place which they deemed secure.

In the month of February, 1760, when he had almost completed his fifteenth year, he commenced the study of the Latin language, at a grammar-school, in Princeton, New Jersey. In September, 1761, he was admitted a member of the college of New Jersey, in the same town. In September, 1765, he received the degree of bachelor of arts.‡ In the year 1763, and while he was in college, at a time of general attention to religion in Princeton, Mr. Edwards obtained a hope of his reconciliation to God through Christ. This was during the presidency, and under the impressive preaching of Dr. Finley.§ The following dedication of himself to the service of God, which was made by him at that time, was found among his papers after his death.

"Nassau Hall, [College of New Jersey,] Sept. 17, 1763.

"I, Jonathan Edwards, student of the college in New Jersey, on this 17th day of September, 1763, being the day before the first time I proposed to draw near to the Lord's table, after much thought and due consideration, as well as prayer to Almighty God, for his assistance, resolved in the grace of God to enter into an express act of self-dedication to the service of God; as being a thing highly reasonable in its own nature, and that might be of eminent service to keep me steady in my Christian course, to rouse me out of sloth and indolence, and uphold me in the day of temptation.

* This excellent missionary was a native of Connecticut, and graduated at Yale college in 1749. He commenced his missionary labors in 1752, at Stockbridge. In September, he made an excursion to Schoharie, in the country of the Mohawk Indians, and after his return to Stockbridge, he opened his school again at the beginning of winter, under the patronage of Mr. Edwards. Here he was the instructor of the children of a number of Mohawk, Oneida, and Tuscarora families, and preached to them on the Sabbath. It being determined by the Commissioners for Indian affairs in Boston, to establish a mission in the country of the Iroquois, or Indians of the Six Nations, he engaged in the plan. In May, 1753, accompanied by Timothy Woodbridge, a gentleman who possessed great influence with the Indians, he set out on his journey, and on the fourth of June reached the place of their destination, Ononohogwage, or Oughquauga, where he was favorably received by the Indians. July 31, 1754, Mr. Hawley was ordained at Boston, and soon returned to his station, where he remained till May, 1756, when the French war obliged him to withdraw. April 10, 1758, he was installed pastor of the Indian church at Marshpee, Mass. He died Oct. 3, 1807, aged 80 years. He was a very successful missionary, and greatly beloved by the Indians. He published in the Coll. Mass. Hist. Soc. iii. 188—193, iv. 50—57, biographical and topographical anecdotes respecting Sandwich and Marshpee, and a letter giving a narrative of his journey to Oughquauga.

† Erroneously stated in Dwight's Life of Edwards, to have been twelve months, p. 542, and in the Conn. Evang. Mag. vol. ii. p. 378, to have been four months.

‡ His class consisted of thirty-one members. Among them were John Bacon, afterwards a distinguished civilian in Massachusetts; Joel Benedict, D. D.; Jacob Rush, LL. D.; Ebenezer Pemberton, LL. D.; Theodorick Romeyn, D. D.; David Ramsay, M. D., the historian of the revolution. The class was the largest which had at that time graduated at the college. The college tutors were Jacob Ker, Samuel Blair, and James Thompson.

§ Dr. Finley died in Philadelphia, July 17, 1766, in the 51st year of his age. He emphatically died in the Lord. "My very soul," he said, " thirsts for eternal rest. I see the eternal love and goodness of God. I see the fullness of the Mediator. I see the love of Jesus. O, to be dissolved, and to be with him; I long to be clothed with the complete righteousness of Christ. A Christian's death is the best part of his existence."

"Eternal and ever-blessed God! I desire with the deepest humiliation and abasement of soul, to come in the name and for the sake of Jesus Christ, and present myself before thee, sensible of my infinite unworthiness to appear before thee, especially on such an occasion as this, to enter into a covenant with thee. But notwithstanding my sins have made such a separation between thee and my soul, I beseech thee, through Christ thy Son, to vouchsafe thy presence with me and acceptance of the best sacrifice which I can make.

"I do, O Lord, in hopes of thy assisting grace, solemnly make an entire and perpetual surrender of all that I am and have unto thee, being determined in thy strength to renounce all former lords who have had dominion over me, every lust of the eye, of the flesh and of the mind, and to live entirely devoted to thee and thy service. To thee do I consecrate the powers of my mind, with whatever improvements thou hast already or shalt be pleased hereafter to grant me in the literary way; purposing if it be thy good pleasure to pursue my studies assiduously, that I may be better prepared to act in any sphere of life in which thou shalt place me. I do also solemnly dedicate all my possessions, my time, my influence over others, to be all used for thy glory. To thy direction I resign myself and all that I have, trusting all future contingencies in thy hands, and may thy will in all things and not mine be done. Use me, O Lord, as an instrument of thy service! I beseech thee, number me among thy people! May I be clothed with the righteousness of thy Son; ever impart to me through him all needful supplies of thy purifying and cheering Spirit! I beseech thee, O Lord, that thou wouldst enable me to live according to this my vow, constantly avoiding all sin; and when I shall come to die, in that solemn and awful hour, may I remember this my covenant, and do thou, O Lord, remember it too, and give my departing spirit an abundant admittance into the realms of bliss! And if when I am laid in the dust, any surviving friend should meet with this memorial, may it be a means of good to him, and do thou admit him to partake of the blessings of thy covenant of grace, through Jesus the great Mediator, to whom with thee, O Father, and thy Holy Spirit, be everlasting praises ascribed, by saints and angels! Amen.

JONATHAN EDWARDS."

Soon after leaving college, he entered on the study of divinity under the instruction of the Rev. Joseph Bellamy, D. D., of Bethlem, Conn.* Oct. 21st, 1766, he was licensed to preach the gospel by the Litchfield Association of Congregational Ministers, in Connecticut. The following year he spent in preaching as a candidate for the ministry, but in what towns it is not now known.

In 1767, he was appointed to the office of tutor in the college of New Jersey, which he accepted. Here he remained two years.† Some months after his election, he was chosen professor of languages and logic. At the same time, Mr. Blair and Dr. Hugh Williamson were appointed professors. Mr. Blair alone saw fit to accept the appointment. The Rev. Dr. Andrew Yates, formerly a professor in Union college, now of Chittenango, N. Y., in a letter to the writer of this article, says; "The name of Jonathan

* Dr. Bellamy was the intimate friend and correspondent of Dr. Edwards's father, and accorded mainly with him in theological sentiments. See Trumbull's Connecticut, ii. 159.

† The first year was the interval between the death of Pres. Finley and the accession of Pres. Witherspoon. The first professor in this college was Mr. Blair, who was appointed professor of divinity and moral philosophy. The fellow tutors of Mr. Edwards, were Ebenezer Pemberton and Joseph Periam. Rev. Dr. John Woodhull, of Monmouth, N. J., (grad. 1766,) speaks of Mr. Periam as "an excellent tutor."

Edwards was associated with great literary and religious attainments, in the estimation of those who in his day had been connected with the college of New Jersey, either as students or as managers of the interests of that college. His diligence and proficiency while a pupil in the institution, and his industry and fidelity when called to take a part in the labors of instruction and government, secured to him the esteem and affection of his contemporaries."

During his residence in Princeton, he was invited to preach in the society of White Haven, in the town of New Haven, Conn. On the 5th day of January, 1769, he was ordained to the pastoral charge of that church and society, where he continued until May, 1795.*

"For several years previous to his dismission," remarks a writer in the Connecticut Evangelical Magazine, (understood to be the son of Dr. Edwards, J. W. Edwards, Esq., of Hartford,) "an uneasiness had subsisted in the society, arising from different religious opinions which sprung up, and were adopted by some of the leading, and most influential men among his parishioners. Those sentiments which originated the uneasiness, were of a nature opposite to the sentiments of Mr. Edwards, and of the church and society at the time of his ordination. This diversity of opinion, may justly be considered as the *principal* cause of the separation between Dr. Edwards and his people; though others of inferior moment, and taking their rise from this principal one, had their influence. The ostensible cause, however, assigned by the society, was their inability to support a minister. In the month of May, 1795, he was dismissed by an ecclesiastical council, at the mutual request of the pastor and the society."

In January, 1796, he was re-settled in the ministry in the town of Colebrook, Litchfield county, Conn., where he continued to preach to a very affectionate people till called to the presidency of Union college, in June, 1799. In this town he intended to have spent the remainder of his days. A change of audience enabled him, in some measure, to relax from the task of a weekly preparation for the Sabbath, and furnished him with more time to pursue his favorite study of theology. To this the retired situation of Colebrook greatly contributed.

"The views of truth held by Dr. Edwards," remarks Dr. Yates, "were strictly Calvinistic; and as held by him, they were pre-eminent for their correct, extensive, and well-digested principles—and for their strictness and consistency. In his conversation and preaching, his exhibition of truth was destitute of ornament. He obviously sought nothing but truth itself undisguised, and he presented it to the mind luminously and with great simplicity. Though he always regarded the opinions of his fellow men with due respect, yet he investigated for himself, and yielded ultimately and implicitly to none but the Father of spirits, speaking in his written word. In his opinions, he had great decision and firmness, because they were deliberately formed, after patient and thorough investigation. The unyielding tenacity with which he held and defended what in his opinion was revealed truth, might have left the impression of obstinacy on the minds of errorists and superficial judges; but candid and observing men would always discover in his writings sufficient cause for unyielding firmness; so clear, comprehensive and unanswerable were his exhibitions of truth. Whatever he undertook to do, he did thoroughly and perspicuously."

A reviewer of his *Observations on the Language of the Muhhekanew*

* His predecessor in the ministry, was the Rev. Samuel Bird, who officiated from 1751 to 1768.

Indians, in the *American Review and Literary Journal* for 1801, remarks, "Few men were more fitted, or more disposed to be useful than Dr. Edwards. Endowed with an active and penetrating mind, he consecrated his powers to the promotion of human happiness. And in taking a retrospect of his character and deportment, it is difficult to say whether he was most distinguished for his talents, his learning, his piety, or that unassuming modesty which is not always a concomitant of genius and erudition. As pastor of a church, though from a defective elocution he was by no means ranked among the most *popular* preachers, yet, in his pulpit performances, he never failed to discover that good sense, acuteness, and unaffected piety, which interest and instruct the more enlightened classes of hearers."

While a minister in Connecticut, he superintended the theological studies of a number of young men. They were guided by a clear and well-digested system of religious truth. Some of them afterwards attained the highest standing in their Master's service.

In 1795, Union college, in the town of Schenectady, State of New York, was established. The first president was the Rev. John Blair Smith, D. D., son of the Rev. Robert Smith, D. D., a Presbyterian minister in Pequea, Pa., and principal of the classical and theological academy in that place.* In relation to the manner in which he discharged his duties as president of a college, we are happy to quote from the communication of Dr. Yates, already referred to, who was an eye-witness; being at that time connected himself with Union college.

"In the State of Connecticut, where he was settled in the sacred ministry, his extensive reading and investigations of truth, his critical studies and comprehensive mind, gave him a prominent standing among the first divines in the science of theology. Such eminence could not well escape the notice of Dr. John B. Smith, who had been called to the presidency of Union college at Schenectady, and was about to resign that office and redeem a pledge he had left with the people of his pastoral charge in Philadelphia, that if his health did not improve as president of college, and he should feel it his duty to return to the more desirable occupation of a pastor, he would on their application return, and who was looking for a gentleman whom he could recommend as a successor to himself in the office which he was about to vacate. The Rev. Dr. Theodorick Romeyn, also, who had been a classmate of Dr. Edwards at Princeton, and had great respect for his fellow student both as a scholar and a divine, with an ardent desire to promote, in the best way, the prosperity of a college, for which he had long and earnestly labored, both in laying its foundation and raising its character, readily and warmly advocated in the Board of Trustees his call according to the recommendation of Dr. Smith. The call was made with great unanimity and high expectations. It was presented to him while pastor of the church of Christ in Colebrook, Conn. His acceptance, and his arrival in Schenectady in the month of July, A. D. 1799, were celebrated by the students and citizens with unusual expressions of joy.

"The presidency of Dr. Edwards was short. He held the office only two

* Mr. Smith was born June 12, 1756. While a member of the academy at Pequea, he became deeply interested in the subject of religion. In 1773, he graduated at the college of New Jersey. He then pursued his theological studies with his brother, Rev. Samuel Stanhope Smith, D. D., at that time president of Hampden Sidney college, Va. In 1779, he was settled over a church in Virginia, and, at the same time, succeeded his brother as principal of the seminary. He was installed over the 3d Presbyterian church in Philadelphia, in December, 1791. He presided over Union college from 1795 to June 1799, when he returned to his former charge in Philadelphia. He died in joyful hope of eternal life, August 23, 1799, aged 43. He was eminently honored in the work of the ministry.

years. He was scarcely harnessed for a full and vigorous discharge of the responsible duties of his station, when the arrow of death put an end to his labors, bereaved the college of her president, and disappointed the fond hopes of her friends. He died in the enjoyment of high esteem and great respect from the people generally, not only in Schenectady, but in Albany, in Troy, and in all the extent of his acquaintance in that vicinity. He had the confidence and affection of learned men, and the warmest friendship of those who were admitted to the greater intimacies of friends and counsellors. His loss was severely felt in the city of Schenectady, and spread a gloom over the institution which had been under his care. Although the period of his labors was short, affording hardly an opportunity to enter on the duties of his office, still less for the development of his qualifications for the calling he had consented to undertake; yet enough appeared of his intellectual and religious character, and of his ability to teach and to preside over the interests of the college, to gratify the trustees with reasonable evidence of their happy selection, and to promise his pupils the most valuable opportunities for solid and extensive mental improvement.

"The intellectual character of Dr. Edwards was distinguished for accurate discrimination and great comprehension. This was so well understood and acknowledged in the circle of his literary, especially his theological intercourse, that when he had studied a subject and professed to comprehend it, his exposition of it was eagerly read, and that rather with a desire to know and receive his opinion, than to question or even suspiciously examine its correctness. He had a strong predilection for the philosophy of mind and for metaphysics generally. This branch of education in the course adopted in Union college, belonged to the president's department, and though he had only a second class for instruction in it, the critical notes he had made and given to his pupils, and his observations during recitation furnished rich treasures of knowledge. The notes were highly esteemed by the students for the assistance and encouragement they afforded, and though necessarily imperfect, because they were made only occasionally and on detached parts of the science, they were retained for some time on account of their value. The science of mathematics seemed to be peculiarly suited to his taste, and with the elementary parts of which he had become familiar in early life. Whether, for the sake of mental discipline, agreeably to the practice of some professional gentlemen, the doctor had familiarized himself with the elements of mathematics by frequent reviews of them, the writer of this article does not know; but his familiarity with them, and his well disciplined mind, render it probable that he had thus practised. In the Latin, Greek, and Hebrew languages, he was rather a critical scholar than a man of taste and refinement. His knowledge of these was the result of intellectual effort, more than of that reading which is prompted by a cherished fondness for fine writing: it was fitted for the investigation of truth and for thought, more than for indulgence of the imagination. The attention of Dr. Edwards was directed to the course of education with great solicitude to have it thorough in its plan and fair in its conduct. On this principle he insisted much that the works of an author on any subject should be read entire if possible, and that all examinations should be conducted so as to furnish a fair exhibition of the proficiency or academic standing of the scholar. Intelligence simply, the extension of his knowledge, the increase of his own usefulness in the communication of information to others for their benefit and the promotion of his personal comfort and happiness while thus em-

ployed, seemed to have influenced him in every effort he made, both mental and physical. He was a scholar who had laboriously and successfully made himself such for purposes of the highest usefulness.

"In the management of college, his discipline was mild and affectionately parental, and his requirements reasonable. Such a character for government in president Edwards, was unexpected to some who professed to know his disposition, and had formed their opinions of him in this respect. It was therefore the more noticed. There was an apparent austerity and reserve in his manner, which, no doubt, arose from the retirement of study and from habits of close thought, and would leave such impression after a slight acquaintance; but in his domestic intercourse and with his intimate friends, while conscientiously strict and prompt in his duties, and while he acted with decision, he was mild and affectionate. The same spirit characterized his government of the college. It was probably conducted with greater mildness and affection than would have been exercised, had not the prevailing expectations of some intimated the danger of his erring on the side of severity. His pupils, like a well regulated family under faithful discipline, were respectfully attached to him.

"In all his conduct and conversation, he maintained a conscientious and unyielding reverence for God, for his Holy Word, and for his sacred institutions. His habits formed by early education and those contracted by the love of science, the results of close thought, fitted him for intercourse with minds rather than modes, with thoughts rather than with words unmeaning. On this account, he sometimes appeared unsocial and reserved; but on topics of conversation which were interesting, and on suitable occasions, he was communicative and ready. His uniform consistency of character as a servant of the Lord Jesus Christ, in all his intercourse with men, commanded, from every class, great respect and confidence. His light shone. His example was healthful in all things. His influence was felt and increasing daily, every where. In the circle into which he was introduced by his relation to Union college, he found customs which to him were not only new, but palpably and confessedly wrong, even in the view of those who tolerated them. Respecting these, his opinion was expressed with great kindness and prudence, but with decision, when occasions called for it. He relied more on the influence of example than on any thing besides.* His sympathies for the suffering were strong, and on suitable occasions were excited to a high degree. Such an occasion, with its influence on the doctor's feelings, was witnessed at a communion season in the Dutch Reformed church in Schenectady. In that city were many Africans. Some had been liberated, others were in bondage. Of these, a considerable number made a credible profession of religion, and were consistent in their deportment. They usually approached the Lord's table together after the other members had enjoyed that privilege. Their appearance to Dr. Edwards was novel, and attracted his attention; but to a man who had appeared among the first in our country to expose the crime and cruelty of enslaving our fellow men, who had borne testimony against it in public, in print and conversation, and who felt tenderly in their behalf, the spectacle excited feelings which found no relief except in tears. For the welfare of the community around him, as well as for the college over which he presided, he felt great solicitude, and in various ways of contrivance and ministerial labor, endeavored to fill up the few days he

* The custom of furnishing cake and wine on funeral occasions was going into disuse, but had not yet wholly ceased. Dr. Edwards gave directions that the expense of such preparations should be estimated, and that the amount be given to the poor, instead of observing such custom at his funeral.

was suffered to be with them until he was taken away. He left behind him in his efforts to do good, a memorial of his desires to be useful, and an evidence of what he would have done, had God seen fit to continue his life."

Dr. Edwards died on the first of August, 1801. His labors were interrupted about the middle of July by an intermittent fever, unattended with any very alarming symptoms. But about eight days before his decease, nervous symptoms appeared, and indicated his approaching dissolution. The progress of the disease, from this date, was very rapid, and he experienced its debilitating effects so much, that within three days, he was almost entirely deprived of his speech, of the free use of his limbs, and at intervals of his reason. Through the effects of his disorder, he was unavoidably prevented from manifesting his religious feelings for the last five days of his life. In the early stages of his sickness, however, he expressed his entire resignation to the will of God.

The year after Dr. Edwards was settled in the ministry at White Haven, he was married to Miss Mary Porter, daughter of the Hon. Eleazar and Mrs. Sarah Porter, of Hadley, Mass. By her he had four children, three of whom survived their father.* Mrs. Edwards was drowned in June, 1792. As Dr. Edwards and his wife were riding in a chaise, in the north-eastern part of New Haven, and at some distance from home, the doctor was called away to attend to some necessary business. As Mrs. Edwards was returning, she allowed the horse to drink at a watering place in a small river, with the depth of which she was wholly unacquainted. The horse suddenly fell, and threw her from the chaise into the river, where she was drowned. The second wife of Dr. Edwards was Miss Mercy Sabin, daughter of Mr. Hezekiah Sabin of New Haven.

"As a brother, Dr. Edwards merited and received the respect and affection of all his brothers and sisters. He was a son *worthy of his parents*. As a husband and father, he was kind, faithful and affectionate. Being blessed with good health, he generally rose early, and immediately began his regular routine of business and duty, which he observed through life with great uniformity, and from which he was not easily diverted. He considered his immediate duty to his Creator as requiring his first attention, and then his relative and social duties. All his business, as far as possible, was systematized, and performed with entire regularity."

When a child, he was singularly dutiful and conscientious. About the eighteenth year of his age, he began a diary of his religious life, but, for unknown reasons, relinquished it, after a few months. From this diary, he appears early to have determined constantly to strive against sin and temptation, to live in a manner becoming his holy profession, and to devote himself wholly to the service of God. By nature, he was of an ardent, irritable disposition, of which he appears to have been early conscious. Whilst he was very young, he formed a resolution uniformly to resist this propensity with unabating watchfulness. This he entered upon as an important business of his life, as what must be accomplished, however arduous and difficult. Such success, through the blessing of God, attended his exertions in this respect, as enabled him to gain an unusual command over his passions, and to pass through a life, attended by many trying circumstances, with uncommon equanimity. His fortitude under trials was great—a fortitude not founded in stoical insensibility, but in an unwavering trust in God.

* Hon. Jonathan W. Edwards, mayor of Hartford, now dead, who married Elizabeth Tryon; Mary, who married Mr. Hoit of Schenectady, and Jerusha, who married Rev. Calvin Chapin, D. D., of Stepney, Wethersfield, Conn.

The following coincidences between his life and that of his father have been mentioned. "They had the same name; were liberally educated; were distinguished scholars; were tutors in the seminaries in which they were educated; were preachers; were settled in congregations, in which their maternal grandfathers were also settled before them; were dismissed on account of their religious opinions; were settled again in retired situations; were elected to the presidency of a college, and within a short time after they were inaugurated, died the one in the 56th and the other in the 57th year of his age. To this may be added, that in person, mind, and life, they were remarkably alike."

Dr. Edwards's works were the following:—

1. "The Salvation of all Men strictly examined, and the Endless Punishment of those who die impenitent, argued and defended, against the reasonings of Dr. Chauncey, in his book entitled the Salvation of all Men." 1 vol. 8vo. Several editions of this volume have been published; one with an appendix by the Rev. Dr. Emmons, of Franklin, Mass. A writer in the *American Review* says, "His Treatise on the Doctrine of Universal Salvation, particularly designed to refute the arguments of Dr. Chauncey on that subject; and his publication on the Human Will, intended to explain and support the opinions of his venerable father, as contained in his celebrated work on the Will, will do lasting honor to his memory, both as a divine and philosopher."

2. "A Dissertation on Liberty and Necessity," written during his residence at Colebrook. A writer in the *New York Theological Magazine* remarks, "From the high reputation of Dr. Edwards, as an indefatigable student and close reasoner on subjects of an abstruse and metaphysical nature, I was led to enter on the perusal of this book with uncommon avidity. My curiosity was heightened by the frequent intimations I had received, that Dr. West's* performances were viewed by his friends as an unanswerable vindication of the Arminian scheme of self-determination and contingency, in opposition to the scheme of moral necessity as maintained by president Edwards. The perusal I finished without the least disappointment. Few productions, I believe, on subjects of this nature, contain, in so small a compass, more instruction or less superfluous matter. The distinctions made are clear, and the arguments cogent. Not only the outworks, but the strong hold of Dr. West seems to me to be utterly demolished." The dissertation is divided into eight chapters. 1. Natural and Moral Necessity and Inability. 2. Liberty. 3. Self-determination. 4. Motives and their Influence. 5. Whether Volition be an Effect and have a Cause? 6. Foreknowledge, and the Certainty and Necessity implied in it. 7. Objections considered. 8. The objection considered, that moral necessity implies that God is the author of sin.

3. "Observations on the Language of the Muhhekaneew Indians, in which the extent of that language in North America is shown; its genius is grammatically traced; some of its peculiarities, and some instances of analogy between that and the Hebrew pointed out. Communicated to the Connecticut Society of Arts and Sciences, and published at the request of the Society." This was first published in the year 1788; then in the 5th volume of Carey's *American Museum*, and finally in volume x., second series, of the *Collection of the Massachusetts Historical Society*. The Hon. John Pickering remarks of this treatise as follows, "The work has

* Rev. Dr. Samuel West of New Bedford, Ms., whose *Essays on Liberty and Necessity* were published in 1793 and 1795. He died September 24, 1807. Dr. West left a reply to Dr. Edwards almost complete.

been for some time well known in Europe, where it has undoubtedly contributed to the diffusion of more just ideas, than once prevailed, respecting the structure of the Indian languages, and has served to correct some of the errors into which learned men had been led by placing too implicit confidence in the accounts of hasty travellers and blundering interpreters. In the *Mithridates*, that immortal monument of philological research, professor Vater refers to it for the information he has given upon the Mohegan language, and he has published large extracts from it. To a perfect familiarity with the Muhhekaneew dialect, Dr. Edwards united a stock of grammatical and other learning, which well qualified him for the task of reducing an unwritten language to the rules of grammar."

4. "Brief Observations on the Doctrine of Universal Salvation."

5. The following sermons;—three sermons on the atonement; a sermon at the ordination of Rev. Timothy Dwight, at Greenfield, Ct., 1783; of Rev. Dan Bradley, Hamden, 1792; of Rev. Edward D. Griffin, New Hartford, 1795; on the injustice and impolicy of the slave-trade, 1791, which has been frequently republished; human depravity the source of infidelity, a sermon in the 2d volume of the *American Preacher*; marriage of a wife's sister, considered in the anniversary concio ad clerum in the chapel of Yale college, 1792; on the death of Roger Sherman, 1793; at the election, 1794; on a future state of existence and the immortality of the soul; and a farewell sermon to the people of Colebrook.

6. A large number of articles in the *New York Theological Magazine*, with the signature I. and O. The following are the titles to some articles from his pen in volumes ii. and iii. of the *Magazine*. On the innocent suffering for the guilty; on the light of nature; free agency and absolute decree reconciled; in opposition to the idea that the Jews will return to their own land in the millennium; on the doctrine of election; moral agency; on the attempt to prove the moral perfections of God from the light of nature; on free discussion; on self-love; observations on Seneca's morals; on deistic objections; of sinning not after the similitude of Adam's transgression; of the soul in the intermediate state; short comments on new texts; what is the foundation of moral obligation? on the suffering of the innocent; concerning the warrant of the sinner to believe in Christ; suicide.

7. He edited from the MSS. of his father, the *History of the Work of Redemption*, two volumes of sermons, and two volumes of observations on important theological subjects. In *Dwight's Life of President Edwards*, pp. 613—624, is a statement by Dr. Edwards, of the "improvements in theology, made by president Edwards, and those who have followed his course of thought."

MORTALITY OF DIFFERENT COUNTRIES OF EUROPE.

[The following essay we have translated from the *Revue Encyclopedique* for 1833. The author is M. de Jonnés.—*EDITOR.*]

IN considering how few are the discrepancies which exist, either in a physical or moral respect, between the different nations of Europe, and to how many common influences these nations are subjected, it would seem

that the laws which affect the duration of human life, would not produce very great variations, even in the most distant countries of the continent. Yet, such a conclusion would be erroneous. In this society of European nations, living under the same zone, and whose original characteristics have been gradually effaced by the power of civilization, the rate of mortality, taking in a series of years, has been as diverse as in regions of the globe inhabited by different races of men, and lying under opposite climates.

The causes which have operated in Europe in affecting the population, have had more influence in respect to the mortality than to the reproduction. The fecundity is much greater, it is nearly double, in the countries whose territory is least extensive; while in many other countries, the annual mortality is treble, in proportion to the whole population, to what occurs elsewhere. In effect, statistics very accurately prove that the mortality is reduced in some countries to a limit not exceeding one death to fifty-nine inhabitants, while the annual mortality in many others is in proportion to twenty-one of the population.

In examining in official documents the number of deaths, during many of the last years, in the principal States of Europe, the result in the difference of mortality compared with their population is as follows.

<i>States.</i>	<i>Time.</i>	<i>Average No. of Deaths.</i>	<i>Proportion to Av. Population.</i>	<i>Ann. Mortality to each Mill. of In.</i>
Sweden and Norway,	1821 to 1825	79,000	1 to 47	21,800
Denmark,	1819	33,800	1 45	22,400
Russia, in Europe,	1826	960,000	1 44	22,700
Poland,	1829	98,000	1 44	22,700
Great Britain,	1818 1821	373,000	1 55	18,200
Netherlands,	1827 1828	163,000	1 38	26,500
Germany Proper,	1825 1828	290,000	1 45	22,400
Prussia,	1821 1826	303,000	1 39	25,600
Austria,	1828	675,000	1 40	25,000
France,	1825 1827	808,200	1 39	25,600
Switzerland,	1827 1828	50,000	1 40	25,000
Portugal,	1815 1819	92,000	1 40	25,000
Spain,	1801 1826	307,000	1 40	25,000
Italy,	1822 1828	660,000	1 30	33,800
Greece,	1828	33,000	1 30	33,300
Turkey, in Europe,	1828	334,800	1 30	33,300
Northern Europe,		2,972,100	1 to 44	22,700
Southern Europe,		2,284,200	1 36	27,800
Total,		5,256,300	1 to 40	25,000

More in detail, the annual mortality would stand thus.

- 1 to 28 in Rome and the former Venetian provinces.
- 1 30 in Italy generally, Greece, and Turkey.
- 1 39 in the Netherlands, France, and Prussia.
- 1 40 in Switzerland, Austria, Spain, and Portugal.
- 1 44 in Russia in Europe, and in Poland.
- 1 45 in Germany, Denmark, and Sweden.
- 1 48 in Norway.
- 1 53 in Ireland.
- 1 58 in England.
- 1 59 in Scotland and Iceland.

These numbers furnish the following results.

The least chances of life in Europe are not, as we might be led to expect, estimating the effects of the cold climate of Norway and the

marshy soil of Ireland. It is under the beautiful sky of Italy that human life is reduced to its minimum. On the other hand, it is among the icy rocks of Iceland, and the eternal snows of Scotland, that man attains to his greatest age. Of all the European States, the British Islands are, in this respect, most favorably situated. The annual deaths are only 18,200 to a million of inhabitants, while in the countries around the Mediterranean, the proportion is almost double.

The next in order are Sweden and Norway. While, other things being equal, three persons die in the South of Europe, hardly two die in ancient Scandinavia. Denmark and Germany enjoy about the same advantages.

Russia and Poland, where nature and fortune have not been very prodigal in the necessities of life, have, at the same time, a wonderful longevity. Their population, which forms a mass of nearly 60,000,000, prolong life to a length almost double of that which the inhabitants of Italy attain to, and exactly double of that which one living at Vienna in Austria can hope to reach. The average life, (that where one death occurs to every forty persons, annually,) is in Switzerland, in the provinces of Austria, and in the Spanish peninsula, under the influence of a dry soil and climate. France, the Netherlands and Prussia, nearly reach this limit, and they would go beyond it, were it not for the influence of war and other scourges, which have arrested the progress of social improvement.

In the rest of Europe, the mortality amounts to the thirtieth part of the population, and is constantly increased by the operation of those causes, which have, for a long time, endangered the prosperity of the States bordering on the Mediterranean.

Finally, on an average, the annual mortality in Europe, with a population exceeding 210,000,000, is 5,256,000. This is a mortality of one in forty, which is divided unequally between the States of the North and the South. In the northern there is one death to forty-four persons; in the southern, one to thirty-six. In the countries north of France, there are 22,700 deaths to each million of inhabitants; in the countries south, 27,800 to a million. This is a difference of more than 5,000, equivalent to a two hundredth part of the population.

An attentive examination of these statistical details, will show that there are two grand predominant causes which determine the proportion of mortality to the population, or, in other words, fix the number of chances of human life. These are the *influence of climate and of civilization*. Climate is particularly favorable to the prolongation of life, so far as it is cold, or even severe, or where the moisture occasioned by proximity to the sea unites to make a low temperature. The least mortality in Europe is in maritime regions, towards the polar circle—such as Sweden, Norway, and Iceland. It is recognized in countries, as in Russia, where the influence of climate is not seconded by that of civilization, but which is of itself sufficient to assure a long life to men. The countries, where the heat is moderate, are not, as we might be led to believe, in the number of those which are favored with an inconsiderable mortality. It is for them to obtain the benefits of a perfect social order.

The southern countries, whose climate would seem to be propitious to human life, are, on the contrary, the regions where life encounters the most hazards. In sunny Italy, there is but half the chance of life which exists in cold and stormy Scotland; and under the beautiful sky of Greece, there is but half the probability of life, which exists amidst the snows of Iceland.

The regions of the torrid zone will show the pernicious effect of a hot climate on human life.

<i>Latitude.</i>				<i>Authorities.</i>
6° 10'	Batavia,	1 death to 26½ inhabitants.		Barrow.
10 10	Trinidad,	1 27		Official Doc.
13 54	Saint Lucia,	1 27		Pugnet.
14 44	Martinique,	1 28		M. de Jonnés.
15 59	Guadaloupe,	1 27		Do.
18 56	Bombay,	1 20		Trans. Acad.
23 11	Havanna,	1 33		Humboldt.

The liability of the loss of life in the tropics, differs according to the different races of men. It differs in the same country to a degree double or treble in respect to the various classes of the population.

Batavia,	1805	Europeans,	1 death to 11 persons.
		Slaves,	1 13
		Chinese,	1 29
		Javanese,	1 46
Bombay,	1815	Europeans,	1 18½
		Mussulmans,	1 17½
		Parsees,	1 24
Guadaloupe,	1816 to 1824	Whites,	1 23½
		Free Blacks,	1 35
Martinique,	1815	Whites,	1 24
		Free Colored,	1 33
Grenada,	1811	Slaves,	1 22
St. Lucia,	1802	Do.	1 20

With this immense mortality in the torrid zone we can compare that which exists in the island of Madeira, a colonial establishment in the temperate zone. Heberdeen has calculated that in this island the deaths are in the proportion of 1 to 49.89, taking into the account the whole population.

The influence which is exerted on mortality by the greater or less degree of perfection in the social economy, is not of less importance than that which exists in the climate. We can see the influence produced by the progress of civilization, by comparing the proportion of deaths to the population in the same country, at epochs, the interval between which was marked by social improvement. Here is one specimen of a series of numbers of a gratifying nature.

Sweden,	1754 to 1763	1 death to 34 persons ;	1821 to 1825	1 to 45
Denmark,	1751 1756	1 32	1819	1 45
Germany,	1788	1 32	1825	1 45
Prussia,	1747	1 30	1821 1826	1 39
Württemberg,	1749 1754	1 32	1825	1 45
Austria,	1822	1 40	1828 1830	1 43
Holland,	1800	1 26	1824	1 40
England,	1690	1 33	1821	1 58
Great Britain,	1785 1789	1 43	1800 1804	1 47
France,	1776	1 25½	1825 1827	1 39½
Canton of Vaud,	1756 1766	1 35	1824	1 47
Lombardy,	1769 1774	1 27½	1827 1828	1 31
Roman States,	1767	1 21½	1829	1 28
Scotland,	1801	1 44	1829	1 59

The mortality, therefore, has been diminished in Sweden, more than one third in 61 years; in Denmark, two fifths in 66 years; in Germany, two fifths in 37 years; in Prussia, one third in 106 years; in Württemberg,

two fifths in 73 years; in Austria, one thirteenth in 7 years; in Holland, one half in 24 years; in England, four fifths in 131 years; in Great Britain, one eleventh in 16 years; in France, one half in 50 years; in the Canton of Vaud, one third in 64 years; in Lombardy, one seventh in 56 years; and in the Roman States, one third in 62 years. The mortality has been at the same rate in Russia and Norway. It is augmenting in the kingdom of Naples. According to Sussmilch, one person died in 36, in all the European States, 80 years since. We calculate that the average proportion of late years will not be one in 40. This will be a diminution of one ninth taking the aggregate of the population of the continent, if we can trust to general statistics. But we are rather inclined to think that in his time, the general mortality was less than a thirtieth part of the population. The circumstance that population has been increased more than one third, may lead us to imagine that that rate is less than what exists at the present day.

For the same reasons, there has been a gradual diminution of mortality in the principal cities of Europe. The number of deaths compared with the whole population, at distant periods, gives the following proportions.

Paris,	1650		1 death to 25 inhabitants; in 1829	1 to 32
London,	1690		1	24
Berlin,	1755		1	28
Geneva,	1561		1	18
Vienna,	1750		1	20
Rome,	1762 to 1771	1	1	21
Amsterdam,	1761	1770	1	25
Cambridge,	1811		1	41
Norfolk,	1811		1	50
Manchester,	1757		1	25
Birmingham,	1811		1	30½
Liverpool,	1773		1	27
Portsmouth,	1800		1	28
Petersburg,	1768		1	28
Stockholm,	1758	1763	1	19
				1827
				1
				26

Thus the mortality has been diminished in Paris in 80 years more than one third; in London, in 178 years, considerably more than one half; in Berlin, in 72 years, nearly one fourth; in Geneva, three fifths in 261 years; in Vienna, in 80 years, one fourth; at Rome, in 63 years, one half; at Amsterdam, in 64 years, one sixth; at Cambridge, two fifths in 10 years; at Norfolk, one fifth in 10 years; at Manchester, three fifths in 64 years; at Birmingham, more than two fifths in 10 years; at Liverpool, one half in 38 years; at Portsmouth, more than one third in 11 years; at Petersburg, more than two thirds in 40 years; at Stockholm, more than one third in 67 years.

The causes of the greater part of the mortality in the countries and cities of Europe, are the following. The dampness of the air occasioned by marshes, especially in warm countries; the effects of poverty in the lower orders; scarcity of food, or its high price compared with labor; pestilential maladies; inclemency of seasons, particularly violent changes in temperature; closeness, slovenliness and unhealthfulness of houses, prisons, hospitals, and monasteries; the excessive use [rather the use] of alcoholic drinks, and the habit of intoxication; excessive and unintermitted labor, especially in infancy and childhood; finally, wars, less from actual engagements than from fatigue, forced marches, and frequently the wretched management of armies.

The causes of the diminution of mortality in those countries where there

is progressive civilization are, the draining of marshes and the embankment of rivers; the fortunate subdivision of public labor, so as to give to each one a proportion of labor and subsistence; the abundance and good quality of food; care and proper nourishment for infants, continued in schools, in the labors of manufactories, and in public establishments; vaccination and health regulations, which prevent the importation or development of foreign contagious diseases; the low price of the products of industry, which allows to the less wealthy classes habits of cleanliness, formerly equally unknown and impossible, but which give them the means of escaping from the inclemency of the seasons; finally, the successful measures which have been adopted to put an end to the unhealthfulness of villages, and specially to that of colleges, theatres, hospitals, prisons, meeting-houses, and other public establishments, which, in multitudes of places has been effected by means of ventilation, fuel, and cleansing.

One way of enabling us to appreciate the decisive results of the improvements whose influence on mortality during the last hundred years, we have been considering, will be to look at three countries where the progress has been most sensible. If we join in one groupe, England, Germany, and France, we shall find that the average mortality in this great and populous region, was formerly 1 in 30, whereas it is now each year but 1 in 48. This difference will reduce the number of deaths in the three countries together, from 1,900,000, to less than 1,200,000. Every year, 700,000 human lives, (or 1 in 83 of the inhabitants,) owe their preservation to the social ameliorations effected in three countries of western Europe, where efforts to obtain such results have been most successful.

Thus the effect of an advanced civilization is not simply to adorn human life; by it human life is much prolonged, and rendered less uncertain. While it diminishes greatly the number of deaths, one effect of it is to restrain and diminish the annual number of births proportionably to the population. It is, on the other hand, a characteristic of a barbarous age, that a great number of births should be equalled or even surpassed by the extent of mortality. In the first case, when men arrive in a mass to a perfect moral and physical development, the population will be vigorous, intelligent and manly. In the other case, men remain in perpetual infancy, while successive generations are rapidly hurried off, without being able to derive any experience, in passing, for the amelioration of the social economy.

RECEIPTS OF BENEVOLENT SOCIETIES.

WE take the following from the London Missionary Register for December, 1835. The whole sum, £778,035 17s. 5d., in our money, reckoning 4s. 6d. to the dollar, amounts to \$3,457,591 54. Some very considerable contingencies, arising from legacies and government appropriations, both in this country and in Great Britain, have contributed to this result. The legacy of Mr. Cock of Colchester, England, amounted to £33,000. The government and parliamentary grants reached nearly to the sum of £17,000. It should be observed also, that a considerable portion of the whole amount consists of payments for books sold; those sold by the Bible, Christian Knowledge, and Religious Tract Societies in Great Britain, amounted to about £140,825; and those by the American Bible, Tract, and Sunday School Societies, to £23,926. By the American Presbyte-

rian Education Society, we suppose that the compiler means the Board of Education of the General Assembly. Some American Societies are not included—such as the American Temperance, Philadelphia Bible, Baptist Tract, Northern Baptist Education, and, what is somewhat surprising, the American Home Missionary. As soon as the next reports of the various American Societies are prepared, we may make out an amended list for the Register.

BIBLE.				SEAMEN'S.			
	Year.	Income.			Year.	Income.	
		£	s. d.			£	s. d.
American.....	1834-35..	22679	3 0	German Evangelical.....	1833-34..	3637	0 0
British and Foreign.....	1834-35..	107926	1 9	Gospel Propagation.....	1834-35..	25475	9 11
Edinburgh.....	1834-35..	2926	7 3	London.....	1834-35..	52091	2 3
French Protestant.....	1834-35..	1091	15 10	Rhenish.....	1833-34..	1440	13 4
French and Foreign.....	1834-35..	1154	17 6	Scottish.....	1833-34..	6140	4 9
Hibernian.....	1833-34..	5220	2 3	Serampore.....	1833	4212	7 2
Merchant Seamen's.....	1833-34..	849	6 4	United Brethren.....	1833	11846	7 11
Naval and Military.....	1834-35..	22991	0 8	Wesleyan.....	1834-35..	60130	0 6
Trinkarian.....	1834-35..	2467	18 9				
EDUCATION.				TRACT AND BOOK.			
American.....	1834-35..	19899	2 0	American Seamen's Friend.....	1834-35..	2792	15 0
American Presbyterian.....	1834-35..	10353	14 8	British and Foreign Sailors'.....	1834-35..	1663	8 10
American Sunday School.....	1834-35..	20700	0 0	Destitute Sailors' Asylum.....	1834-35..	700	0 0
British and Foreign School.....	1834-35..	2645	10 0	Sailors' Home.....	1834-35..	2120	14 0
Chinese and Indian Female Education.....	1834-35..	1118	5 6				
Irish Sunday School.....	1834-35..	3238	7 2	American Tract.....	1834-35..	20769	14 0
Kildare Place.....	1833	4392	5 7	Church of England Tract.....	1834-35..	497	15 9
Ladies' Negro Children Education.....	1834-35..	2556	7 0	French Protestant Tract.....	1834-35..	1023	8 4
National.....	1834-35..	1989	10 6	Irish Tract and Book.....	1834	3871	0 5
Newfoundland and Br. N. A. School.....	1834-35..	2512	10 2	Prayer Book and Homily.....	1834-35..	1990	1 10
Sunday School.....	1834-35..	289	7 6	Religious Tract.....	1834-35..	58411	15 4
Sunday School Union.....	1834-35..	7600	13 7				
JEWS.				MISCELLANEOUS.			
London.....	1834-35..	12458	16 11	American Colonization.....	1834	5153	10 0
MISSIONARY.				British and Foreign Temperance.....	1834-35..	1313	1 6
American Board.....	1834-35..	36751	10 0	Christian Instruction.....	1834-35..	1041	19 4
American Baptist.....	1834-35..	11601	18 0	Christian Knowledge.....	1834-35..	71833	15 5
American Episcopal.....	1831-32..	6063	9 0	Continental.....	1834-35..	1630	15 1
American Methodist.....	1834-35..	9000	0 0	District Visiting.....	1834-35..	226	1 2
American Western For. Miss.....	1834-35..	3977	2 0	Hibernian (London).....	1834-35..	9037	8 1
Baptist.....	1834-35..	35899	0 11	Irish Scripture Readers.....	1834	1556	12 1
Baptist (General).....	1833-34..	1552	1 1	Irish Societies of Dublin and London.....	1834-35..	6336	0 2
Church.....	1834-35..	69592	4 8	Lord's Day Observance.....	1834-35..	395	8 2
Church of Scotland.....	1834-35..	3500	0 0	Peace.....	1834-35..	700	5 10
French Protestant.....	1833-34..	1404	7 6	Reformation.....	1834-35..	2550	0 0
				United Brethren's Irish Readers.....	1833-34..	195	8 8
				Total.....		£778,696	17 5

NUMBER OF CHILDREN IN A COURSE OF EDUCATION IN ENGLAND AND WALES.

In 1833, circulars were issued from the Home Department to the Overseers throughout the kingdom, in order to ascertain the actual amount of children under education. Two volumes of an abstract, formed out of the replies from thirty-three counties, containing a population of 10,117,800 souls, have just appeared. This is a very little less than three-fourths of the kingdom; and, if an average be formed from this large proportion, it will appear that the total number of children who are receiving daily instruction, is about 1,277,000, and the total number receiving Sunday instruction is about 1,548,000. But the abstract does not enter sufficiently into particulars to make it appear to what extent duplicate entries have occurred in regard to the daily and the Sunday school returns. The committee, therefore, have not any sufficient data for ascertaining the exact amount of children now under a course of instruction in England and Wales. The gross total of these scholars, according to the abstract, must be somewhere between the amount of Sunday scholars and the joint amount of Sunday scholars and daily scholars, diminished by the daily scholars comprised in the Sunday school returns.

It appears, from the parliamentary abstract, that the daily schools consist of 2,985 infant schools with 89,005 scholars, and 35,986 other schools containing 1,187,942 scholars; forming a total of 1,276,947 scholars. The same document states the Sunday schools at 16,828, and the scholars at 1,548,890.—*London Miss. Reg.*

LIST OF THE
Presbyterian and Congregational Ministers,
 WESTERN RESERVE, OHIO.

Prepared by Rev. Ansel R. Clark, Hudson, Ohio.

[CONCLUDED FROM PAGE 232.]

Cuyahoga County.

THIS County was organized in 1810. In 1820, it contained 6,328 inhabitants, and in 1830, 10,373. It lies on Lake Erie, about midway of the Reserve, from east to west. It contains 18 townships and 11 churches, no one of which has at present a settled pastor, (though Mr. Aiken is soon to be installed,) and 4 of which are now destitute. There are 8 townships in which there is no Presbyterian or Congregational church. Cleveland is the seat of justice for this county.

BRICKSVILLE. This church has had stated supplies successively from *Messrs. Shaler, Breck, Pepoon, and Chapin.*—*Mr. Shaler* preached here a part of his time, one year, while he was pastor of the church in Richfield, Medina county.—*Mr. Chapin* studied theology with Rev. Drs. Nott and Yates, of Union College, and was settled pastor for several years in Granby, Mass. Soon after his dismission from that place, he came to the Reserve, in 1830—labored in the townships of Newbury and Russell, where he gathered two churches—went from thence to Willoughby, (then called Chagrin,) Cuyahoga county, and there also gathered a church, which he supplied a year or two, and subsequently he commenced preaching to the church in this place, where he still continues.

BROOKLYN. This church has enjoyed successively the labors of *Messrs. McLean, Bradstreet, and Drake.*—*Messrs. McLean* and *Bradstreet* preached here one year, each a part of the time, while they were supplying the church in Cleveland.—*Mr. McLean* was subsequently settled at Beavertown, Pa.—*Mr. Drake* served an apprenticeship to the printing business. He had serious thoughts of going in the capacity of a printer on a foreign mission; but ill health prevented. He had for years a strong desire to study for the ministry, but could not divest his mind of the impression that he was unfit for that holy and responsible work, until it was too late to pursue a regular collegiate course. He studied theology with Rev. S. W. Brace, of Skaneateles, and Rev. Levi Parsons, of Manlius, N. Y.—was licensed June 21, 1831, and ordained as an evangelist, August 7, 1833, and soon after, came to the Reserve and commenced preaching in this place. He had previously preached for a season, in New York State.

CLEVELAND. This place, in importance, is second to no one in Northern Ohio. It is destined to rival other cities in the West. Its improvement, both in its moral and commercial interests, is most rapid. Six years ago there were but 3 or 4 male Presbyterian professors in town. Now, the church contains nearly 200 members, many of whom are among the first in the place, both in intelligence and wealth.—*Mr. Bradstreet*, the successor of *Messrs. McLean* and *Stone*, left Andover Theological Seminary with the class of 1822—labored in Cleveland from August, 1823, to January, 1830, and subsequently in Vermillion, Huron county. While at Vermillion, his health failed, so that he was unable to preach, except occasionally. About this time he accepted an invitation to become editor of the Ohio Observer, in which business he continued somewhat over one year, from the summer of 1833. After leaving the paper, he commenced preaching in Perrysburg, on the Maumee river, in Wood county, where he still continues with improved health.—*Mr. Hutchings* left Princeton Theological Seminary with the class of 1833, and after preaching in Cleveland between one and two years, he embarked, under the patronage of the American Board of Commissioners for Foreign Missions, on a mission to Ceylon.—*Mr. Aiken*, the successor of *Mr. Keep*, and the present minister at Cleveland, left Andover Theological Seminary in 1817—was settled for a number of years in Utica, N. Y., from which place he was called to take the charge of the church in this place. While at Utica, he was permitted to witness a powerful revival of religion among his people.

Village Church. This church in 1834 was set off from the church in Cleveland. Cuyahoga river separates them. Considering the location and commercial advantages of this village, and the character of the friends of religion, here residing, much is reasonably expected from the church.—*Mr. Keep* studied theology with Rev. Asabel Hooker, of Goshen, Conn.—was settled for a number of years in Blandford, Mass., during which time he performed an agency of several months for the American Education Society—was afterwards settled in Homer, N. Y., and on being dismissed from that place, he came by invitation to Cleveland, and there commenced laboring in December, 1833. Last May he left Cleveland and commenced as “stated supply” to preach to the church in this village. *Mr. Keep*, during his ministry thus far, has witnessed several revivals of religion.

DOVER. After *Mr. Coe*, *Mr. Hyde* labored here sometime as stated supply, and then was called to the first church in Madison, Geauga county.—*Mr. McCrea* studied theology with Rev. Harvey Coe, of Vernon, Trumbull county. He continued pastor of the church in Dover about 7 years and a half—then spent 3 years as “stated supply” in Westfield and Harrisville, Medina county—was installed over the church in Penfield, Loraine county, September, 1834, and dismissed, October, 1835. He now resides at Westfield, and preaches south of the Reserve.—*Mr. Keys* studied theology with Rev. James Richards, D. D., of Morristown, N. J., and now professor in Auburn Theological Seminary—and with Rev. John Rogers, D. D., of New York city—was licensed August 3, 1805—ordained in Perth Amboy, N. J., August 21, 1807—was installed over the church in Talmadge, Portage county, September, 1824, and remained pastor nearly 8 years—preached in Dover over 3 years, and has recently left the place. The Dover church was organized in Lee, Mass., June 5, 1811, with a view to be established in this place. The members removed in the following autumn, and at present are without a minister.

EUCOLID. This church has had two settled pastors, *Messrs. Barr* and *Peet*, and four “stated supplies,” *Messrs. Stone*, *Bradstreet*, *Scott*, and *Adams*.—*Mr. Barr* was father of the late and lamented Joseph Barr, who died of the cholera, on the eve of embarking for Africa, to preach the gospel to the benighted inhabitants of that continent. *Mr. Barr* studied theology with Rev. Thomas E. Hughes, of Beaver county, Pa.—was licensed September, 1809, by Harford, now Beaver, Presbytery—ordained and installed August, 1810, over the church in Euclid, and continued pastor 10 years. After his dismission, he preached a number of years in Wooster, Ohio, and subsequently acted as agent for the General Assembly’s Board of Missions in Ohio, nearly two years; and finally preached as “stated supply,” in Rushville, Ia., where, on the 28th of August, 1835, he died, in the 60th year of his age. At the time of *Mr. Barr*’s ordination, (1810,) there were on the Reserve, besides himself, six Presbyterian ministers; *Joseph Badger*, *William Wick*, *Nathan B. Derrow*, *Jonathan Leslie*, *Joshua Beer*, and *John Bruce*, three of whom are now living.—*Mr. Wick* was the first installed minister on the Reserve, though *Mr. Badger* commenced his missionary labors a few months previous.—*Mr. Peet* studied theology at Princeton and Auburn Theological Seminaries—was pastor of the church in Euclid more than 7 years—and in April, 1833, was dismissed to accept an agency for the American Seaman’s Friend Society, for the western waters. In this capacity he has acted since, and resides at Buffalo, N. Y. [He has lately become editor of the Buffalo Spectator.]—*Mr. Adams* left Andover Theological Seminary with the class of 1827. He spent some time in the Southern States, and also in New England, and arrived on the Reserve in 1834, and commenced preaching in Euclid, September, 1834, where he still continues.

NEWBURG and ROCKPORT. These churches never had regular “stated supplies,” but occasional preaching from different ministers, at different times.

OLON. Two or three years since, a colony of Christians from Boscawen and Canterbury, N. H., emigrated to this place, where *Mr. Nutting* had been preaching for some time. After graduating at Dartmouth College, he labored as an instructor in Randolph Academy, Vermont, 5 years—then 3 years in Catskill Academy, New York, where, at the same time, he studied theology with Rev. David Porter, D. D. After closing his services in that place, he returned to Randolph, and taught the Academy 6 years longer, except a part of one year, which he spent in teaching in Hampden-Sydney College, Virginia. In 1829 *Mr. Nutting* was elected professor of languages in Western Reserve College.

STRONGSVILLE. *Mr. Woodruff* left Andover Theological Seminary in 1812, and soon after came to the Reserve under the patronage of the Connecticut Missionary Society—was installed over the church in Talmadge, Portage county, May 1814, and re-

mained in this connection 9 years—was settled pastor of the church in Strongsville about 9 years longer, and dismissed in April, 1834. Before and after his dismissal from this place, he labored a part of his time as “stated supply” in some of the adjoining churches. Some time in 1835, he removed to Worthington, near Columbus, where he is now preaching.—*Mr. Blood* left Andover Theological Seminary in 1831—preached about 8 years in Kentucky, and in the southern part of Ohio; from whence, in February, 1834, he removed, by invitation, to Cleveland, to labor in behalf of the boatmen on Lake Erie, and continued here until November following, when he commenced preaching in Strongsville.

WILLOUGHBY. In this place is established the Willoughby University, the medical department of which has already gone into operation, but not with very flattering prospects of success. The church is at present vacant.

Geauga County.

This county was organized in 1805. In 1820, it contained 7,791—in 1830, it contained 15,813 inhabitants. It lies between Ashtabula and Cuyahoga, and contains 23 townships, and 23 churches, 5 of which are now destitute. There are 3 townships in which there is no Presbyterian or Congregational church.

BAINBRIDGE. The present minister of this church is *Mr. Slater*, who also preaches a part of his time in Newbury.

BATAVIA. *Mr. Barrett* studied theology with Rev. William Frothingham, of Lynn, Mass.—was licensed by the Andover Association, June 4, 1816—came to the Reserve in 1824—has statedly supplied for different periods, at different times, the churches of Batavia, Parkman, and Troy—was installed over the church in Mesopotamia, Trumbull county, in 1827, and remained pastor of that people 4 years. He now preaches to the churches in Bristol and Southington, Trumbull county.—*Mr. Bridgeman* closed his theological studies at Auburn, in 1830, and soon after removed to Michigan, where he remained until July 1833, when he came to the Reserve and commenced preaching in Batavia and Huntsburg. His labors are now confined to the latter place.—*Mr. Leslie* is the present minister of Batavia.

BURTON. *Mr. Humphrey* had passed the age of 24 when he commenced fitting for college—graduated at Middlebury college 1813—was licensed in the year after—ordained as an evangelist in March, 1815, in Canton, Conn.; and being commissioned by the Connecticut Missionary Society, he arrived on the Reserve in August following. He soon commenced preaching in Burton and Canton, (now called Claridon,) and in October, 1815, was installed over the church and congregation embraced in these two townships. While he remained pastor of this church, he spent a portion of his time as a missionary in different parts of the county. After his dismissal, he preached two years in Conneaut, Ashtabula county, and then removed to St. Joseph's county, in the western part of Michigan, and is now preaching with his usual faithfulness to the people of that destitute region.—*Mr. Witter*, the present pastor of Burton church, studied theology at Auburn Theological Seminary. He has spent a portion of his time, since his settlement, in some of the neighboring churches. The church in Burton, at its formation, numbered 8 members; it has now 125. There is an academy in this town.

CHARDON. This place is the seat of justice for Geauga county.—*Mr. Olds* was formerly a deacon in one of the eastern churches. After removing to this country he became an active member of the church in Madison—was a judicious and successful laborer in protracted meetings—was licensed more than a year since by the Presbytery of Grand River, and in June, 1835, was ordained as an evangelist by the same body.

CHESTER. This church has had 4 “stated supplies,” *Messrs. Badger, Burbank, Palmer, and Goodell*, and one settled pastor, *Mr. Scott*.—*Mr. Burbank* left Andover Theological Seminary with the class of 1824. After preaching here and in Kirtland 2 years, he accepted a call from the first church in Madison, to become their pastor, and was installed January, 1830. In this connection he remained over 4 years, and on the same day of his dismissal, his successor was installed. He now supplies the churches of Mesopotamia and Bloomfield, Trumbull county.—*Mr. Goodell* left Auburn Theological Seminary in 1830, and was one of the seven missionaries, who emigrated that fall to the State of Missouri, where he preached nearly two years. Since his arrival on the Reserve, he has supplied the church in this place one year—the church in Franklin, Portage county, one year—and the churches of Westfield and Harrisville, Medina county,

one year. He now preaches in Chatham, Medina county. The church in Chester is at present vacant.

CLARIDON. *Mr. Humphrey's* successor was *Mr. Tracy*, who studied theology with Rev. Bennet Tyler, D. D., while he was president of Dartmouth College. Soon after the close of his studies, Mr. Tracy came to the Reserve, and was settled pastor of this church about 6 years. Having received an appointment from the American Board of Commissioners for Foreign Missions, to an agency in their behalf, in Indiana, he was dismissed October, 1834. During his ministry at Claridon, there were several extensive revivals of religion, some of the subjects of which are now preparing to preach the gospel.—*Mr. Pratt* is the present minister in that place. There is an academy here taught by a Mr. Canfield, graduate of Yale College.

CONCORD. *Mr. Swift* studied theology with Rev. Chester Wright, of Montpelier, Vt. After being licensed, he preached awhile in Bethel, Vt., and subsequently in the vicinity of Columbus, Ohio. He labored as stated supply in Charlestown and Brimfield one year, and has since been preaching in this place and in Richmond.

HAMPDEN. *Mr. Cobb* is son of Rev. Dr. Cobb, of Rochester, Mass. He left Andover Theological Seminary in 1825—preached a short time in the southern part of Massachusetts—afterwards, two or three years in the island of Nantucket—arrived on the Reserve either at the close of 1829, or early in 1830—preached for a time in Huntsburg and Mesopotamia, and in October, 1830, was installed over the united churches of Hampden and Kirtland. From the latter he was dismissed in April, 1833, and from the former in September, 1834. Subsequently he taught the Academy in Parkman, and at the same time preached to the church in that place, and to the churches in Bristol and Southington. He is now laboring south of the Reserve.—*Mr. Stuart* left Andover Theological Seminary in 1828—was settled for a number of years in Essex, Vt.—came to the Reserve in January, 1835, and after supplying this church and that of Montville for six months, he returned to New England.

HUNTSBURG. This church has had stated preaching at different times, from *Messrs. Strong, Witter, Cobb, Wilson, Lyman*, and *Bridgeman*.—*Mr. Strong* came into the country over 16 years ago, and after preaching several years, he left the ministry entirely, and devoted his time to agricultural pursuits. He now resides in Madison.—*Mr. Wilson*, on closing his studies at Auburn Theological Seminary, came to the Reserve, and preached one year to the churches of Huntsburg and Thompson, over the last of which he was installed, February, 1832, and dismissed April, 1833. He has since been preaching in Sherman, N. Y.—*Mr. Lyman* studied divinity with Rev. Dr. Porter, of Catskill, N. Y.—was settled once or twice in New York, and subsequently came to the Reserve, and after supplying the church in Painesville about one year and a half, in 1826 and 1827, he returned to New York, where he labored as stated supply, or settled pastor, until 1832, when he returned to the Reserve, and has since been preaching, at different times, in Huntsburg, Montville, and Thompson. At the last mentioned place, he still continues.—*Mr. Bridgeman* is the present minister in Huntsburg.

KIRTLAND. This church has enjoyed successively the labors of *Messrs. Badger, Burbank, Cobb*, and *Coe*.—*Mr. Coe* never graduated, but received the degree of A. M. from Yale College. While pursuing his theological studies, he attended a course of lectures, delivered by Rev. Dr. Taylor, of New Haven, Conn.—was licensed in November, 1831, by the New Haven Association, and in July following, he commenced preaching in Kirtland, where he still continues.

LE ROY. *Mr. Austin* is the present minister of this town.

MADISON. First Church. This church formerly spread over the territory, occupied now by the second church, and the Unionville church. But in consequence of a flourishing village in Unionville, on the line of the town, and south of the centre, and of the village at Centreville; and also in consequence of the three ridge roads, one mile between each other, and running east and west, and thus territorially dividing the congregation, a division of feeling sprung up, which finally resulted in the formation of two new churches. The first church has had three pastors, *Messrs. Hyde, Burbank*, and *Kelley*, and four "stated supplies," *Messrs. Winchester, Pratt, Austin*, and *Stone*.—*Mr. Hyde* was the son of the late Rev. Dr. Hyde, of Lee, Mass., with whom he studied theology. Mr. Hyde supplied for a time the churches of Dover and Sheffield; and in August, 1819, was installed over the first church in Madison. His father preached the installation sermon. He continued in this place for 3 or 4 years, when suffering considerably from pulmonary affection, he returned to New England, and died at his father's

house, in Lee, August 12, 1824.—*Mr. Winchester* studied theology with Rev. Holland Weeks, of Abington, Mass., and came to the Reserve in 1825, having preached, for some time previous, in the vicinity of Rochester, N. Y. He labored a portion of his time, after his arrival in Ohio, in the two churches of Madison. From 1831 until his death, he devoted his whole attention to the restoration of the Jews. He believed in their literal return to Jerusalem, before their conversion, with all their Mosaic rites and ceremonies. *Mr. Winchester* "was a friend to the descendants of Abraham, and had studied the prophecies respecting their future destination, perhaps more than any other man now living. He devoted many of his last years almost wholly to the study of the prophecies respecting their restoration. Nor was he contented with theory and speculations alone. He labored for 3 or 4 years indefatigably, to turn the attention of the Christian public to the subject, and to persuade the Jews that Jesus Christ is the Messiah. To accomplish which, he denied himself the domestic comforts he might have enjoyed, in the bosom of an affectionate and beloved family, travelled thousands of miles in the United States—crossed the Atlantic, and spent one summer in England. He expected soon to embark for the shores of the Mediterranean, with a hope he might do something to prepare the way for the return of Israel to the land of their fathers. He constructed a map of the land of Palestine, and a grand view of the temple, as described by the prophet Ezekiel." He died in Madison, where his family now reside, August 17, 1835.—*Mr. Kelley* is the present pastor of this church.

Second Church, and Unionville Church. Since *Mr. Woodruff's* dismission, *Mr. Saunders*, who had previously taught the Academy in Painesville, has commenced preaching as "stated supply" to these churches. He studied theology at New Haven Theological Seminary.

MONTVILLE and MUNSON. These churches are now destitute.

NEWBURY. *Mr. Slater* is the present minister of this place.

PAINESVILLE. This church is situated in the bosom of a flourishing village, on the banks of Grand River.—*Mr. Derraw* was one of the first ministers who came to the Reserve. After leaving Painesville, he was settled in Vienna, Trumbull county.—*Mr. Loomis* was settled in Painesville 5 years. After his dismission, he returned to New York, and there died.—*Mr. Sheldon* was successor, and subsequently settled in Franklin, Portage county.—*Mr. Adams* studied theology with Rev. Drs. Nott and Yates, of Union College—was settled for a number of years in Ludlowville, N. Y.—preached in Milan and Sandusky, Huron county—settled in Painesville 3 years and a half, from which place he returned to New York, and has since been preaching in Hammondsport, on Cayuga Lake.—*Mr. Fitch* left Andover in 1830—was settled in Belfast, Me. one year or more—and afterwards preached in one or two places in that State some time, and then came to Painesville, where he still continues.

PARKMAN and RUSSELL. These churches are now destitute.

RICHMOND. This flourishing village is in the township of Painesville, and is situated near the mouth of Grand River.—*Mr. Swift* is the present minister.

THOMPSON. *Mr. Lyman* preaches here at present.

TROY. *Mr. Pool*, the present minister, never had a collegiate education, but received the degree of A. M. from Williams College. He studied theology with Rev. Dr. Packard, of Shelburne, Mass.

Huron County.

This County is the most western of any on the Reserve, and was organized in 1815. In 1820, it contained 6,675 inhabitants—and in 1830, embraced 13,341 inhabitants. It contains 31 townships, and 18 churches; 7 of which are vacant. There are 12 townships in which there is no Presbyterian or Congregational church, though in Margaretta in May 1819, there was a church formed, which, however, has for several years been extinct. A *Mr. Smith*, recently from New York, is preaching in that town and in the vicinity.

BERLIN. This church has been supplied successively by *Messrs. Betts, Judson, Barber, and Crawford*.—*Mr. Betts* labored here a part of his time one year and a half—and *Mr. Judson*, two years and a half.—*Mr. Barber*, on closing his theological education, entered upon an agency for the American Sunday School Union for Ohio, for a season—

afterwards preached two or three years in Marion county, from whence he was called to instruct in the Huron Institute, at Milan in this county. While principal of the Institute, he preached on the Sabbath to some of the neighboring churches, as his health would permit, which finally became so much impaired as to compel him in the summer of 1835, to relinquish the business of teaching. He now supplies the church in Vermillion.—*Mr. Crawford* studied divinity with Rev. S. Porter of Geneva, New York; and, after being licensed, preached for a time in that State. Over a year since he came to Berlin, and is now the "stated supply" of the church in that place.

BRONSON. This was connected with the church in Peru, until some time in the present year, when a new one was formed. It is now destitute.

CLARKSFIELD. *Mr. Robbins* preached in a number of places on the Reserve, and some years since returned to New York State, where he is now laboring.—*Mr. Betts* arrived on the Reserve in January 1829, and was installed over the church in Wakeman, in April following. In this connection he still continues, and spends a part of his time in Clarksfield, as "stated supply."

FITCHVILLE. *Mr. Beach* preached to several churches at different times for eight years. Was settled pastor of the church in Peru for more than two years, from July, 1827, to August, 1829. On leaving his charge in Norwalk, in 1832, he removed to Michigan, and is now settled over the church in Ann Arbor.—*Mr. Duntun*, besides preaching in Fitchville, has supplied the churches of Florence, Norwalk, Peru, and Ruggles. He has recently closed his labors at Fitchville, which is now destitute.

FLORENCE. *Mr. Alfred H. Betts* is, at present, supplying the church in this place.

GREENFIELD. This church has been successively supplied by *Messrs. Coe, Congar, Edwards, Russ, and Salmon*.—*Mr. Edwards* studied theology with Rev. Asahel Hooker of Goshen, Conn.—was settled over the church in West Stockbridge, Mass., Oct. 4, 1809, and dismissed June 23, 1812. Commenced preaching in Greenfield in November, 1826—preached also at different periods in New Haven, and in Harrisville. Since 1831, he has preached but occasionally and now resides in Ripley.—*Mr. Salmon* pursued the study of medicine, and after practising a time, he turned his attention to theology—studied with Rev. Dr. Woodbridge, now of New York city, and completed his education at Princeton Theological Seminary. Since his arrival on the Reserve, he has spent a considerable portion of his time in Greenfield, Peru, and Monroe. He now supplies the church in Peru. Greenfield is destitute.

HURON. This church is located in the midst of a population, that had long been without the restraints of the gospel, and distinguished for its great wickedness. Till within a few years, the village, at the mouth of Huron river, was noted for immorality, Sabbath-breaking, profaneness, intemperance, &c.—*Mr. Beecher* was educated at the Southern and Western Theological Seminary, in Tennessee. After preaching a year or two in that State, he labored as an agent for the Presbyterian Education Society, in that vicinity, for about two years longer, and came to the Reserve last fall, and is established at Huron, where he still is.

LYME. This church has enjoyed successively the labors of two pastors, *Messrs. Sullivan, and Congar*.—*Mr. Sullivan* studied theology under the tuition of Rev. Otis Thompson of Rehoboth, Mass. Not long after being licensed, Mr. Sullivan came to the Reserve—preached for a season in Norwalk, Ridgefield, Huron, before any churches were there formed—was settled in Lyme about four years—and afterwards supplied the church in Wellington, Loraine county—the church in Medina, Medina county—and the church in Canfield, Trumbull county. He is now preaching in Durhamville, Oneida county, New York.—*Mr. Congar* studied divinity with Rev. J. T. Benedict of Chatham, New York—came to the Reserve in 1822—has supplied, at different times, a number of churches in this county—and was installed over the church in Lyme, where he still continues.

MILAN. There has never been a pastor settled in this place.—*Mr. Shipman* left Andover Theological Seminary in 1821, and after supplying this church nine months, returned to New England—and is now settled pastor in Southbury, Conn.—*Mr. Demund*, soon after leaving Princeton Theological Seminary, came to this place, and supplied this church six months, and then returned to the east, and is now settled over a Dutch Reformed church in Pomplar, N. J.—*Mr. Judson*, the present minister, after closing his education at New Haven Theological Seminary, served as agent for the American Sunday School Union, in the State of Ohio. On leaving his agency, he came to this

county, and commenced preaching steadily, in Milan. He has also preached occasionally in many destitute places in different parts of the county, in some of which there were no churches formed. For a year past, he has spent a portion of his time in connection with Mr. Congar, in conducting protracted meetings in counties west of the Reserve. Many of these meetings have been attended with the manifest power of the Holy Ghost, "convincing of sin, of righteousness, and of a judgment." There is in Milan, a flourishing, preparatory school, in high repute, named "Huron Institute." At present, it is taught by Messrs. S. C. Hickok, and B. Judson.

NEW HAVEN. The church in this place is now destitute.

NORWALK. This place is the seat of justice for Huron county. The church has been supplied successively by *Messrs. Beach, Duntun, Barber, Clark, Saunders*, and *Newton*.—*Mr. Clark* left Auburn Theological Seminary, in 1833—preached here one year, and is now supplying the church in Brownhelm, Loraine county.—*Mr. Saunders*, after graduating, was tutor, for some time in the college of New Jersey. Subsequently to completing his theological education at Princeton, he was settled over the church in South Salem, N. Y., for eleven years;—came to Ohio in 1834, and after supplying the church in Norwalk a while, died of pulmonary affection, in Milan, June 3, 1885.—*Mr. Newton* was tutor in Yale college for two or three years—studied theology at New Haven, Conn., and came to Norwalk in July, 1835.

PERU. *Mr. Salmon* is the present minister of this place.

RIDGEFIELD and MONROE. *Mr. Palmer* preaches to this church still, when his health will permit.

RIPLEY. This church has no "stated supply."

RUGGLES. *Mr. Buffett*, son of Rev. Mr. Buffett of Greenwich, Conn., left Andover Theological Seminary in 1823—was settled in Atwater, Portage county, about six years—supplied the church in Ruggles one year, and now resides in Franklin, Portage county. This church is now vacant.

SANDUSKY. This church is established in a place which promises to become quite populous and wealthy. The village is situated on Sandusky bay. A rail-road to Dayton, Ohio, has already been projected and commenced; and when finished will serve very much to increase the importance of the place. The church is now destitute.—*Mr. Robbins*, on leaving Andover Theological Seminary, entered upon his duties, as tutor in Transylvania University in Kentucky, to which he had been previously elected. In this station he remained over one year. After leaving the University, he came to the Reserve; and commenced preaching in Sandusky. While here he was ordained as an evangelist by the Huron Presbytery. He is now settled over a church in Oxford, Mass.—*Mr. Roberts* studied theology with Rev. H. Daggett of Cornwall, Conn.—preached a number of years in the State of Maine—came to the Reserve in 1834, and supplied Sandusky one year. He is now preaching south of the Reserve.

VERMILLION. *Mr. Lyon* was pastor of this church two years. And after his dismission, he taught a select school in Brownhelm, Loraine county. And subsequently, he supplied the churches of Granger, and Sharon, Medina county.—*Mr. Griffith*, son of a clergyman in England, studied theology at Hackney college, England. He came into this county about the year 1832, and after preaching one year, returned to his native land.—*Mr. Barber* preaches here at present.

WAKEMAN. *Mr. Betts* is the present pastor of this church.

Loraine County.

This County was organized in 1824, and in 1830 it embraced 5,696 inhabitants. It contains 18 townships and 14 churches, 7 of which are now destitute. There are 5 townships in which there is no Presbyterian or Congregational church. Elyria is the seat of justice for this County.

AMHERST. The church in this place has occasional supplies.

AVON. *Mr. Ladd* commenced preaching in 1811 in England, while he was connected with the Wesleyan Methodist denomination. He continued in this connection

thirteen years, and in 1824 withdrew from the Methodists, and united with the Congregational Dissenters. He was pastor of a church in that denomination in England, until 1834, when he came to America. Since his arrival, he has been preaching for the most of the time in Avon.

BROWNHELM. *Mr. Betts* studied the profession of medicine, and practised the same for a number of years. He studied theology with Rev. William Hanford of Hudson, and now of Windham, Portage county—has preached at different times to several feeble churches in Huron county, and vicinity, under the patronage of the Connecticut Missionary Society—was installed pastor of the church in Brownhelm, in April, 1821, and he remained in this connection for more than twelve years. He now preaches in Florence.—*Mr. Clark* is the present minister in Brownhelm.

COLUMBIA. The church here is vacant.

CARLISLE. *Mr. Eastman* studied theology with Rev. Evans Beardsley, of Morris Flats, N. Y.—preached for some years in that State—then came to the Reserve, and now lives at Oberlin.

ELYRIA. This church has ever pursued the scriptural course of having a *settled* pastor; and has enjoyed successively the labors of three ministers, *Messrs. Lathrop, Shipherd, and Eells*, and been frequently blessed with revivals of religion.—*Mr. Lathrop* studied theology with Rev. Mr. Armstrong, D. D.—was settled pastor of this church for five years—and was dismissed in August, 1830, to enter upon a permanent agency for the American Home Missionary Society, for the Reserve and Michigan, which office he still holds.—*Mr. Shipherd* studied theology with Rev. Josiah Hopkins, of New Haven, Vt., and now of Auburn, N. Y. After completing his education, he performed an agency for the American Sunday School Union, for the State of Vermont, a year or two—came to the Reserve in 1830—commenced supplying the church of Elyria, in October of that year—was installed in February following, and dismissed in September, 1832. Soon after his dismission, he, and Mr. Philo P. Stuart, formerly connected with one of the South Western Indian Missions, projected, and executed a plan for establishing a colony of Christians in the township of Russia, Loraine county, to which they gave the name of Oberlin. Their original plan was, to connect with the colony an institution of learning, where youth of both sexes might be prepared for the various departments of life. At first, they aimed at nothing more than a good "preparatory school." The plan has, however, been since changed, and preparatory collegiate, and theological departments have been established with various modifications. *Mr. Shipherd* commenced preaching at Oberlin, in September, 1833, and was installed pastor of the church in that place in July, 1835.—*Mr. Eells*, the present pastor of Elyria church, is son of Rev. James Eells of Charlestown, Portage county. After closing his education at Princeton, he, in connection with his father, commenced a Manual Labor school in Worthington, Ohio, from which place he was called to take charge of the church in this town.

GRAFTON, LA GRANGE, and PENFIELD. These churches are now destitute.

OBERLIN. *Mr. Shipherd* is the present pastor of this church.

OLMSTEAD. This church is destitute.

RIDGEVILLE, and SHEFFIELD. The present minister of these two churches is *Mr. Monteith*, who was the first, or one of the first ministers, who preached in the city of Detroit. He also, at the same time, labored in other parts of the territory of Michigan. Subsequently, he was for a season, professor of languages in Hamilton college; and afterwards, instructor in the Manual Labor academy, established in Germantown near Philadelphia, Pa. From 1833, until the summer of 1835, he was teacher of the high school in Elyria, where he now resides.

WELLINGTON, and BRIGHTON. *Mr. Smith* was a member of Dartmouth college, but left college during his senior year, and did not graduate—studied theology a short time with Rev. Messrs. Lawton of Hillsborough, Whiton of Antrim, and Kingsbury of Mont Vernon, N. H.—was licensed by the Hollis Association in January, 1825, and came to Wellington, June following; and after preaching here and in the township of Penfield one year, he returned to New England, and was ordained as an evangelist, by an ecclesiastical council September, 1826. For several years past, he has been preaching in Maumee, Ohio, and vicinity.—*Mr. Talcott*, the present pastor of Wellington, came into the county soon after he completed his education, and was installed October, 1828, and has preached since, one year a part of his time, in Penfield.

Medina County.

This County was organized in 1818; in 1820, it embraced 3,082 inhabitants; and in 1830, 7,560. It contains 19 townships and 16 churches, of which 4 are destitute. There are 4 townships in which there is no Presbyterian or Congregational church. Medina is the seat of justice for the County.

BATH. This church has enjoyed successively the labors of *Messrs. Woodruff, Shaler, and Smith*. It is now destitute.—*Mr. Shaler* studied theology with Rev. Dr. Elliot of Conn.—came to the Reserve fifteen or sixteen years since, under the patronage of the Connecticut Missionary Society—was settled pastor of Richfield church nine years, and has labored here and in other towns as stated supply, at different periods and for different lengths of time. He now resides in Richfield.—*Mr. Smith*, the present minister, left Andover Theological Seminary in 1821—came to the Reserve in the year following—and preached one year in Boardman, Canfield, and Ellsworth, Trumbull county. After this, he spent over two years as a missionary in Illinois and Missouri—subsequently returned to the Reserve—has since labored in several places at different times, and for three years past has preached in Richfield.

BRUNSWICK. *Mr. Barnes* formerly preached in New York State for a number of years. Since he has been in the Reserve, he has labored at different times in Brunswick, Medina, and now supplies Weymouth church.—*Mr. Laine* left Andover Theological Seminary in 1834, and was installed pastor of this church in May, 1835.

CHATHAM. The present minister of this church is *Mr. Goodell*.

GRANGER. *Mr. Taylor* studied theology with the late Rev. Dr. Hyde of Lee, Mass; was settled twice, for a number of years each in Connecticut—came to the Reserve five or six years ago—supplied the churches of Granger, and Hinckley, for a season—and now resides in Freedom, Portage county. The church is vacant.

GUILFORD. *Mr. Noyes*, after remaining at Dartmouth college over one year, left on account of ill health—studied theology with Rev. Mr. Ide of Medway, Mass.—came to the Reserve, October, 1831, and has ever since been supplying this church.

HARRISVILLE. This church is now destitute.

HINCKLEY. *Mr. Laine* of Brunswick, preaches here a part of the time.

LA FAYETTE. *Mr. Boutelle* left Andover Theological Seminary in 1831—spent over three years in the western part of Ohio—and commenced preaching in this place and in Westfield, August, 1835.

LITCHFIELD. *Mr. Smith* studied theology with Rev. P. V. Bogue of Harpersville, N. Y.—was licensed in 1832, and ordained as an evangelist in 1834, by the Chenango Presbytery—and came to this place in June, 1835.

MEDINA. *Mr. Lee*, the present minister of this place, came to the Reserve in November, 1834, soon after closing his studies in Auburn Theological Seminary.

Weymouth Church. This church is located in the corner of Medina township, and its present minister is *Mr. Barnes*, who is also preaching a part of his time in the corner of Granger township, where there is no church formed.

RICHFIELD. *Mr. Cooke* studied at Williams college, but did not graduate—acquired his theological education under the tuition of Rev. John H. Rice, D. D., and professor Hiram Goodrich of Prince Edward, Va.—was licensed by the North Suffolk Association, Massachusetts, in August, 1830, and was ordained as an evangelist in September following—supplied the church in Richfield one year—the church in Plymouth, Richland county, one year—then the church in Gainesville, N. Y., one year, and is now preaching in Bloomfield, Mich.

SHARON. *Mr. Johnson*, the present minister, was settled in the ministry a number of years in New York State; and after his health failed, he came into this country, and settled in this place, where he is now preaching.

WADSWORTH. *Mr. Jerome* studied theology with Rev. Charles Backus, D. D., of Somers, Conn.—was settled over this church for nearly three years—returned to New

England, and died in New Hartford, Conn., April, 1832.—*Mr. Fay* studied theology with Rev. Mr. Ide, Medway, Mass.—was licensed in 1826—ordained in 1830 at Westborough, Mass., his native place; and soon after emigrated to the Reserve under the patronage of the American Home Missionary Society; and supplied the church of Wadsworth, about five years. Mr. Fay was a faithful and useful minister. He usually enjoyed perfect health, and was not unable to preach, on account of ill health, a single Sabbath, until his last sickness. He died, much loved and lamented by his church and his brethren in the ministry. This place is now destitute.

WESTFIELD. The present minister of this church is *Mr. Boutelle*.

YORK. Previous to the commencement of *Mr. Russ's* labors in this place, which was more than one year before his installation, *Mr. Churchill*, a licentiate, preached one year to this church. He was formerly connected with the Methodist denomination.

Portage County.

This County was organized in 1807. In 1820, it contained a population of 10,095; and in 1830, a population of 18,826. It embraces 30 townships and 28 churches, 9 of which are vacant. There are 6 townships, in which there is no Presbyterian or Congregational church. Ravenna is the seat of justice.

AKRON. This is an important place, situated at the junction of the Mahoning canal with the Ohio canal. The church has been recently formed, and now enjoys the labors of *Mr. Brooks*, who, after completing his education, spent some time in Illinois, from which place he came to the Reserve. He supplied for a season the church in Edenburg, in connection with this.

ATWATER. *Mr. Field* came to the Reserve at an early day, and after preaching for a season from place to place, as a missionary, he statdly supplied the church in this town for one year; and then moved into one of the southern States, where he taught school for a time, and died near Natches, the 7th of August, 1827. The present minister is *Mr. Beardsley*.

AURORA. This church has enjoyed the labors of one pastor, for more than twenty-three years, under whose preaching it has been blessed repeatedly with large accessions to its number.—*Mr. Seward* studied theology with Rev. Ebenezer Porter, D. D., then of Washington, Conn., and afterwards professor and president of Andover Theological Seminary. He came to Ohio under the patronage of the Connecticut Missionary Society, in October, 1811, when there were but eight ministers in the Reserve. He labored both before and after his installation, a part of his time as a missionary in the vicinity of Aurora. He has assisted in organizing fourteen churches, and in ordaining or installing twenty-one ministers in the Reserve. He still continues at Aurora.

BRIMFIELD. There had been a church formed in this place for a number of years previous to 1832, when, having become almost extinct, it was re-organized.—*Mr. Graham*, the present minister, was born in Ireland, but educated in America. He was licensed by Portage Presbytery in 1834—and afterwards supplied the church in Franklin a part of the time for one year.

CHARLESTOWN. The church in this place was formed in Middle Granville, Mass., in 1811, by the Rev. Joel Baker. At the time of its organization, the church consisted of six members, and soon after emigrated to this country.—*Mr. Pitkin* studied theology with Rev. Asahel Hooker of Goshen, Conn.—was settled for a term of years in Milford, Conn.—came to the Reserve probably in 1817, and was settled pastor in this place about eight years, from whence he was called to act as agent for the Western Reserve college, which was then in its infancy. He has continued in this business ever since—lives in Hudson—preaches on the Sabbath, for the greater part of the time, in some of the neighboring towns—and at present supplies the church in Northfield.—*Mr. Coe*, after graduating, taught school for a number of years in different places in the Reserve—subsequently was licensed to preach, and was pastor of the church in this place over four years—supplied for a time, the churches in Freedom and Brimfield—and for nearly two years past, has taught the academy in Talmadge.—*Mr. Ellis*, the present minister, studied theology with Rev. Charles Backus, D. D. of Somers, Conn.—was settled over the church in Westmoreland, N. Y., for a number of years—subsequently labored as an agent for the Western Education Society of N. Y.—connected with Hamilton college six years—came to Ohio in 1830 or 1831, and in connection with his son, commenced a

Manual Labor school in Worthington, from which place he removed to Charlestown in 1834.

CUYAHOGA FALLS. This flourishing village is situated on the corner of two townships, Talmadge and Stowe, about four miles north of Akron. It has grown most rapidly for two or three years past, and promises to become a large manufacturing place. The Mahoning canal is to pass through the village, and will serve to increase its importance and wealth. There is but little open immorality in the place. The cause of temperance has here obtained a strong hold, and the great mass of the population are supporters of religion and good order. The church was formed under flattering prospects, and since *Mr. Baldwin* left the place, it has been supplied mostly by some one of the officers of the Western Reserve college.

DEERFIELD. This church was formed at an early day, and has been supplied more or less, by *Rev. Messrs. Joseph Treat*, and *Joseph Harper*. It is now destitute.

EDENBURG. This church, previously to 1834, had occasional supplies, chiefly from *Messrs. Storrs, Sheldon*, and *Nash*.—From November, 1834, *Mr. Brooks* supplied it six months.—*Mr. Bissell*, the present minister, studied theology with the late *Rev. Luther Hart*, of Plymouth, Conn.—came to the Reserve about the year of 1827—and was settled pastor of the church in Twinsburg over seven years. While here, he taught an academy for some time, and was very useful, both as a teacher and a pastor. In September last, he removed to Edenburg.

FRANKLIN. This church has had one settled pastor, *Mr. Sheldon*, and two "stated supplies," *Messrs. Goodell*, and *Graham*; and is now destitute.—*Mr. Sheldon* left Andover Theological Seminary in 1823—and soon after came to the Reserve. He was settled over this church in 1825, and continued pastor four years. He also supplied the church in Stowe for a time—and the church in Painesville, Geauga county. In 1829, he was appointed agent of the American Bible Society for Ohio and Michigan, in which capacity he still continues with his usual energy and success.

FREEDOM. *Mr. Treat* studied theology under the tuition of *Rev. Ebenezer Porter, D. D.* He was ordained in Woodbury, Conn., May 5, 1814, and soon after came to the Reserve under the patronage of the Connecticut Missionary Society—was installed in Windham, Sept., 1817, and dismissed Oct., 1827. He has supplied a number of churches at different times—labored in Garrettsville two years previous to the formation of a church in that village, and is preaching there still.—*Mr. Rockwell*, the present minister, studied theology with *Rev. Josiah Hopkins* of New Haven, Vt., and more recently of Auburn, N. Y. He was settled for a number of years in Vermont, and in July last, came to the Reserve and commenced preaching in this place, where he still continues.

GARRETTSVILLE. This village is situated on the corner of Nelson, Hiram, Freedom, and Windham. *Mr. Treat* is the present minister.

HUDSON. This town is called after *Mr. Hudson*, the first settler in the township. He came to the place in 1800, and removed his family in the year following. He crossed Lake Erie five times in an open boat or canoe. He is still living.—*Mr. Hunford* left Andover in September, 1813—was ordained the following month—and soon after he came to the Reserve under the patronage of the Connecticut Missionary Society—and labored as a missionary nearly two years. He was settled over the church in this place in 1815, and dismissed in 1831, having received a call to become pastor of the church in Windham, where he still labors.—*Mr. Doolittle*, the present minister, studied theology with the late *Rev. Luther Hart*, of Plymouth, Conn.—was settled for several years in north east Pennsylvania, from whence he was called to take the charge of the church in Hudson.

WESTERN RESERVE COLLEGE CHURCH. This college was established by the prayers and efforts of Christians in this country; and has been aided by contributions of friends at the east. From its first establishment, the ministers and churches on the Reserve have regarded it as their own child; and they have confidently expected that streams of salvation would go forth from it to water this "Western Valley." It was established on broad and liberal principles, and has been repeatedly favored of heaven, by the reviving influences of the Holy Spirit. Though for one or two years past a dark cloud has hung over its prospects, yet now the storm is passing away, and the sun again sheds upon it its cheering rays. It is blessed, at present, with a well qualified corps of teachers; and the thorough course of studies pursued—the system of instruction adopted—and the healthful moral influence exerted over the students, warrant the expectation,

that this college will, ere long, stand by the side of New England colleges, in point of a sound, thorough, Christian education. The professor of Biblical theology is regarded as the pastor of the church.—*Mr. Green* was the first elected to this office. He had been settled over the church in Brandon, Vermont, a number of years, from which place he was called to Kennebunk, Maine, and from thence, to this college. He is now president of Oneida Institute.—*Mr. Folsom*, after leaving Andover Theological Seminary in 1831, spent some time in the southern States—in the winter of 1832 and 1833, he preached three months in Cleveland, Ohio, and from thence he was called to a professorship in Lane Seminary. While there, in September, 1833, he was invited to the professorship in this college, which he now fills, and is the pastor of the church.

MANTUA. This church has enjoyed successively, the labors of *Messrs. Coe, Seaward, Pepoon, Hopkins, and Danforth*. It is now destitute.—*Mr. Hopkins* studied theology with his brother, Rev. Josiah Hopkins, now of Auburn, N. Y. He was settled for a time in Vermont—came to the Reserve in 1830—and supplied this church and that in Shalersville, one year. He is now, and has been for three or four years past, preaching in Canton, Ohio.

MIDDLEBURY. *Mr. Baldwin* left Andover Theological Seminary, in 1822, and has been preaching in this place about five years—a part of the time, however, for two or three years he preached in the village of Cuyahoga Falls.

NELSON. *Mr. Fenn* studied theology with Rev. Bezaleel Pinneo of Milford, Ct.—was pastor of the church in this place about sixteen years, and in April last was dismissed to accept a call from the church in Gustavus, Trumbull Co. While at Nelson, he supplied for a time, the churches in Windham and Southington.

NORTHFIELD. *Mr. Pitkin* is the present minister of this church.

PALMYRA. This church never had but little stated preaching, and is now destitute.

RAVENNA. *Mr. Storrs* was the son of the late Rev. Richard S. Storrs, of Longmeadow, Mass. He studied in the College of New Jersey, until his junior year, when by reason of ill health, he left college. After regaining his health in some degree, he pursued theological studies under the tuition of Rev. Dr. Woolworth, of Bridgehampton, Long Island. In 1813 he was licensed to preach—and in 1817 he entered Andover Theological Seminary, where he remained three years. After closing his studies there, he proceeded to the south, and was ordained as an evangelist in Charleston, South Carolina, Jan. 3, 1821. In the year following, he came to the Reserve, and settled at Ravenna, where he continued over six years. And from thence he was called to "fill the chair of professor of theology, in the Western Reserve College—subsequently was appointed president, and Feb. 1831, was inaugurated. By reason of ill health, in the summer of 1833, he was released from the duties of his office for six months, by the trustees. In August, he visited his brother at Braintree, Mass., where he was to close his days. His health rapidly declined, and on the 15th of Sept., Sabbath morning, at half past one o'clock, his spirit took its upward flight. The principal characteristics of president Storrs, were singleness of aim—resoluteness of purpose—and perseverance in effort. His name will ever be associated with the interests of religion, benevolence, and learning at the west, and his departure is deeply to be deplored."—*Mr. Nash* is son of the late Rev. J. Nash of Middlefield, Mass. He studied at Andover Theological Seminary two years, and left the Seminary by reason of ill health. He came to the Reserve and was settled over this church in 1829.

RANDOLPH and ROOTSTOWN. These churches have had one pastor, *Mr. Meriam*, and they still enjoy his labors. He left Andover Theological Seminary in 1822.

SHALERSVILLE. This church is now destitute.

SPRINGFIELD. This church has had some stated supplies from different ministers, and has enjoyed successively the labors of two pastors, *Messrs. Beer and Hughes*.—*Mr. Beer* studied theology with Rev. Thomas E. Hughes of Beaver County, Pa.—was licensed October 20, 1808, and labored as a pastor in this place for several years—then for a season as a "stated supply," in Newton, Trumbull Co.—and subsequently was settled south of the Reserve, in Middle Sandy, where he still continues.—*Mr. Hughes* is son of Rev. Thomas E. Hughes—studied at Princeton Theological Seminary, and has been pastor of this church for more than six years.

STOWE. This church is now destitute.

STREETSBOROUGH. *Mr. Dean*, after the close of his studies at Auburn Theological Seminary, preached some time in New York State—then came to the Reserve and settled in this place, and supplied the church for one year.

TALMADGE. *Mr. Bacon* (the father of Rev. Leonard Bacon of New Haven, Ct.) studied theology with Rev. Levi Hart, D. D. of Preston, (his parish now incorporated as a town, by the name of Griswold,) Conn.—was the first individual who settled in Talmadge—commenced preaching here as early as there were any inhabitants for hearers—formed the church in his own house—closed his labors with the church in 1812—returned to New England, and in August, 1817, died at Hartford, Ct.—*Mr. Parmelee*, on leaving Andover Theological Seminary in 1830, engaged in an agency for the American Board of Commissioners for Foreign Missions, for six months, and subsequently preached in Westfield, New York, from which place he was called to take the ministerial charge of the church in Talmadge.

TWINSBURG. *Mr. Hair*, the present minister, spent one year or more as teacher in the Manual Labor Academy of Ann Arbor, Michigan. While engaged in this business, he was licensed to preach by the Monroe Presbytery. After closing his school he came to the Reserve and commenced preaching in this place in October last.

WINDHAM. *Mr. Hanford* is the present pastor of this church.

Trumbull County.

This county lies south of Ashtabula Co. and east of Portage. It was organized in 1800. In 1820 it contained a population of 15,546, and in 1830, 26,153. It embraces thirty-five townships and twenty-nine churches, five of which are destitute. There are six townships in which there is no Presbyterian or Congregational church. Warren is the seat of justice.

AUSTINTOWN and WEATHERSFIELD. This church has been supplied at different times successively by *Messrs. Woodruff, Beers, and Stratton*.—*Mr. Stratton* is the present minister. Since he was licensed he has preached in Canfield, Ellsworth, and Newton.

BAZETTA. *Mr. Miller* studied theology with the late Rev. Giles H. Cowles, D. D. of Austinburg—was settled in Bristol about five years, and has supplied a number of churches for a short time each. Some time after his dismissal from Bristol, he moved to Farmington and taught the academy in that place for a year or two—and the last winter and spring he labored in Seneca Co. west of the Reserve, for the good of the Catholics, and to some extent was successful in his labors.

BLOOMFIELD. *Mr. Hart* studied theology with the late Rev. Giles H. Cowles, D. D. of Austinburg—was pastor of this church for several years—and is now preaching in Springfield, Penn.—*Mr. Burbank* is the present minister.

BOARDMAN. This church has enjoyed successively, the labors of *Messrs. Hanford, Smith, Stratton, and Stafford*.—*Mr. Stafford*, at present, preaches but a part of his time.

BRACEVILLE. *Mr. Curtis* left Andover Theological Seminary in 1815—came to the Reserve some time before 1820, and in that year was installed over the church in Warren, and returned to Vermont in 1831, but his pastoral relation was not dissolved until the year following. While in Warren he preached a part of his time in this place. He has been for one or two years past a missionary in Canada.—*Mr. Russ* studied theology a few months with Rev. William A. Hawley, of Hinsdale, Mass—then went to Virginia and studied one year and a half with Rev. Francis Thornton of Culpepper Co. and Rev. William Hill, D. D. of Winchester. He was licensed by Winchester Presbytery, and then returned to the north and spent a short time at Auburn Theological Seminary. After spending a season as a missionary within the bounds of Albany Co. N. Y., he came to the Reserve. He has since labored in Sandusky, Greenfield, and New Haven, Huron Co.—Braceville and Gustavus in this County—Wayne, Ashtabula Co.—and York, Medina Co. In the last mentioned place he has been recently settled as pastor.—*Mr. Bouton* is the present minister of Braceville.

BRISTOL. *Mr. Barrett* is the present minister of this church.

BROOKFIELD. *Mr. Core* came to America in 1802, and soon after to Pennsylvania,

where, in October, 1816, he was licensed to preach by the Presbytery of Harford, now Beaver, and in June following was installed over the churches in Brookfield, Vienna, and Youngstown. He was dismissed from Vienna in 1820—from Youngstown in April, 1823—and from Brookfield in October following—and became pastor of two or three congregations in Pennsylvania, where he now labors.—*Mr. Harper*, last year and a part of the present, supplied this church.

CANFIELD. This church has enjoyed successively the labors of *Messrs. Hanford, Smith, Sullivan and Stratton*.—Previous to his installation, *Mr. Stratton* preached to this church and that of Ellsworth for more than a year. At length some difficulty arose in Canfield, in relation to church government, which resulted in the organization of a strictly Presbyterian church, and the dismissal of *Mr. Stratton* from the old church and his settlement in the new one. This occurred in January, 1835. *Mr. Stratton* has also supplied the church in Newton.

First Presbyterian Church. *Mr. Stratton* is the present pastor.

ELLSWORTH. *Mr. Bruce* studied theology with Rev. Thomas E. Hughes of Greensburg, Pennsylvania. Soon after he was licensed, he commenced preaching in this place—was pastor five years—and after his dismissal he preached as stated supply in Newton one year, and died in that place in November, 1816. The church in Ellsworth is now vacant.

FARMINGTON. *Mr. Bouton* supplied this church for a season, and in 1830 removed to Illinois, where he preached a year or two, and then removed to Michigan where he remained as much longer. Some time in the present year he came back to Farmington, and was installed pastor in September, 1835. He has also supplied several other churches in this county at different times.

West Church. *Mr. Chapin* is the present minister—and also the teacher of the academy in this place.

FOWLER and JOHNSON. *Mr. Eells*, the pastor of these two churches, studied theology with Rev. Thomas Robbins of East Windsor, Conn.—was licensed by the Hartford North Consociation, and ordained as an evangelist by the Presbytery of Oswego, N. Y. He was installed over these churches in October 1827.

HARTFORD. *Mr. Andrews* was ordained and installed by the Presbytery of Winchester, Virginia, over the church in Alexandria, D. C. in 1817—dismissed in 1827—and installed over the church of Hartford in the same year, and still remains pastor.

GUSTAVUS. *Mr. Badger* is senior pastor of this church, and *Mr. Fenn* his colleague.—*Mr. Badger* served as a soldier for three years in the service of his country, in her struggle for independence. After the war terminated, he turned his thoughts to the subject of acquiring a liberal education. He studied theology with Rev. Mr. Leavenworth of Waterbury, Conn.—and was settled over the church in Blandford, Mass. for fourteen years. On being dismissed from his charge, he came as a missionary to the Reserve, and arrived here in 1800. He was the first missionary who ever came to this country. And after laboring here for something more than a year, he returned to New England for his family. At that time there were no stage-coaches daily plying between the eastern and now western cities—or packet and steam-boats to facilitate his progress back. He drove his own waggon over roads that were never before made, and cut his own path from Buffalo, N. Y. to Erie, Penn., and arrived safely in the Reserve sometime in 1801 or 1802. He spent the three or four following years, as a missionary, among the whites, preaching and laboring from settlement to settlement, which were then few and very far remote from each other. The four following years he spent among the Wyandott Indians, then residing at Sandusky and vicinity. After this, he resumed his missionary work among the whites in the eastern part of the Reserve. In this capacity he continued, (except a season in the last war, when he served as Chaplain in the army, and two or three years which he spent as stated supply in three or four churches,) until 1825, when he was installed over the church in Gustavus. He still holds his pastoral relation to this people, though by reason of weak lungs and infirmities of age, he has not been able to preach but little for two or three years past. *Mr. Badger* has been instrumental of great good to the inhabitants of the Reserve—has formed many churches, and witnessed several precious revivals of religion, some of the converts of which are now preaching the gospel.

GREENE. This church is now vacant.

HUBBARD. This church has had supplies successively, from several ministers.

KINSMAN. *Mr. McIlvaine* commenced preaching in 1827—labored some time in Monroe, Michigan, and from thence came to Kinsman, where he still continues.

LIBERTY. *Mr. Scott* was licensed by the presbytery of Newcastle—was installed pastor of this church and that of Poland, in April, 1834, and still continues such.

MECCA. *Mr. Calhoun* formerly preached in New York State, and is now supplying the church in this place.

MILTON and NEWTON. *Mr. Boyd* studied theology with Rev. John McMillan, D. D., Vice President of Jefferson College—was licensed to preach by the Presbytery of Erie in 1806—installed over this church and that of Warren in 1808—and remained in this connection until his death. Some portion of his time he spent as a missionary under the patronage of the Connecticut Missionary Society.—*Mr. Stratton* preaches here, at present, a part of his time.

POLAND. *Mr. Pettenger* was settled pastor of this church for 6 years.—*Mr. Cook* stately supplied it for 18 months.—*Mr. Hanford*, six months.—*Mr. Wright* studied theology with Rev. John McMillan, D. D., Vice President of Jefferson College—was licensed to preach by the Presbytery of Ohio in October, 1814—was settled pastor over this church nearly 16 years—and dismissed for the purpose of spending his whole time with the congregation in Westfield, Pa., where he still labors.—*Mr. Scott* is the present pastor.

MESOPOTAMIA. *Mr. Burbank* is the present minister of this church.

SOUTHINGTON. The present minister of this church is *Mr. Barrett*.

VERNON. *Mr. H. Coe* studied theology with Rev. Dr. Fitch, President of Williams College, and Rev. Dr. Cooley, of Granville, Mass. He came into this country soon after he was licensed to preach, and was pastor of this church nearly 16 years, and was dismissed to enter upon an agency for the Western Reserve College, to which he had been previously invited. He continued in this business about two years, and then accepted an agency for the American Board of Commissioners for Foreign Missions, for the Reserve and Michigan. Since he entered upon this field of labor, he has acted, for a season, several times, as agent for the college. In both stations he has been efficient and successful. He resides at Hudson.—*Mr. Evans*, the present minister of Vernon, studied theology with Rev. Eden Burroughs, D. D., of Hanover, N. H., the father of the noted Stephen Burroughs, who is now a Catholic priest in Canada. *Mr. Evans* was settled in Enfield, N. H., 21 years. Between 1825 and 1834, he preached as “stated supply” within the bounds of Rochester and Niagara Presbyteries, and came to Vernon in September, 1834.

VIENNA. *Mr. Derrow* studied at Hamilton College, but did not graduate. He pursued his theological studies under the tuition of Rev. Mr. Steele, of Paris, N. Y., and Rev. Dr. Norton, of Clinton, N. Y.—was licensed by the Oneida Association in 1801—settled a number of years in Homer, N. Y.—was pastor of the church in Vienna nearly 4 years—then was absent over 6 years, and afterwards returned and was reinstalled February 6, 1822, and died in Vienna, November 18, 1828.—*Mr. Birge* was licensed in 1827—came to Ohio in 1828, and spent one year in New Philadelphia, south of the Reserve—came to Vienna in 1829, and was installed in November, 1830, and was dismissed by reason of ill health in May, 1835. The church is now vacant.

WARREN. *Mr. Hulin* preached to this church six months or more, and then returned to New England, and settled in New Fairfield, Conn.—*Mr. Towne* was settled over the church in Hanover, N. H., from June 22, 1814, to January, 1833—commenced supplying the church in Warren, May 25, 1834, and was installed in May following.

YOUNGSTOWN. *Mr. Wick* was the second minister who came to the Reserve, and the first that was installed. He studied theology with Rev. John McMillan, D. D., of Jefferson College—was settled over this church in 1800, and died March 29, 1815, aged 47.—*Mr. Harned* supplied this church about three years, and now lives in Philadelphia, Pa.—*Mr. Stafford*, the present pastor, studied theology with Rev. Timothy Dwight, D. D., President of Yale College—preached a number of years in the city of New York—was instrumental of establishing a Seaman’s Chapel in that city—performed a short agency for the Bible cause, before the American Bible Society was formed—was secretary, for a number of years, of the Presbyterian Education Society, and came to the Reserve about the year 1829, and was installed pastor of the church in this place April 5, 1830, and still continues as such.

SUMMARY OF THE FOREGOING FACTS.

Population of the Western Reserve.

1800.	1810.	Increase.	1820.	Increase.	1830.	Increase.	1835. Probably	Increase.
1,144	16,241	15,097	56,899	41,802	112,346	55,447	160,000	47,654

Organization of Churches.

1800.	1810.	Increase.	1820.	Increase.	1830.	Increase.	1835.	Increase.	Unknown.	Total.
1	19	18	65	46	98	33	149	51	10	159

Places of Nativity of Ministers.

Conn.	Mass.	N. Hamp.	Ver.	N. York.	Penn.	Me.	England.	Ireland.	Unknown.	Total.
48	41	10	11	21	9	1	3	2	15	160

College Education.

Yale.	Williams.	Dartmouth.	Middlebury.	Brown.	Amherst.	Ver. Univ.	Bowdoin.	Hamilton.
31	19	11	9	5	3	1	1	8
Coll. of N. J.	Union.	Dickinson.	Jefferson.	Hackney.	West. Res.	Not Grad.	Unknown.	Total.
3	6	1	9	1	1	42	9	160

Theological Education.

Andover Th. Sem.	N. Haven Th. Sem.	Bangor Th. Sem.	Princeton Th. Sem.	Auburn Th. Sem.	West. Th. Sem.
29	8	1	15	17	1
So. & West. Th. Sem.	Hackney Th. Sem.	Private.	Unknown.	Total.	
1	1	73	10	160	

Of the 160 ministers included in the above tables, 12 are dead—4 are preaching in Michigan—9 in Ohio, south and west of the Reserve—9 in Pennsylvania—6 in New York—1 in New Jersey—5 in New England—1 in Canada—1 in England—1 in Ceylon—4 for various reasons have left almost entirely the work of the ministry—5 are agents, and 3 are employed in teaching—leaving 99 who are either pastors or “stated supplies” in the Reserve.

In 1800, there were in the Reserve 2 ministers—in 1810, there were 8—in 1820, there were 27—in 1830, there were 72—and within 1835, there have been 112, of which 13 have either died, or have removed from the Reserve.

Number of Townships, Churches, Destitute Churches, and Townships where there is no Presbyterian or Congregational Church in each County.

	Townships.	Churches.	Destitute.	Townships no Chhs.
Ashtabula,	27	20	14	5
Cuyahoga,	18	11	4	8
Geauga,	23	23	5	3
Huron,	31	18	7	12
Loraine,	18	14	7	5
Medina,	19	16	4	4
Portage,	30	28	9	6
Trumbull,	35	29	5	6
	<hr/> 201	<hr/> 159	<hr/> 55	<hr/> 49

There have been erected for the Reserve, within the last 6 years, about 60 meeting-houses, neat, comfortable, and of respectable appearance, by the Presbyterian denomination.

Complete List of the Presbyterian Ministers in the City of New York,

FROM THE ORGANIZATION OF THE FIRST CHURCH TO THE PRESENT TIME.

By Rev. John J. Owen, New York.

EXPLANATION. The following mark † signifies installed, and ‡ settled as colleague.

Churches.	Ministers.	Native Place.	Born.	Where Educated.	Grad.	Settlement.	Resignation.	Death.	Age.
Wall st. Church Brick and Rut- gers st. Church	James Anderson, †	Scotland	1678			October	1708	July 16, 1740	62
	Ebenezer Pemberton, †	Boston, Mass.	1704	Harvard	1721	August,	1727	Sept. 9, 1777	72
	Alexander Cumming, † ‡	New Milford, Ct.	1726			October,	1750	Aug. 25, 1763	38
	David Bostwick, †		1721	Yale	1740			November, 1778	52
	Joseph Treat, † ‡	Boston, Mass.	1727			Sept. 4,	1765	May 7, 1811	83
Wall st. Church After separation.	John Rodgers, D. D. † ‡	Scotland				Aug. 10,	1785	Jan. 22, 1788	47
	James Wilson, †					Dec. 2,	1789	April 26, 1809	
	John McKnight, D. D. † ‡	Dover, Md.	1769	Univ. Penn.	1789	June 5,	1793	October, 1813	
	Samuel Miller, D. D. † ‡	Rhinebeck, N. Y.	1775	Columbia	1793	Nov. 9,	1805	April 20, 1813	
	Philip Milledoler, D. D. † ‡	Boston, Mass.	1727			Sept. 4,	1765	May 7, 1811	83
Brick Church After separation.	John Rodgers, D. D. † ‡	Dover, Md.	1769	Univ. Penn.	1789	June 5,	1793	October, 1813	
	Philip M. Whelpley	Mass.							
	W. W. Phillips, D. D. †	Florida, N. Y.	1796	Union	1813	January	1826	July 19, 1824	29
	John Rodgers, D. D. † ‡	Boston, Mass.	1727			Sept. 4,	1765	May 7, 1811	83
	Gardiner Spring, D. D. † ‡	Newburyport, Mass.		Yale	1805	Aug. 8,	1810		
Rutgers st. Ch. After separation.	Philip Milledoler, D. D. †	Rhinebeck, N. Y.	1775	Columbia	1793	Nov. 9,	1805	April 20, 1813	
	Alexander McClelland, D. D. †					Oct. 17,	1815	Dec. 10, 1821	
	Thos. McAuley, D. D., LL. D. †					Aug. 1,	1822	Dec. 7, 1829	
	John M. Krebs, †	Hagarstown, Md.		Dickinson	1827	Nov. 12,	1830		
	John Mason, D. D. †	Scotland	1734			June,	1761	April 19, 1792	58
Scotch Pres. Ch.	John M. Mason, D. D.	New York	1770	Columbia	1789	April,	1793	Dec. 27, 1829	59
	Robert B. E. McLeod	Albany, N. Y.		Columbia	1806				
	Joseph McElroy, D. D. †	Cumberland, Pa.	1792	Jefferson	1812	May 6,	1824	June, 1808	
	Robert Forrest					April,	1810	1817	
	John Clark							1825	
Pearl st. Church	W. W. Phillips, D. D.	Florida, N. Y.	1796	Union	1813		1818		

	TELEPHONE	TELEGRAPH	RESIDENCE	ST. A.	UNION		1823	November, 1829, April, 1833	July, 1832	
(cont.)										
Canal st. Church	Benjamin Holt Rice, D. D. † Henry A. Rowland, † John McNeice	Bedford, Windsor,	N. Y.	1782 1804	Yale		1811	December, 1815 June 8, 1819 Oct. 21, 1821	1832	
Duane st. Ch.	Henry Blatchford John Alburts Robert McCarree, D. D. † John B. Romeyn, D. D. † Cyrus Mason	Lansingburg, New York New York Marbletown, Nassau, New York	N. Y.	1788 1791 1777 1798 1770	Union Columbia Columbia Union Columbia		1815	August, 1823 October, 1832	1836	Feb. 22, 1825 48 Dec. 27, 1829 59
Murray st. Ch.	John M. Mason, D. D. † William D. Snodgrass, D. D. † Thos. McAuley, D. D., L.L. D. †	West Hanover, Pa. Monmouth, Raftway, Leesburgh,	Pa.	1797 1777 1793	Washington, Pa. Coll. of N. J.		1797	Oct. 31, 1811 June, 1820 May, 1835	1832	Feb. 12, 1836 59
Leight st. Ch.	Matthew La Rue Perrine, D. D. † Samuel H. Cox, D. D. † Flavel S. Mines, †	Monmouth, Raftway, Leesburgh,	N. J.	1777 1793	Coll. of N. J.		1797	Oct. 31, 1811 June, 1820 May, 1835	1832	Feb. 12, 1836 59
Seventh Presb. Church	Edwin F. Hatfield, † Henry White	Durham, Durham,	N. Y.	1789 1807	Yale Middlebury		1828	Sept. 22, 1835 Dec. 25, 1820 May, 1835	1835	
Allen st. Ch.	Stephen N. Rowan, D. D. † Henry Hunter, † Edward D. Smith, †	Elizabethtown, N. J. Salem, N. Y. Windsor, Vt.	N. Y.	1786 1796	Union Univ. Ver. Coll. of N. J.		1829	July 1, 1835 March, 1829 November, 1819	1835	
Eighth Presbyt. Church	William Patton Ward Stafford	Philadelphia, Pa. Colchester,	Pa.	1799 1807	Middlebury Yale		1812	June, 1831 July 14, 1835 June, 1820 June, 1834	1834	Feb. 10, 1835 49 Aug. 27, 1834 33
Central Presb. Church	Joseph S. Christmas, † John Woodbridge, D. D. † Matthias Bruen, † Erskine Mason, †	Washington, Pa. Georgetown, Pa. Southampton, Mass. Newark,	N. H.	1803 1784 1793 1806	Washington Williams Columbia Dickinson		1812	Oct. 4, 1829 Oct. 1, 1830 Feb. 29, 1836	1828	March 14, 1830 27
Bowery Church	Henry G. Ludlow David R. Downer Ebenezer Mason, † Herman Norton, † Joel Parker, †	Kindershook, N. Y. Westfield, N. Y. New York New Hartford, N. Y.	N. Y.	1797 1800	Yale Coll. of N. J.		1822	September, 1830 Dec. 25, 1823 March 25, 1832 1829	1834	Sept. 6, 1829 36
Bleeker st. Ch.	John A. Murray, † Charles S. Porter, † Charles G. Finney, † John Ingersoll, †	New York New Hartford, N. Y. Mansfield, Ct. Middletown, Vt. Ashfield, Mass. Warren,	N. Y.	1800 1805 1800 1804 1792	Hamilton Yale Middlebury Amherst Middlebury		1821	Oct. 22, 1830 June, 1830 Oct. 27, 1833 July 26, 1835 June 21, 1832 Oct. 20, 1834 June 14, 1835 October, 1832	1835 1833 1834	

Third Free Ch.	Dirck C. Lansing, D. D. †	Millford,	Mass.	1804	Union	1805	February,	1833 May,	1835
Village Church	Nathaniel E. Johnson, †				Brown Univ.	1818	Aug. 23,	1835 Aug.	1835
Fourth Free Ch.	William Page, †				Middlebury	1822	June 22,	1834 Sept.	1835
Brainerd Ch.	Isaac N. Sprague, †	Poultney,	Vt.	1801	Middlebury	1830	Oct. 19,	1834	
Eighth Avenue	Asa D. Smith	Amherst,	N. H.	1804	Dartmouth	1820	Nov. 2,	1835	
Church	Henry A. Riley	New York		1801	Univ. Penn.	1809	April 23,	1835	
Manhattan Ch.	John J. Stocum	Pittstown,	N. Y.	1803			June 15,	1834	
Mercer st. Ch.	Thomas H. Skinner, D. D. †	Perquimans Co. N.C.			Coll. of N. J.		Nov. 11,	1835	
1st Col'd. Ch.	Theodore S. Wright								

Notes,

ACCOMPANYING THE PRECEDING STATISTICS.

THE first account we have of any Presbyterians in the city of New York, is dated in the year 1706. It appears that then a small number of Presbyterians from Great Britain and Ireland, with a few individuals from Connecticut, were in the habit of meeting for social worship. With no organized church or minister, they assembled in a private house, where some of the most gifted of their number, alternately conducted the worship, which consisted of singing, prayer and reading the Scriptures.

In January, 1707, the Rev. Francis McKemie and the Rev. John Hampton, two Presbyterian ministers, who had been preaching in Virginia and Maryland visited New York. Leave was obtained for Mr. McKemie to preach in the Dutch church, in Garden street, but Lord Cornbury peremptorily prohibited him from preaching in that church. He preached however in a private house, at the lower end of Pearl street, to a small audience, and baptized a child. Subsequently he and his companion were arrested and confined for two months, at which time they were admitted to bail. Mr. Hampton was not indicted by the grand jury, as he had not preached in the city. Mr. McKemie was tried and acquitted, but through the prejudice of the court, was not discharged from his recognizance, until he had paid the costs of the prosecution, amounting to between \$200 and \$300. These proceedings were based upon an act, passed by the provincial assembly in 1698, which provided for "the induction and support of a good and sufficient Protestant minister" in the city of New York, and in each of the counties of Richmond, Westchester, and Queens, which meant according to Lord Cornbury's construction, a minister of the Episcopal denomination. A favorable change took place from the removal of Lord Cornbury in 1708.

In 1716, John Nicoll, Patrick McKnight, Gilbert Livingston, Thomas Smith and a few others, conceived the plan of forming themselves into a regular Presbyterian church, and calling a stated pastor. Measures were taken for that purpose, and the Rev. James Anderson of Newcastle, Delaware, was called to be their pastor. The infant church worshipped for three years in the City Hall until 1718, when a piece of ground was purchased in Wall street, and the first Presbyterian edifice in New York was erected. To defray the expenses of this enterprise, besides their own subscriptions, a collection was taken up in Connecticut, and also in Scotland. In 1720, they petitioned for an act of incorporation, but were defeated in consequence of the strong opposition, made by the Vestry of Trinity church. A second time the petition was presented, and defeated from the same source of opposition. In 1722, a body of this church, owing to some disaffection towards their pastor, separated and worshipped for a number of months, in a small building in William street, between Liberty and Wall streets. Mr. Jonathan Edwards, afterwards president of New Jersey college, came by invitation and preached to them from August until April following. He was earnestly solicited to stay longer, but declined. In a short time this body returned to the church in Wall street. In 1726, Mr. Anderson having received and accepted a call from New Donnegal, Pa. was dismissed. Mr. Ebenezer Pemberton, of Boston, was his successor.

After repeated attempts to obtain an act of incorporation, the church and ground in Wall street, were conveyed on the 16th of March, 1780, to the "moderator of the General Assembly of the church of Scotland, and the commission thereof; the moderator of the Presbytery of Edinburgh; the principal of the college of Edinburgh; the professor of divinity therein; and the procurator of the church of Scotland, as a committee of the General Assembly;" and an instrument was received, guaranteeing the use of the building and the appurtenances thereof, to the Presbyterians of the city of New York.

In 1789, and the two following years, God was pleased to visit this church, with the outpourings of his Holy Spirit, and numbers were added to it. In 1740, Mr. Whitefield first visited New York, and Mr. Pemberton was the only clergyman in the city, who invited that servant of Christ into his pulpit. Important additions were made to the church by the instrumentality of Mr. Whitefield. In 1748, the church edifice was enlarged, and remained without further enlargement until 1810, when it was taken down, and another edifice erected. In Oct. 1750, the Rev. Alexander Cumming, who had studied theology with Rev. Wm. Tennent and who was then pastor of the church in New Brunswick, was installed collegiate pastor. An unhappy train of difficulties at this time, arose in the bosom of the church, respecting its government: some contending, that under the name of Presbyterianism, the Congregational system was really adopted. An attempt had also been successfully made to introduce Watts's psalms in the place of Rouse's version. The Synod was applied to for direction and advice, and the result was, leave granted to continue the use of Watts's psalms, and the appointment of a committee to rectify some abuses, which had crept into the church. But the spirit of contention was not removed. Complaints were made by the party, which favored strict Presbyterianism, against their ministers, which were laid before Presbytery. The ministers were acquitted of the charges, yet felt it to be their duty to resign. Mr. Cumming's health being feeble, his request was immediately granted. Attempts were made to prevail on Mr. Pemberton to continue his pastoral charge, but they were unsuccessful, and he left to the great grief of a majority of the congregation. The Rev. Dr. Bellamy of Bethlem, Ct. and the Rev. Messrs. Rodgers, and McGregore, were successively invited to the pastoral charge of the church, but all declined. The church began to be humbled, and to feel their dependence upon God. The Rev. David Bostwick of Jamaica, L. I. was called and after considerable hesitation, and a reference of the call to the Presbytery and by them to the Synod, he accepted it, and was installed in the summer of 1756. A part of the congregation still remaining dissatisfied with the system of psalmody, which had been adopted, finally seceded and called the Rev. John Mason of Scotland to be their minister. In 1757, another application was made for a charter, but on account of continued opposition from the Episcopal church, was unsuccessful. Mr. Bostwick not enjoying good health, the Rev. Joseph Treat, of the Presbytery of New Brunswick, was settled as his colleague Oct. 1762. After Mr. Bostwick's death, the Rev. John Murray was invited as colleague pastor, but having declined the call, Mr. John Rodgers was a second time called, and the invitation was accepted.

Mr. Rodgers commenced his pastoral duties July 24, 1765. The Rev. James Caldwell of Elizabethtown, N. J. preached the installation sermon. Under Mr. Rodgers's ministry the church and congregation rapidly increased. In consequence of the large accessions, it was found necessary to erect a new place of worship. In the autumn of 1766, the foundation of a meeting-house was laid at the corner of Beekman and Nassau streets, and in about fifteen months the edifice was completed. It was opened for public worship Jan. 1, 1768. Dr. Rodgers preached the first sermon. About this time another effort was made to obtain a charter. A petition to the king was drawn up and presented. After much delay and opposition from the bishop of London it was rejected. Another effort for the same object was made in 1774, in consequence of the kind interest manifested by governor Tryon, who was about to embark for England. The petition was at this time favorably received. The charter was drafted and put into the hands of the king's attorney, but from some unknown cause, the whole affair was procrastinated, until the war of the revolution rendered further steps unnecessary. During the revolution, the ministers were exiled from the city, and the affairs of the church entirely suspended. Dr. Rodgers spent some time at Fairfield, Ct. and joined the West Association of Fairfield county.

On Nov. 26, 1783, the day after the evacuation of New York by the British troops, Dr. Rodgers returned to the city, and the great body of exiles were restored to their former habitations. The church worshipped in St. George's and St. Paul's churches, until the next June, when the brick edifice was repaired. The church and congregation being enfeebled by the war, passed a resolution that they could support but one minister, and that Dr. Rodgers should be their pastor. The Rev. Mr. Treat's pastoral connection with the church was therefore dissolved, by an act of Presbytery, Oct. 20, 1784. The interior of Wall street church having been destroyed during the war, it was repaired and opened for public worship, June 19, 1785. In May, 1784, the church and congregation became a corporate body under the style of the "First Presbyterian Church of the city of New York." The Wall street, and brick churches were called the United Churches,

being one and having the same eldership. The Rutgers street church at its formation, was also one of the United churches. On the 10th of August, Mr. James Wilson, a licentiate who had recently arrived from Scotland, was ordained and installed collegiate pastor of the United churches. He labored three years, when, being affected with a pulmonary complaint, he was dismissed to the pastoral charge of the Presbyterian church in Charleston, S. C. The Rev. John McKnight, pastor of the church in Marsh Creek, Pa. was chosen collegiate pastor. His health not permitting him to preach three times each Sabbath, as was desired by the congregations, a call was made to Mr. Samuel Miller, a licentiate of Lewes Presbytery. He accepted the call and was ordained and installed June 5, 1793.

It having become apparent that a third church was much wanted, a deed of gift was made by Col. Henry Rutgers of a lot of ground, at the corner of Rutgers and Henry streets, upon which an edifice was erected and opened for public worship May 13, 1798. Dr. Rodgers preached the sermon from Haggai ii. 7. Rev. Dr. Milledoler was called from the 3d Presbyterian church in Philadelphia, to be the collegiate pastor of this church, it being understood that, in case the churches were disunited, he was to be the pastor of the Rutgers street church. In 1809 the united churches of Wall, Beekman and Rutgers streets were by common consent divided into three separate pastoral charges. Dr. Rodgers continued his pastoral relation to the Wall street and Brick churches. Dr. Miller became collegiate pastor of the Wall street church, and Dr. Milledoler as was previously stipulated, continued to be the pastor of the Rutgers street church. Such is a brief history of the Presbyterian church of the city of New York. For a long time it struggled with difficulties and felt the arm of oppression, but it was a vine of God's planting and could not be destroyed. The remaining history will be found under the head of the respective churches. See Dr. Miller's Life of Dr. Rodgers.

WALL STREET CHURCH, continued under the pastoral care of Drs. Rodgers and Miller. After Dr. Rodgers's death, Dr. Miller was the sole pastor, until Oct. 1813, when he was invited to the Professorship of Ecclesiastical History and church government in Princeton Theological Seminary. He was succeeded by the Rev. P. M. Whelpley. The Rev. Dr. Phillips studied theology with Dr. Mason. In the summer of 1834 the church edifice was burned. It has since been rebuilt. Of Dr. Rodgers it may be said, that he was under God the father of the Presbyterian church in the city of New York. He was a minister of the gospel 62 years, 46 of which he spent in New York. At his death the pulpits of all the Presbyterian churches in the city were hung in mourning, and in most of the churches funeral sermons were delivered. He was the *first* moderator of the General Assembly.

BRICK CHURCH. After its separation from the Wall street church, it enjoyed the labors of Dr. Rodgers until the infirmities of that aged servant of Christ, led the congregation to look for further ministerial aid. Accordingly Mr. Gardiner Spring, a licentiate from Massachusetts, received an unanimous call to become colleague pastor. On the 8th of August he was ordained and installed, on which occasion "Dr. Rodgers united for the last time in the laying on of the hand of the Presbytery." Dr. Spring studied divinity at Andover Theological Seminary. This church has executed an important instrumentality in all the benevolent operations of the day.

RUTGERS STREET CHURCH. This church was first distinctly organized by the Presbytery, April 26, 1809, at which time the three united churches were separated. Dr. Milledoler is now Professor in New Brunswick Theological Seminary, and President of Rutgers College. He studied divinity with Rev. Drs. Gross and Kunze. He was successively pastor of the German Reformed Church, New York, Third Presbyterian Church, Philadelphia, Rutgers Street Church, New York, and associate pastor of the collegiate Reformed Dutch Churches of New York. Rev. Dr. McClelland is now a professor in the Theological Seminary at New Brunswick. The Rev. Dr. McAuley was formerly professor of Mathematics in Union College. After he was dismissed from Rutgers Street Church, he removed to Philadelphia and was installed pastor of one of the Presbyterian churches in that city. He is now pastor of the Murray Street Church. The Rutgers Street Church has at present 953 communicants. Mr. Krebs, the present pastor studied theology for a short time at Princeton.

SCOTCH PRESBYTERIAN CHURCH. In 1756, a secession from the Wall Street Church took place, in consequence of the introduction of Watts's psalms and hymns. The seceding brethren established themselves in Cedar street, and settled the Rev. John Mason as their pastor. Dr. Mason was a man of strong powers of mind and of uncommon erudition. He could converse upon "history, philosophy, or theology, in the Latin language with equal ease and greater elegance than in his mother tongue." In Greek, his proficiency was little inferior. He taught Logic and Moral Philosophy in the

Theological Seminary of the Antiburghers in Scotland, at the age of 24. He was pastor of the Scotch Presbyterian church 30 years, and was succeeded by his son, the Rev. John M. Mason. A brief sketch of Dr. John M. Mason will be found in the notes appended to the Murray Street Church, of which he was the first pastor. Rev. M. McCloud is now settled at Southeast, N. Y. Dr. McElroy was a student in divinity of Dr. Mason. He was first settled at Pittsburgh, Pa. where he remained about five years, and was thence called to New York.

PEARL STREET CHURCH was collected and organized, mainly through the instrumentality of Dr. John M. Mason. It was organized in about 1800, by the New York Presbytery of the Associate Reformed Church. Dr. Mason was collegiate pastor of this and the Scotch Presbyterian church. Mr. Monteith studied divinity with Rev. John H. Livingston, D. D. He was first settled at Flatbush, L. I., then at Schenectady, from which place he removed to New York. He died at Mobile, Al. Dr. Rice pursued his classical and theological studies with his brother, the Rev. John Holt Rice, D. D. He was ordained as an evangelist in April, 1812, and commenced missionary operations in Petersburg, Va. Dec. 1812; where he gathered a church, which was organized May, 1814. In 1829 he removed to New York as pastor of the Pearl Street Church. In Sept. 1832, he was appointed Associate Secretary of the American Home Missionary Society, in which office he continued about one year, and then accepted a call to the Presbyterian church in Princeton, N. J. where he now preaches. Mr. Rowland graduated at Andover in 1827. He was an agent of the American Bible Society three years, and pastor of the Presbyterian church in Fayetteville, N. C. four years.

CANAL STREET CHURCH. This church was first located in Orange street, and was opened in the summer of 1809, under the pastoral care of the Rev. Mr. McNeice. It was composed principally of Irish Presbyterians. The congregation was very small, until the settlement of Dr. McCartee in Oct. 1821. Since then it has rapidly increased, and its communicants are now about 950. Eleven years since the congregation erected their present place of worship, and the name was changed to Canal Street Church. Mr. Blatchford was subsequently settled in Salem, Mass. Mr. Alburtis is now a minister in the Dutch Reformed Church, and is settled in Orange county, N. Y. Dr. McCartee first studied and practised the profession of law. He was first settled in Spruce Street Church, Philadelphia. He studied divinity with the Rev. Dr. Mason.

DUANE STREET CHURCH. In the year 1806, it having become difficult to procure seats in the Wall street and Brick churches, and many having become dissatisfied with the system of copastors, a number of gentlemen, belonging to these churches, together with some others, associated for the purpose of forming a new Presbyterian church in the city. They chose a site in Cedar street, between Nassau and William streets, and commenced the erection of an edifice, in May, 1808. The house was opened for public worship, Nov. 6, 1808. Dr. Rodgers preached the sermon. The church was organized, Nov. 13, 1808, consisting of 28 persons. The Rev. John B. Romeyn, of Albany, was installed Nov. 9, 1808. Dr. Romeyn died Feb. 22, 1825. His father was pastor of the Reformed Dutch Church, Schenectady. He studied theology with Dr. Livingston, and with his father. In May, 1797, he was installed over the Dutch Reformed Church at Rhinebeck, N. Y., in 1803 over the Presbyterian church at Schenectady, in 1804 over the Presbyterian church in Albany. He also received numerous calls to presidencies and professorships in various colleges, which he declined. Dr. Payson of Portland, was unanimously chosen pastor, in Jan. 1826, and the application made three times, but he saw fit to decline each invitation. Mr. Cyrus Mason, a student of Princeton Seminary, was ordained and installed pastor, Dec. 7, 1826. In consequence of the emigration from the lower to the upper part of the city, this church began to be thinned before the death of Dr. Romeyn. It has furnished elders to ten new churches. In April, 1834, the removals to the upper churches having become very numerous, it was deemed advisable to procure a new location at the corner of Duane and Church streets. By an act of the legislature, the name of the Cedar Street Church, was changed to Duane Street Church. The new church edifice was dedicated in the fall of 1835. Dr. Spring preached the sermon. Mr. Mason took a dismission in the summer of 1835, and is now settled in Providence, R. I.

MURRAY STREET CHURCH was organized in 1810, or near that time. Dr. John M. Mason was its first pastor. After he graduated at Columbia college in the twentieth year of his age, he pursued the study of theology one year under the direction of Dr. John Mason his father, and then repaired to Scotland to complete his education. He there acquired, by his talents and noble spirit, the approbation and friendship of his instructors and fellow students. After an absence of a year and a half, upon the decease of his father, he was invited to return, and be his successor. He came, and was licensed in Nov. 1792,

preached in the Scotch Presbyterian church the succeeding winter, and in April, 1793, was ordained as its pastor. He labored there with great ability and success for 17 years. During the early period of his ministry, he was eminently successful in winning souls to Christ. "Dr. Mason," says Dr. McElroy in his funeral discourse, "was formed to be great. Upon whatever his mind exerted itself, it left the impress of gigantic might. Power was his attribute—power of intellect—power of feeling. He was capable alike of the sublimest thought and of the deepest pathos. In the pulpit there was majesty in his very personal appearance. His figure erect, his countenance beaming with intelligence, 'wisdom' almost literally 'making his face to shine'—the moment he ascended the sacred desk, you felt that you were in the presence of no ordinary man." In 1810, he was dismissed from the Scotch Presbyterian church, to take the pastoral oversight of the Murray street church. In 1811 he was appointed provost of Columbia college. He also presided over a theological seminary, which had been established through his instrumentality. For six years he attended *three* recitations of the senior class in the college, preached *three* times in the Murray street meeting-house and lectured *five* times in the seminary during each week. Under this immense amount of labor his health gave way, and he was under the necessity of resigning these several stations in rapid succession. In 1822 he removed to Carlisle, Pa. to preside over the college in that place, but his health still declining, he continued there but two years. He returned to the city of New York, and finished his brilliant and useful course, Dec. 27, 1829. Nearly *one hundred* young men were trained by him for the sacred ministry. Dr. Snodgrass studied his profession at Princeton Seminary. He was first settled at Fayetteville, N. C. in 1819. He then removed, March, 1822 to the Independent Presbyterian church in Savannah, Ga., from which he was called to the Murray street church, New York. After his dismissal from this church, he was employed for upwards of a year in the agency of the General Assembly's Board of Missions. He is now pastor of the 2d Presbyterian church in Troy, to which place he removed in Sept. and was installed Oct. 3, 1834.

LAIGHT STREET CHURCH was organized May 5, 1811, by Rev. Dr. Milledoler, then pastor of Rutgers street church. Rev. Matthew La Rue Perrine, D. D., previously pastor of the Presbyterian church Bottle Hill, N. J. and late professor of Church History in Auburn Seminary, was the first pastor of the church. The church when organized, was a band few and feeble and much in debt. When Dr. Cox was installed there were about 100 communicants. It has enjoyed since then extensive revivals, so that in 1831 there were about 800 communicants. The congregation at first worshipped in Spring street, and was called the Spring street church, until 1825, when they removed to Laight street. The present house of worship was dedicated Aug. 25, 1825. Dr. Cox commenced the study of law, at the age of 18, in Newark, N. J., at which place he became pious. He then went to Bloomfield, and studied the languages about eighteen months, and then returned to Philadelphia, where his mother resided, and studied divinity with the Rev. James P. Wilson, D. D., and was licensed, Oct. 1816, by the Presbytery of New York. He was first settled at Mendham, N. J. from which station he was called to the Laight street church. In Sept. 1825, he received the degree of Doctor of Divinity from Williams college. He is now professor of Sacred Rhetoric and Pastoral Theology in Auburn Seminary, into which office he was inducted June, 1835. The Rev. Mr. Mines was for a time seaman's preacher at Havre in France. He studied his profession at Princeton Seminary, and with the Rev. Lyman Beecher, D. D. He obtained his classical education in one of the State Academies of Maryland.

SEVENTH PRESBYTERIAN CHURCH. The efforts of Presbyterians to gather a church in the north-eastern section of the city, commenced in 1817. Mr. Ward Stafford preached frequently during that year on Manhattan Island, and in the vicinity of Grand and Goerck streets. Mr. S. C. Aikin succeeded him, but after a few weeks was called to the first Presbyterian church in Utica. Mr. Elihu W. Baldwin was then appointed by the Evangelical Missionary Society to supply the place of Mr. Aikin. He preached for some months in a school room in Broome, between Columbia and Cannon streets. Here the Spirit of the Lord was poured out and numbers were converted. The church was organized, March 27, 1818, consisting of 11 members. A house of worship was erected in Sheriff, between Delancy and Broome streets. In 1826, this building was disposed of at private sale, and a more commodious one erected in Broome, corner of Ridge street. This house was consumed by fire on the night of Feb. 14, 1831, during the time of a very powerful revival. It was rebuilt and ready for occupation in Nov. 1832. There have been received into this church on profession of their faith 557, and from other churches 341. Present number of communicants is 627. Mr. Baldwin was a graduate of Andover Seminary. In May, 1835, he was released from his pastoral charge to enter upon the duties of president of Wabash college, Indiana, to which office he had been recently elected. Mr. Hatfield studied divinity at Andover, and was installed

pastor of the second church in St. Louis, Mo. Jan. 1, 1834, from which place he removed to New York.

ALLEN STREET CHURCH. This enterprise was first commenced by a few ladies, mostly from the Brick church. Rev. Mr. Stafford assisted them in their undertaking. They first met in a small building in Bancker street, (now Madison,) and continued there until 1823, when they removed to Allen street. It was first organized as a mission church May 28, 1819, with 16 members, under the care of the Rev. Mr. Gray, missionary. It continued to exist as a mission church until 1829, when the congregation assumed the responsibility of calling a pastor. The present edifice was opened for worship in the spring of 1834. Mr. White studied his profession at Princeton.

EIGHTH PRESBYTERIAN CHURCH was organized in Oct. 1819. It was originally composed of persons withdrawing from the Reformed Dutch church in Greenwich then under the pastoral care of the Rev. Stephen N. Rowan, D. D. The new church called him to be their minister. He was installed in Nov. 1819. The church edifice was completed in 1821. Dr. Rowan was moderator of the General Assembly in 1825. "The American Society for ameliorating the condition of the Jews," having employed him as their agent, he resigned his charge of the church in 1830. It had increased considerably during his incumbency. He studied theology under the direction principally of ministers of the Dutch church. The church rapidly increased under the ministry of Mr. Hunter. He entered Middlebury college, but left in his sophomore year, and studied theology with Rev. Josiah Hopkins, then pastor of a church in New Haven, Vt. He gathered a church in Vermont, from which he was dismissed, and came to New York. He died Aug. 27, 1834, sincerely lamented by his congregation. Mr. Smith, the present pastor, studied at Princeton. He was pastor (previously to his settlement in New York), of the second Presbyterian church in the city of Washington. The edifice of the 8th Presbyterian church was enlarged and improved in 1833.

CENTRAL PRESBYTERIAN CHURCH. On the first Sabbath in March, 1820, the first effort was made towards gathering this church. In a retired school-room, seven individuals assembled, five of whom were the immediate relatives of Mr. Patton, the preacher, one a person employed to take charge of the room, and the remaining one a stranger. From this small beginning, unaided by any missionary association or the patronage of any of the churches, this flourishing church, now consisting of about 600 communicants and whose entire register is upwards of 900, has arisen. The church was organized January 8, 1821, consisting of *four* persons, two male, and two female. On the 28th of January, 1821, they celebrated their first communion, and 8 were added, so that the little band then consisted of 12. Since then there have been added on profession of their faith in 1821, 27; 1822, 18; 1823, 11; 1824, 60; 1825, 64; 1826, 12; 1827, 11; 1828, 76; 1829, 22; 1830, 60; 1831, 95; 1832, 53; 1833, 37. Ten young men have already entered the ministry from this church and 12 are now in a course of study. The corner stone of the church edifice was laid September 19, 1821, and the building was opened for public worship the first Sabbath in May, 1822. The Rev. Mr. Patton studied divinity at Princeton. In the summer of 1834, he was elected Secretary of the Presbyterian Education Society, and resigned his charge. The Rev. Wm. Adams, the present pastor, studied theology at Andover. He was first settled at Brighton, Mass.

BOWERY CHURCH. This enterprise was commenced under the auspices of the Rev. Ward Stafford. It became connected with the Presbytery of New York in April, 1822. Mr. Stafford is now pastor of the Presbyterian church in Youngstown, Ohio. The Rev. Mr. Christmas studied theology at Princeton. He went to Montreal, L. C., and was there installed over the Presbyterian church August, 1824. He continued there until 1828, when he returned on account of ill health. In January, 1829, he was appointed agent of the American Bible Society at New Orleans. He was installed the following November over the Bowery church, and finished his earthly course March 14, 1830, much lamented as a faithful and able minister of the gospel. Dr. Woodbridge studied divinity with the Rev. Asahel Hooker of Goshen, Conn. He was first settled at Hadley, Mass., June 20, 1810. He was installed over the Bowery church October 1, 1830.

BLEEKER STREET CHURCH. This enterprise was commenced by individuals mostly from the Cedar street church (now Duane street.) Mr. Bruen was appointed by the Committee of Missions of the New York Presbytery to preach in the city as a missionary, and the result was the collecting of this church. It was organized April 20, 1825, consisting of 12 members. The church edifice was erected in 1826. Mr. Bruen studied theology with Dr. Mason, and in 1816 went with his distinguished preceptor to Europe. While there he received an urgent request to preach in the American chapel of the Oratory in Paris. He at length accepted the invitation, and was ordained in London.

He staid in Paris six months, and then returned to this country. He died September 6, 1829. Mr. Mason was first settled at Schenectady in 1827. He studied theology at Princeton. His father was the Rev. John M. Mason, D. D.

SPRING STREET CHURCH. After the congregation worshipping in Spring street under the pastoral care of Dr. Cox removed to their present location in Laight street, a new church was organized December 29, 1825, which continued to worship in the same place. It consisted at first of 53 members. A revival has been enjoyed every year since the church was organized, and more than 800 souls have been gathered into the fold of Christ. A new church is erecting on the old site. Mr. Ludlow left Columbia college in his junior year, and pursued for a time the study of law. He studied divinity at Princeton.

WEST CHURCH. This church was organized November 1, 1829, under the name of the "North Presbyterian Church." In the spring of 1831, it was divided by the Presbytery into two churches, called the North and West churches. The North church retained the name and edifice in which they had formerly worshipped, and the West church the original organization. It continued from its separation to receive occasional and stated supplies until January 1, 1832, when the present pastor, Mr. Downer, commenced his labors among them. He was ordained March 25, 1832. The church then consisted of 18 members, since which its growth has been uniform and rapid. A revival of religion has been enjoyed each year since Mr. Downer's settlement, and the number of communicants is now nearly 400. An edifice has been erected in Carmine at the head of Varick street, which was dedicated May 27, 1832. Mr. Downer graduated at Auburn in 1831. The North church after the division, enjoyed the pastoral labors of the Rev. Ebenezer Mason, until its dissolution, which in a year or two took place by an act of Presbytery upon the petition of the church. The Rev. Ebenezer Mason, pastor of the North church, was the son of Dr. John M. Mason. He was settled in 1826 over the Reformed Dutch church in Brooklyn. He studied theology at Princeton.

UNION CHURCH. The organization of this church took place October 13, 1829. It then consisted of 35 members. On May 9th, 1830, 46 were added as fruits of a revival. In each year of Mr. Norton's ministry there were revivals. When he left the church in 1835, there had been added 300 souls, the great majority on confession of their faith. The congregation worshipped until the fall of 1834 in Prince street, when, in consequence of its unfavorable location and other causes, the edifice was sold to the Associated Reformed Presbyterians. Mr. Norton studied divinity at Auburn, after which he was ordained as an evangelist by the Presbytery of Oneida. He is now pastor of the Sixth Presbyterian church in Cincinnati, Ohio. The church is at present without a pastor.

FIRST FREE CHURCH. In May, 1830, two individuals, one a member of the Dutch Reformed and the other of the Presbyterian church, invited a meeting of several Christian friends, to converse upon the subject of forming a new church. The Rev. Joel Parker of Rochester, being in the city, was invited to attend the meeting. The result was, that measures were taken to form a new church, and an engagement with Mr. Parker was made to be their pastor, provided he could be dismissed from Rochester. The new congregation met at first in a room formerly occupied by Dr. Romeyn, as a lecture room, in Thames street. It consisted at first of about 40 persons. Soon it increased to 400. Subsequently for want of room, the congregation occupied the Masonic Hall, until the erection of their present edifice, at the corner of Dey and Washington streets. The church was organized September 22, 1830, consisting of 16 members. It has since admitted 753 persons, 301 males, and 452 females, 493 of whom united on profession of their faith. Upwards of 80 young men have either entered the ministry, or are in a course of preparation for the sacred office. The Rev. Mr. Parker was dismissed October 27, 1833, and embarked November 1, 1833, for New Orleans, to take the pastoral charge of the 2d Presbyterian church in that city. Mr. Parker studied theology at Auburn. The Rev. Jacob Helffenstein preached for a time as stated supply. Mr. Barrows was ordained an evangelist June 6, 1832, and was installed over the 1st Free church July 26, 1835.

SECOND AVENUE CHURCH. The Rev. John A. Murray commenced preaching November 21, 1830, in a school-house, corner of Essex and Stanton streets, with a view of collecting a church and congregation in the 11th ward of the city. That ward was selected for its peculiar moral destitution, having at that time 17,000 inhabitants, and all its places of worship not capable of containing more than 3,000. A church was organized January 8, 1831, consisting of 11 members, 4 males and 7 females, all from the Central Presbyterian church. As the church and congregation were unable to build, Mr. Murray spent nearly two years in soliciting aid for the erection of a house. He raised

\$10,000, which was expended in building an edifice on the 2d Avenue, which was opened for worship, May 26, 1833. During Mr. Murray's ministry, 119 persons were received into the church, many being fruits of seasons of grace with which the church was blessed. Mr. Murray studied theology at Princeton, after which he labored two years as an evangelist, under the direction of the American Home Missionary Society. He is now Secretary of the Western Agency of the American Home Missionary Society for the State of New York. The Rev. Charles S. Porter graduated at Andover, 1831. He was first settled at Gloucester, Mass.

SECOND FREE CHURCH. On Feb. 14, 1832, three elders and thirty-six other members of the First Free church were organized into a church under the title of the "Second Free Presbyterian Church of New York." They first worshipped in Broadway Hall. Afterwards they procured the spacious Chatham street theatre, and having fitted it up for a place of religious worship, assembled there for the first time, May 6, 1832. Mr. Finney preached the sermon. This building has been used for religious anniversaries and will contain nearly 3,000 persons. The church has admitted 426 members, 145 males and 281 females, 302 being admitted on profession of their faith. Mr. Finney was a lawyer until his conversion, when he abandoned that profession, and entered the ministry. He was ordained an evangelist, and spent a number of years in abundant and successful labors, in various parts of the country. In Oct. 1832, he was installed pastor of the 2d Free church. His health soon failing, he took a voyage across the Atlantic, and during his absence the congregation chose the Rev. John Ingersol as co-pastor. Mr. Ingersol was installed. Mr. Finney returned with improved health in about a year, and resumed his pastoral relations and functions, and Mr. Ingersol retired. In the winter of 1835, Mr. Finney was elected to the professorship of theology in Oberlin Institute, Ohio. It is understood that he will spend his summers in Oberlin, and his winters in New York, in the alternate discharge of his duties as professor and pastor.

THIRD FREE CHURCH. This church was commenced by several young members of the First and Second Free churches. They worshipped at first in the Masonic Hall, Dec. 9, 1832, and on the same evening were organized by the Third Presbytery of New York. It then consisted of 35 members. It has admitted, up to Feb. 1, 1835, 344 members, 203 of whom were received on profession of their faith. An edifice has been erected at the corner of Thompson and Houston streets, at an expense of \$11,000, in which 1,800 persons may be comfortably seated. It was dedicated April 9, 1833. Dr. Cox performed the dedicatory services. Rev. Dr. Lansing was installed pastor of the Presbyterian church in Auburn in 1817, and was elected May 2, 1821, professor of sacred rhetoric and pastoral theology in Auburn Seminary, of which he was one of the projectors and benefactors. Subsequently he was pastor of the Bleeker street church in Utica, from which place he was invited to New York city. He resigned his pastoral charge of the Third Free church on account of ill health, and now resides with his family at Auburn.

VILLAGE CHURCH. This church was organized Dec. 29, 1833, consisting of six members. It was a colony from the West church. They worshipped in a building in Greenwich village, formerly occupied as a bank, which was temporarily fitted up, so that in addition to a place of worship, it furnished a residence for the family of the Rev. Mr. Page, the minister. A spacious edifice is now erecting, which will be ready for occupation by May, 1836. Eighty-one have been connected with this church since its formation. Mr. Page studied divinity at Andover. He labored for a time in Michigan Territory, under the direction of the American Home Missionary Society. He then returned and preached in several places in New York. He was pastor of the Presbyterian church in Poughkeepsie, N. Y., from which place he was invited to come to New York, and commence the formation of a church in the upper part of Greenwich village. After laboring nearly two years, and securing the funds necessary for the erection of the church edifice, he resigned his pastoral charge, having been appointed agent of the American Home Missionary Society for Michigan. Mr. Daniel Clark is now laboring in this church as a stated supply.

FOURTH FREE CHURCH. On the 5th of Jan. 1834, a colony from the 2d Free church, consisting of 84 persons, commenced a new congregation under the ministry of the Rev. Arthur Granger. They first worshipped in Congress Hall, then in Military Hall, and then in the Old Brewery, corner of Madison and Catharine streets. The congregation having purchased these lots for the erection of an edifice thereon, removed temporarily to the spacious Hall, corner of Division and the Bowery. The church was organized in Feb. 1834. The edifice was dedicated Dec. 6, 1835. Its cost was \$30,000, defrayed by contributions of the congregation and others, and a loan on mortgage of the property, the interest of which is paid from the rent of the stores connected with the

building. Mr. Sprague studied divinity with the Rev. Ethan Smith of Poultney, Vt. He was then settled at Sherburne, N. Y. June, 1825, and continued there, until called, Oct. 1834, to New York.

BRAINERD CHURCH. In the winter of 1832-3, the attention of several individuals having been directed to the spiritual wants of the 11th Ward of the city of New York, it was determined to open a new place of public worship within its limits, with reference to the future gathering of a church. By the liberality of an individual, the use of the Academy at the corner of Essex and Stanton streets, was secured for this purpose. It was formerly occupied by the church now worshipping in the Second Avenue. Several ministers of the gospel in the city, undertook to supply the pulpit on the Lord's day for the term of one year, but no provision was made for any other species of ministerial labor. The public services of the new congregation commenced on the first Sabbath in Jan. 1833; and on the same day a Sabbath school was organized. It soon became apparent that, though the enterprise was in some measure successful, an extensive and permanent influence could be exerted only by forming a church, and securing the whole time and services of a minister of the gospel. Accordingly on the invitation of individuals, the Rev. Daniel Deruelle, formerly pastor of the Presbyterian church in Montrose, Pa., became in Oct. 1833, the stated supply of the congregation, in which station he continued for a considerable time. And on Feb. 9, 1834, the church, composed of 16 members, 7 males and 9 females, was regularly organized by the Third Presbytery of New York. Sabbath evening, Nov. 2, 1834, Rev. Asa D. Smith was ordained and installed the first pastor of the church. Mr. Smith studied theology in Andover Seminary, and finished his course 1834. The congregation continued to worship in the Academy until the last Sabbath in Sept. 1835, when they removed to the lecture room of their new church in Rivington street. The church itself was opened and dedicated on the third Sabbath in Jan. 1836. The church consists at present of 95 members. Mr. Harlan Page, with whose Memoirs the Christian public have become very extensively acquainted, was one of the first elders of the church.

EIGHTH AVENUE CHURCH was organized April 23, 1835. The enterprise was commenced under the auspices of Rev. Mr. Edwards. Mr. Riley studied divinity at Princeton.

MANHATTAN CHURCH. The Rev. Mr. Slocum commenced collecting a church on Manhattan Island, April, 1834, in a building formerly occupied by the Baptists. The church was organized in June, 1834, consisting of 27 persons. The number of communicants are now 80. Mr. Slocum studied theology at Andover, New Haven, and Princeton. He preached as a licentiate for several months at Hanover, N. J.

MERCER STREET CHURCH has been recently organized under most encouraging circumstances. It was originated by individuals mostly members of the Laight street church. A beautiful and commodious edifice is erecting in Mercer street, near the New York University, which will soon be ready for occupation. The church was organized in the fall of 1835, under the pastoral care of the Rev. Dr. Skinner. Dr. Skinner was professor of sacred rhetoric at Andover Seminary, from which place he was called to New York. He studied the profession of law, but after his conversion, entered upon the work of the ministry, the duties of which he has performed with great ability, zeal and success.

[NOTE.—Rev. Matthew La Rue Perrine, D. D., was born in the town and county of Monmouth, N. J., May 4, 1777. He studied theology with the Rev. Dr. Woodhull of Monmouth, and was licensed to preach by the Presbytery of New Brunswick, early in 1800. He was installed pastor of the church in Bottle Hill, N. J., where he continued about nine years. In June, 1821, he was elected professor of ecclesiastical history and polity in the Auburn Theological Seminary. In all the relations he sustained, he acted with wisdom and fidelity.—*Editor.*]

MEMOIRS OF MINISTERS,

WHO HAVE BEEN GRADUATED AT HARVARD COLLEGE, SINCE THE FOUNDATION
OF THAT INSTITUTION.

By John Farmer,

Cor. Sec'y of the New Hampshire Historical Society.

[Continued from p. 143.]

NOTE.—The year they were graduated is prefixed to each person at the beginning of the several Memoirs.

NATHANIEL MATHER.

1647. NATHANIEL MATHER, son of Rev. Richard Mather, and brother of Samuel Mather, already noticed, was born in Lancashire, England, March 20, 1630, and was five years old when his father came to this country. He was the companion of Jonathan Mitchel in crossing the Atlantic, and after a separation of eight years, became his friend and classmate at Harvard. Both received their college honors at the same time, and both studied the same profession. Mr. Mather remained in New England several years, but at length followed his brother Samuel to England, where he soon obtained the living of Harburton, near Totness, in the south part of the county of Devon. At this time, England was under the protectorate of Oliver Cromwell, who, in 1656, presented Mr. Mather to the living of Barnstable, on the river Taw, in the north part of the same county. There he continued about six years, when he was ejected by the same act which prohibited his brother Samuel from preaching. Upon his ejection, he went to Holland, and was sometime minister at Rotterdam. He returned to England, and thence went to Dublin, in Ireland, where he succeeded his brother about 1672. After a few years, he removed to London, and became pastor of a Congregational church, and one of the lecturers at Pinner's Hall. He died 26 July, 1697, aged 67, and was interred in the burying-ground near Bunhill fields.

The following inscription on his tombstone was written by the celebrated Dr. Isaac Watts.

Sub hoc reconditur tumulo Vir admodum Reverendus

NATHANIEL MATHER,

Richardi Matheri Filius Utriusq; ANGLIÆ Decus.

Edidit hæc nostra, in agro Lancastriensi: Imbuit Literaturâ, et Magistri Laurea honestavit altera illa transmarina. Qua propter temporum acerbitatem parvulus adhuc cum patre recesserat. Inde reversus, Ecclesiæ quæ est DUBLINII apud Hibernos communi Suffragio præficitur. Unde ad hanc Urbem accersitus, Pastoralis Munere cum Vita defunctus est. Si Laudes quæris, paucis accipe, animi dotibus fecit dives, Literis eruditissimus Judicio perpolitus, Ingenio acer, cujusque Muneris Naturæ et Doctrinæ potens; sacravit omnia serviendo Deo. Omnino instructissimus ad Officium, beati Servatoris Evangelium sincere promulgavit; ornavitque vita decora; Comitatus, Modestia, Patientia mixta. Pietatis exemplar maxime illustre; Semper sibi par et sibi constans. Christianus Religiosissimus, maritus indulgentissimus, Concionator aptus et operosus, Pastor Fidelis et Vigilans.

In Sacræ Functionis Exercitus, arte pia celavit HOMINEM,

Ut solus conspiceretur Deus.

Omni deniq; Virtute præditus et Laude dignissimus.

Sed ah! Quantus dolor? mortuus est,

Plerophoria tamen Fidei, cælestem adiit Gloriam,

Et Triumphum 26 Julii Æræ Christianæ

M.DCXCVII. Ætat. LXVII.

His publications were, "The Righteousness of God by Faith upon all that believe," 1694; "A discussion of the lawfulness of a pastor's officiating in another's church,"

12mo. Twenty-three Sermons preached at Pinner's Hall and in Lime street, taken in short hand as they were delivered, but most of them corrected by himself, 8vo. 1701; and a Fast Sermon.—*Mather, Magnalia*, i. 12, 413. *Holmes, Annals of America*, i. 416. *Calamy, Account*, 238. *Ibid, Continuation*, i. 257—259. *Watts, Lyric Poems*. *Allen, Amer. Biog. Dict. Art. MATHER*.

COMFORT STAR.

1647. COMFORT STAR, whose name in the Triennial Catalogue, is put *Consolantius Star*, was son of Comfort Star, and was born in Ashford, a considerable town in the county of Kent, situated on the river Stour, in the year 1625. His father, a physician, came to this country and settled at Cambridge as early as 1634, and from that place, went to Duxbury, in Plymouth colony, about the year 1638, but removed afterwards to Boston, and there died 2 January, 1659 or 1660. The son remained several years in New England after he graduated, and was of such reputation as a scholar as to be appointed a tutor and fellow of the college. He afterwards returned to England, and was settled as a minister in Cumberland, but was deprived of his living by the act of uniformity, soon after the restoration of Charles II. After this, according to Dr. Calamy, he performed laborious service in several places in his native county, and at last, was pastor of a church at Leeds, in Sussex, where he died 30 October, 1711, in the 87th year of his age, having survived all who had been graduated at Harvard before 1650.—*Calamy, Account of Ejected Ministers*.

JOHN BIRDEN.

1647. JOHN BIRDEN. The Triennial Catalogues of Harvard college down to the year 1785, have this name inserted as *Birden*, and governor Hutchinson spells it thus in his History of Massachusetts. But since 1788, it has been printed in the Catalogues, *Barden*. The first is probably correct, if he was of the Birden or Burden family, which was of Boston in 1635. George Burden was a member of the First church in 1636, and Thomas, his son, settled in Rhode Island, and was one of the deputies of Providence in 1672. The person whose name is at the head of this article, returned to England, became a clergyman, and settled in the county (which is not named) where his friends resided. He died before the year 1698.—*Hutchinson, Hist. Mass.* i. 108. *Mather, Magnalia*, i. 23.

ABRAHAM WALVER.

1647. ABRAHAM WALVER. As we meet with none of the name of Walver among the early planters of New England, this graduate perhaps may be considered among those who were sent from England to this country to be educated. That there were several sent here for that purpose before this period, appears from Johnson's History of New England, published in 1654. Walver returned to his friends in England, and was settled as a clergyman, but at what place does not appear. He died before the year 1698.—*Hutchinson, Hist. Mass.* i. 108. *Mather, Magnalia*, ii. 28.

URIAN OAKES.

1650. URIAN OAKES had the honor of being the fourth president of Harvard college. He was of a respectable family, the son of Edward Oakes of Cambridge, Mass., who represented that town fifteen years in the general court, and who gave to two of his sons a liberal education. Urian was born in England in 1630, and was brought to this country in his childhood. From his earliest days, he was distinguished for the sweetness of his disposition, which characterized him through life. While a member of college, he was fond of mathematical science, and so particularly devoted to astronomical calculations, that the same year he graduated, at the age of nineteen, he prepared an almanac for 1650, which was printed at Cambridge. A copy of this work, curious both for the matter and the typography, is in possession of Rev. Samuel Sewall, of Burlington, Mass. Soon after receiving his second degree in 1652, it is believed he went to England, where he had respectable connections. For a short time, he was employed as chaplain in the family of a distinguished person, whose name is not given. After this, he settled in the ministry at Titchfield, in Hampshire, where he remained until he was silenced by the act of uniformity, August 24, 1662, which deprived so many worthy ministers of their benefices, without any provision for them or their families. He then resided awhile in the family of Col. Norton, a man of great merit and respectability, who on this occasion afforded him an asylum. When the violence of the persecution abated, he returned to the exercise of his ministry in another congregation, as colleague with Mr. Simons. Such was his celebrity for learning and piety, for ministerial abilities and fidelity, that the church and society of Cambridge, on the death of Mr. Mitchel, were induced to invite him to become their minister. They sent a messenger to England, to present him with the invitation, which, with the approbation of a council of ministers, he accepted.

After repeated delays, occasioned by the sickness and death of his wife, and by a subsequent personal illness, he came to America, and commenced his ministry at Cambridge, November 8, 1671.

So distinguished was he for his learning and abilities, and his patronage of the interests of literature, that in 1675, he was invited to the presidency of Harvard college, as successor of president Hoar. He accepted the invitation, and commenced his official duties on the 7th April, 1675. He still retained the pastoral care of his church. For more than six years, he presided over the college, and several eminent scholars received their education during his presidency. Cotton Mather, John Leverett and William Brattle, were all so well known in England, as to be elected fellows of the Royal Society. No similar honor had ever been before conferred on a graduate of Harvard. John Davie enjoyed a baronetcy in England. All these received their first college honors from president Oakes. But his useful life was prematurely brought to a close. He had been subject to a quartan ague which often interrupted his public services. A malignant fever seized him and within a day or two, proved mortal. His congregation assembling on a Sabbath when the sacrament of the Lord's supper was to have been administered, were affectingly surprised to find their respected and beloved pastor in the pangs of death. He died the next day, July 25, 1681, in the 50th year of his age, and the 10th of his ministry at Cambridge.

President Oakes was eminent for his knowledge and piety, and was a very engaging and useful preacher. Dr. C. Mather thus speaks of him: "He was upon all accounts truly an admirable person. Considered as a Christian, he was full of all goodness, and like a full ear of corn, stooped with a most profound humility, adorning all his other graces; but though he were *low* in his own opinion, yet he was *high* in his attainments; *high* in his principles. Considered as a scholar, he was a notable critic in all the points of learning; and well versed in every point of the *Great Circle*. Vast the treasures lodged in the soul of such a scholar! Considered as a preacher, he was an Orpheus, that would have drawn the very stones to discipline; had Austin been here, he might have seen Paul in the pulpit." His services as president were performed with indefatigable exertions to promote the good of the pupils, and the lasting interests of the institution. Dr. Increase Mather, whose characters appear to be drawn with more fidelity than those by the author of the *Magalia*, from which the preceding is extracted, says, in a preface to a discourse of Mr. Oakes, published soon after the author's death, "An age doth seldom produce one so many ways excelling, as this author was. If we consider him as a *Divine*, as a *Scholar*, or as a *Christian*, it is hard to say in which he did most excel. I have often in my thoughts compared him to Samuel among the prophets of old; inasmuch as he did truly *fear God from his youth*, and was *betimes* improved in *holy ministrations*, and was at last called to be *head of the sons of the prophets*, in this New English Israel, as Samuel was president of the college at Naioth. In many other particulars, I might enlarge on the parallel, but that it is inconvenient to extend such instances beyond their proportion.

Heu, tua nobis
Morte simul tecum Solatia raptā!

It may without reflection upon any be said, that he was one of the greatest lights that ever shone in this part of the world, or that is ever like to arise in our horizon." His tombstone still remains at Cambridge. The inscription which follows, copied from the *Magalia*, has become somewhat illegible on the stone.

URIANI OAKESII,
Cujus Quod Reliquum est
clauditur hoc tumulo;
Exploratā Integritate, summa Morum Gravitate,
Omniumq; meliorum Artium insigni Peritiā,
Spectatissimi, Clarissimi; omnibus Modis Viri,
Theologi, merito suo, celeberrimi,
Concionatoris vere Melliflui,
Cantabrigiensis Ecclesiæ Doctissime et Orthodoxi Pastoris,
In Collegio Harvardino Præsidis Vigilantissimi,
Maximum Pietatis, Eruditionis, Facundiæ, Laudem Adepti;
Qui Repentinā Morte subitō correptus,
In JESU sinum efflavit animam,
Julii XXV. A. D. MDLXXXI.

Memoriæ.

Ætatis suæ L.
Plurima quid Referam, satis est si dixeris Unum,
Hoc dictu satis est, *Hic jacet OAKESIVS.*

An elegy on president Oakes was written by Rev. Daniel Gookin of Sherburne, which still exists in manuscript.

The publications of president Oakes are the following, viz. An Almanack for the year 1650, with the motto, "*Parvum parva decent; sed inest sua gratia parvis.*" Small 18mo.; An Artillery Election Sermon, on Rom. viii. 37, preached June 3, 1672; entitled "The Unconquerable, All Conquering, and more than Conquering Souldier, or the successful Warre which a Believer wageth with the enemies of his Soul." 4to. pp. 46; "New England pleaded with, and pressed to consider the things which concern her Peace;"—an Election Sermon on Deut. xxxii. 29, preached May 7, 1670, 4to. pp. 64; An Elegy on Rev. Thomas Shepard, pastor of the church in Charlestown, who died December 22, 1677. This is of considerable length; of Pindaric measure, and is plaintive, pathetic, and replete with imagery. In the opinion of Dr. Holmes, "it rises far above the poetry of the day."

Of the family of president Oakes, I am unable to give a full account. He married as early as 1658, and probably before he went to England. According to Hon. N. Mitchell (in 2 Coll. Mass. Hist. Soc. vii. 165) his wife was daughter of Rev. William Ames, D. D., but from a recent communication of this gentleman, it appears that the fact rests "on the uncertain tradition or conjecture of the Angier family." The wife of president Oakes died in England about 1671. He had several sons. Urian was graduated at Harvard in 1678, and died the next year at the age of 22. Edward, born in England, was graduated in 1679, and died before 1699. F. Jackson, Esq. of Boston, informs me that the Middlesex county records give the death of Lawrence Oakes, Bachelor of Arts, June 13, 1679, aged 18. If he was a son of the president, he was probably educated in England, as he is not named in the Harvard catalogue. Mrs. Hannah Angier, the only surviving daughter of president Oakes, died August 15, 1714, aged 55. She was wife of Rev. Samuel Angier of Watertown, who died January 24, 1719, and mother of Rev. John Angier, of East Bridgewater, Mass. Chief Justice Shaw of Massachusetts, H. C. 1800, son of Rev. Oakes Shaw, H. C. 1758, of Barnstable, is a descendant from president Oakes.—*Holmes, Hist. Cambridge*, 51—54. *Ibid, Annals of America*, i. 403. *Mather, Magnalia*, ii. 12, 96—100. *Neal, Hist. N. E.* ii. 41, 42. *Hutchinson, Hist. Mass.* i. 161. *Calamy, Account of Ejected Ministers*, ii. 349. *Allen, Amer. Biog. Dict. Eliot's, Lord's Lenpriere, Blake's do. Art. OAKES.*

JOHN BOWERS.

1650. JOHN BOWERS, was of Cambridge, Mass., but a native of England, and according to W. Winthrop, Esq., son of George Bowers, whose wife was buried at Cambridge, March 25, 1644. He did not, as did all the rest of his class, receive his second degree. He went to Connecticut and preached in various towns, such as Guilford, New Haven, Branford, Derby, and Rye. On the removal of Rev. Abraham Pierson and the body of his church from Branford to Newark, N. J., he engaged Mr. Bowers to supply his place until the close of the year. After this, as Mr. Gillett of Branford, informs me, "Mr. Bowers received an invitation to settle with the people, although no church was organized. He remained until February, 1672, and then gave the town liberty 'to provide a minister for themselves, which liberty they accepted.'" From Derby, he removed and settled at Rye, about 1688, of which place, according to the American Quarterly Register, he was the first minister. He died about the year 1697.—*Trumbull, Hist. Conn.* i. 494. *Mather, Magnalia*, i. 83, ii. 23. *MS. Letter of Rev. Timothy P. Gillett.*

JOHN COLLINS.

1650. JOHN COLLINS was a native of England, and came to this country as early as 1640. His father was deacon Edward Collins, who was representative or deputy from Cambridge, Mass., in the general court, sixteen years. He had a very respectable family. Two of his sons were educated at Harvard. John, the eldest, after completing his education went to Europe, and in 1658, was a minister in Edinburgh. When George Monk, afterwards duke of Albemarle, had determined on restoring Charles II. to the throne of England, and set out from Scotland for London for that object, Mr. Collins accompanied him as his chaplain. Upon his arrival in the metropolis, in 1660, and finding a situation suitable for the exercise of his talents, he concluded to remain there and make it his permanent residence. He succeeded Mr. Mallory as pastor of a considerable independent church, in London, and was also one of the lecturers at Pinner's Hall. The remainder of his life was principally spent in the ministerial profession, in which, according to the *Magnalia*, he was deservedly popular. "Such," says that work, "was the life and charm which accompanied his exercises in the pulpit, that none but persons of the same humor with him who wrote certain things like books to prove that Cicero wanted eloquence, went away unmoved or displeased from them." Though not named in Dr. C. Mather's list of authors who were graduates of Harvard college, two of

his sermons were published, one in the Continuation of the Morning Exercise Questions, without the name of the author, having only the initials N. N. to distinguish it; the other on Jude, 3 verse, in the second volume of the Farewell sermons. The subject of the first is, "How the Religious of a Nation are the Strength of it." He also wrote a prefatory epistle for Mr. Mitchel's discourse on the Glory of Believers. Mr. Collins died December, 1687, aged about fifty-eight. His epitaph, as given in the *Magnalia*, is as follows:

JOHANNES COLLINS.

Indolis optimæ puerulus, patrem pietate insignem
 Castiorem Dei cultum et limatiorem
 Ecclesiæ disciplinam, anhelantem,
 In *Americanum Anglorum* secutus est *colonium*
 Ubi quæ gymnasiis, quæ Cantabrigiensi isthic Collegio,
 (Deo indefessis adspirante studiis)
 Scriba factus ad regnum cælorum instructissimus,
 Antiqua cum sænore rependitur *Anglia*.
 Scotiæ etiam celebrium ministrorum gens fertilis,
 Et audivit, et mirata est concionantem,
 Utrobique multos Christo lucrificavit;
 Plures in Christo ædificavit
 Præsertim hac in *Metropoli* gregis gratissime pastor
 Nil segnis otii gnavo indulgens animo,
 Nec laboribus, morbisque fracto parcens corpori;
 Meditando, prædicando, conferendo, vota; faciendo,
 Vitam insumpsit fragilem,
 Ut æternæ aliorum vitæ consulere;
 Quo ecclesiarum vita; nulla pastorem optimum,
 Aut vivum magis venerata est,
 Aut magis indoluit morienti
 M. Dⁿⁱ. Die III.º. Anno Æræ Christianæ MDCLXXXVII.

Mr. Collins had a son who was educated for the ministry at Utrecht, and was an assistant with Mr. Bragg in London, and one of the lecturers at Pinner's Hall.—*Mather, Magnalia*, ii. 116, 117. *Calamy, Account of Ejected Ministers*, ii. 837, 838. *Ibid, Continuation*, ii. 962.

JOSHUA HOBART.

1650. JOSHUA HOBART, son of Rev. Peter Hobart, who came from Hingham, England, in 1635, and settled at Hingham, Massachusetts, was born in the year 1628. At the age of seven years, he accompanied his parents to this country and graduated at the age of twenty-two. In the profession of his father he was engaged for many years before his settlement in the ministry at Southold, on Long Island, in the State of New York. He succeeded Rev. John Youngs at that place in 1674, and remained there until his death in February, 1717, aged 89. His death is thus announced in the Boston News Letter, of Monday, April 22, 1717. "In the month of February last past, at Southold, on Long Island, in New York government, dyed the Reverend Mr. Joshua Hobart, near ninety years of age and yet preached publicly within a few months before his decease."

He survived all who were educated before him at Harvard, and it is believed all who were graduated before 1659. Excepting Thomas Cheever, it is believed that he obtained the greatest age of any of the sons of Harvard during the first half century of its existence. His successor was Rev. Benjamin Woolsey. Hon. Silas Wood of Long Island informs me, that some of Mr. Hobart's posterity in the female line, resided a number of years since at Southold, and were respected, but it was not known that any of his descendants were living there in 1828.—*Wood, Hist. Towns on Long Island*, 82, 85. *Lincoln, Hist. Hingham*, 113. *Savage, Note in Winthrop*, ii. 222. *Allen, Amer. Biog. Dict.* 458.

JEREMIAH HOBART.

1650. JEREMIAH HOBART, brother of the preceding, was born in Hingham, England, and was brought to this country when about five years old. Like his brother, he preached a long time without receiving ordination. At length, he was ordained the successor of Rev. Thomas Gilbert, at Topsfield, Mass. in 1672, but on account of some immoralities charged upon him, he was dismissed September 21, 1680. He soon after removed to Hempstead, Long Island, near his brother-in-law, Rev. Joseph Whiting, and was settled there, probably by installation, over the society in that town. On account of

numbers of his people becoming Quakers, and many others being so irreligious that they would afford no aid in supporting the ministry, he left the place and went to Connecticut as early as 1691, and received proposals for settlement from the inhabitants of Haddam, in August of that year. He accepted them, and from that time, he seems to have been regarded as their pastor, although not formally installed, and he probably administered the public ordinances. Some difficulty arising afterwards, the inhabitants voted in April, 1695, that they did not consider themselves under the charge of Mr. Hobart as pastor, and that with the consent of the General Assembly and of the neighboring churches, they would embody into a church. Accordingly, the church was regularly organized the next year. The difficulties between Mr. Hobart and his people were at length so far settled, that in June, 1700, the latter voted to call a council to install him. His installation took place November 14, 1700, when he was seventy years of age. He became subject to infirmities some years before his death, and was unable to perform his official services. Mr. Field in noticing his death, says, "November 6, 1715, being the Lord's day, he attended public worship in the forenoon, and received the sacrament; and during the intermission expired, sitting in his chair." But the Boston News Letter referred to in the preceding article, adds to the quotation already made, "and within a few weeks after, died his brother, Mr. Jeremiah Hobart in the colony of Connecticut of above eighty years of age." His age, regarding the last period as being the true time of his death, was eighty-seven. Mr. Hobart's wife was Dorothy Whiting, daughter of Rev. Samuel Whiting of Lynn. The names of his children have not been obtained. He left posterity at Haddam, and David Brainerd, the celebrated missionary, was his grandson.—*Field, Statistical Account of Middlesex Co. Conn.* 69, 70, 138. *Trumbull, Hist. Conn.* i. 492. *Wood, Hist. Towns on Long Island*, 33, 40. *Lincoln, Hist. Hingham*, 113, 114. *Savage, Note in Winthrop's Hist. N. E.* 222. *Levis, Hist. Lynn*, 131. *Mather, Magnalia*, i. 82. *Amer. Quarterly Register*, iv. 321. *Topsfield Town Records*.

WILLIAM STOUGHTON.

1650. WILLIAM STOUGHTON, although not invested with the pastoral care of a church, yet as he was a preacher both here and in England, and a distinguished one, he is entitled to a prominent place among these sketches. He was born at Dorchester, Mass., in 1632. His father, Col. Israel Stoughton, admitted freeman November 3, 1633, was among the leading and influential men in the early period of Massachusetts colony. He gave great offence to the court in 1634, by the publication of a book wherein he affirmed the power of the governor to be but ministerial, and otherwise opposed and slighted the power of the magistrates. He was called to account for the offence, and although he had the modesty to confess his fault, and desired that the book might be burnt, he "was disabled for three years from bearing any public office." He was one of the magistrates from 1637 to 1644, and so esteemed for his courage and prudence, that he was intrusted with the command of the Massachusetts forces in the expedition against the Pequot Indians in 1637. In 1644, with some other colonists, he went to England, became a lieutenant-colonel in the parliamentary army, and after rendering good service, died at Lincoln in 1645.

William, the subject of this article, was the second son of Col. Israel Stoughton above mentioned, and was designed for the ministry. He studied the profession of theology, but was never settled. Upon the removal of Rev. John Wilson to Medfield in 1651, who had been a coadjutor to Rev. Richard Mather of Dorchester, he was invited to take the place of Mr. Wilson. This, though several times repeated, he persisted in declining; but rendered his occasional assistance during several years, "for which he received a compensation both from the town and the church." He went to England during the protectorate of Cromwell, and was a candidate for the ministry in the county of Sussex. He afterwards obtained a fellowship at New college, in the university of Oxford, at which he was admitted to the degree of master of arts. But he lost his fellowship in the general ejection of ministers and others after the restoration in 1660, upon which he returned to this country in 1662. He was again invited to become the minister of his native town, and on the death of Rev. Jonathan Mitchel in 1668, he received a similar request from the people of Cambridge, but declined these several invitations, which, coming from towns of such note, afford evidence of the estimation in which his talent and character were held. As a preacher, he enjoyed high reputation, and his election sermon in 1668 has been esteemed as one of the best delivered on that occasion. It is distinguished for vigor and originality, and furnishes evidence of being the production of no ordinary mind. It is entitled "New England's True Interest not to Lie." It contains an eulogium on the founders of New England, and an exhortation that their descendants may be worthy of them.

In 1671, he was made one of the magistrates, and it is not known that he preached afterwards. Before this, he had rendered occasional services to the clergy, and for a season supplied the pulpit in Dorchester; but from 1671, the remainder of his life was

devoted to public affairs. In 1676, he was selected as agent for the colonial government to England, in company with Peter Bulkley, speaker of the house of representatives, and son of the famous minister of Concord, to answer the complaints of Gorges and Mason concerning the patent line, and remained there three years.

He returned on the 24th July, 1679, and refused a second appointment to the same agency in 1680. This mission was one of great moment to the colony. Not only the complaints of Gorges and Mason were to be met and satisfactorily explained, but also the representations of Edward Randolph, the most unwearied persecutor the colony ever had, relating to the refusal of the colony to observe the acts for regulating the trade of the plantations. The Quakers, too, made their complaints of ill usage, and the Indians at the same time under the direction of their formidable leader Philip, began open hostilities. These were causes of great perplexity to the colony, and rendered the mission of Stoughton and Bulkley the more delicate and difficult. Although the objects of the agents were not wholly accomplished, it is believed they acquitted themselves honorably and to the satisfaction of a large portion of the people of the colony. Murmurs were, however, made by some against Mr. Stoughton for having been too compliant, but he still enjoyed the public confidence, and in February, 1681, so well were his past services regarded, he was a third time chosen, but declined the appointment.

Upon the charter of the colony being vacated, a commission, dated September 27, 1685, was sent over, making Joseph Dudley president, and Mr. Stoughton deputy-president of New England. The royal commission was received on the 15th of May, and published on the 25th of that month. This was the beginning of his unpopularity. He was the chief confidant of Dudley, and from his moderation in politics, his acknowledged integrity and sound judgment, he was not suspected by the body of the people of being unfriendly, or of want of strong attachment to the religious principles of the colony, and his acceptance of an office under Dudley was charitably supposed to be for keeping out oppressors and tyrants.

Notice that the charter of the colony had been vacated and judgment entered up, was received July 2, 1685, and Dudley's commission as president was received May 15, 1686. Sir Edmund Andros landed in Boston, December 20, of the same year, with his commission for the government of New England. During the administration of Dudley, Mr. Stoughton had been at the head of the courts of justice, which had been upon the same footing as under the old charter.

Dudley, though a native, was never a favorite of the colony. Mr. Stoughton's intimacy with him had made him with some, the object of unfriendly suspicions, and his acceptance of a place in the council under Andros, contributed greatly to ruin his popularity with the people. The administration of Andros was full of mischief: he made politics his trade, was selfish, and destitute of principle. Mr. Stoughton never was in his confidence, although he received the appointment of judge of the supreme court, which he held until 1689. The same motives that led him to accept an office under Dudley, induced him to receive one under Andros; thinking thereby to render the government more easy to the people. He had the interest of the colony much at heart, but in all violent political commotions, the principles and motives of such as profess to be guided by justice, are too apt to be suspected. Such was the case with Mr. Stoughton, although upon the arrest and imprisonment of Andros, he was permitted by Bradstreet, Danforth, Richards, Cooke, and others, to sign with them the letter of advice addressed to Andros, dated at the town-house in Boston, April 18, 1689, and was associated with those who formed a "council for the safety of the people and conservation of the peace," yet upon the election afterwards made by the people, he failed in obtaining a single vote. But he seems to have been restored to favor on the publication in 1691, of a "Narrative of the proceedings of Sir Edmund Andros and his accomplices, who acted by an illegal and arbitrary commission from the late king James, during his government in New England," which was signed by Mr. Stoughton and four others, members of Sir Edmund's council. In this document, which deserves to be reprinted in some of our historical collections, they modestly take exception to many things in the administration, and exculpate themselves from any share in them. This must have satisfied many of the people of the purity of their motives.

Besides, the piety and benevolence of Mr. Stoughton were not forgotten among the most influential of his opposers in politics. He was well esteemed by the Mathers, father and son, and was named in the new charter of William and Mary as lieutenant-governor under Sir William Phips. His supposed miscarriages under Dudley and Andros were forgiven, and he soon became a favorite among all classes of society. He continued in the office of lieutenant-governor nine years, six of which he was commander-in-chief. Although this whole period was one of deep interest to the colony from the Indian hostilities and piracies committed on the coast, as well as from a variety of other causes, he appears to have answered the high expectations of the public concerning him.

He was again appointed chief justice in 1692. The other judges associated with him were Nathaniel Saltonstall, John Richards, Bartholomew Gedney, Adam Winthrop,

Samuel Sewall, and Peter Sargeant, all but two from the original county of Suffolk. It is a subject of regret, that he was so forward in countenancing the witchcraft delusion. He was zealous in the proceedings against the accused, and among the foremost in their condemnation. This is more to be lamented, as it undoubtedly influenced many to fall in with the prevailing error. His opinion was, that although the devil might appear in the shape of a guilty person, yet he would never be permitted to assume the shape of an innocent one. And, when he was informed that judge Sewall had publicly repented of the part he had taken in the trials of the supposed witches, he observed that, for himself, that when he sat in judgment, he had the fear of God before his eyes, and gave his opinion according to the best of his understanding; and although it might appear afterwards he had been in an error, yet he saw no necessity of a public acknowledgment of it. He died at his house in Dorchester, July 7, 1701, aged seventy. His life was adorned by acts of piety and benevolence, and his memory deserves to be held in grateful remembrance by the people of Massachusetts. He inherited property from his father, and at his death, had a good estate for those times. His donation to Harvard college was the greatest which had been made to that institution. He erected, at his own expense, a spacious edifice for the accommodation of students, which, in honor of the donor, was named Stoughton Hall. The foundation stone was laid May 9, 1698, and the building completed in 1699. It stood eighty years, though slightly injured by the earthquake in 1755. The following inscription was upon it

DEO OPT. MAX. BONISQ. LITERIS S.
GULIELMUS STOUGHTON ARMIGER PROVINCIAE.
MASSACHUSET. NOV-ANGLO RUM VICE-GUBERNATOR
COLLEGII HARVARDINI OLIM ALUMNUS
SEMPER PATRONUS FECIT
ANNO DOMINI 1699.

He died a bachelor, and his life affords a happy illustration of the truth of the remark of Lord Bacon; "Certainly the best works and greatest merit for the public, have proceeded from the unmarried or childless men, which, both in affection and means, have married and endowed the public."

The following is his epitaph, written by Rev. Increase Mather.

GULIELMUS STOUGHTONUS, Armiger,
Provinciae Massachusensis in Nova Anglia Legatus,
deinde Gubernator;
Nec-non Curiae in eadem Provincia Superioris
Justiciarius Capitalis,
Hic Jacet;
Vir Conjugii nescius,
Religione Sanctus,
Virtute Clarus,
Doctrina Celebris,
Ingenio Acutus,
Sanguine et Animo pariter illustris,
Æquitatis Amator,
Legum Propugnator,
Collegii Stoughtonianii Fundator,
Literarum et Literatorum Fautor celeberrimus,
Impietatis & Vitii Hostis acerrimus,
Hunc Rhetores amant facundum,
Hunc Scriptores norunt elegantem,
Hunc Philosophi quærunt sapientem,
Hunc Doctores laudant Theologum,
Hunc Pii venerantur austerum,
Hunc omnes mirantur; omnibus ignotum,
Omnibus licet notum.
Quid plura, viator? Quem perdidimus
STOUGHTONUM?
Heu!
Satis dixi, urgent lachrymæ,
Sileo.
Vixit annos septuaginta,
Septimo die Julii, anno Salutis 1701,
cecidit
Heu! Heu! Qualis Luctus?

Hutchinson, Hist. Mass. i. 136, 281—288, 293, 299, 318, 324, 340, 365. ii. 23, 118.
Ekot and Allen's Biog. Dict. Art. STOUGHTON in each. *Savage, Note in Winthrop,*

i. 155. *Pierce, Hist. Harv. Univ.* 64. *Harris, Memorials of First Church in Dorchester*, 17. *Calamy, Account of Ejected Ministers*, ii. 72, 698. 1. *Coll. Mass. Hist. Soc.* v. 74. ix. 162. *Revolution in N. England Justified*, 51—59. *Deplorable State of N. England*.

SAMUEL PHILLIPS.

1650. SAMUEL PHILLIPS was the eldest son of Rev. George Phillips, the first minister of Watertown, Mass., who arrived in New England in June, 1630, and died 1 July, 1644. He had been the minister of Boxford, a small place adjoining Groton, the residence of governor Winthrop, in the county of Suffolk, both places being in the hundred of Baber, which is situated on the river Stour, separating it from the county of Essex. Samuel was born at the place of his father's ministry in 1625, and accompanied his parents to this country at the age of five years. His mother died at Salem soon after her arrival, and was buried in that town near Lady Arbella Johnson, who died about the same time. His father died while the son was in his minority, leaving a considerable family by a second wife. The people of Watertown had such a high regard for their deceased pastor, that much to their credit, they furnished the means of educating his son, who, at the age of twenty-five, received his bachelor's degree. He was so well qualified for the ministry, that he was settled the next year after he was graduated. Rev. Ezekiel Rogers, who ranked among the eminent ministers of New England, had been in office at Rowley thirteen years, and requiring the aid of an assistant, Mr. Phillips was selected, and was ordained as his colleague in 1651. Forty-five years he remained the minister of that place, and was esteemed for his piety and talents. Twice he officiated at the great public anniversaries, which usually called forth the first abilities in the New England colonies. In 1675, he preached before the Ancient and Honorable Artillery Company, and in 1678, before the General Court of Massachusetts. Neither of the sermons, it is believed, were printed. Mr. Phillips died 22 April, 1676, aged 71.

He married in 1651, Sarah, daughter of Samuel Appleton, a descendant from John Appleton, who died at Great Waldingfield, in Suffolk, England, in 1436. By her, who died 15 July, 1714, aged 86, he had 1. Sarah; 2. Samuel; 3. George, born 1664, graduated at Harvard 1686, was the minister of Brookhaven, Long Island; 4. Elizabeth, born 1665, who married Rev. Edward Payson, her father's successor, and died in 1724, aged 60; 5. Dorcas, born 1667; 6. Mary, born 1668; and 7. John, born in October, 1670. Samuel, the eldest son, was born 23 March, 1658, was a goldsmith and resided in Salem; married Mary, daughter of Rev. John Emerson of Gloucester, and granddaughter of Dep. Gov. Symonds, of Ipswich, and by her, (who died 4 Oct., 1703,) he had six children, two of whom were sons, viz., Samuel, born 28 Feb., 1690, graduated at Harvard in 1703, and John, born 22 June, 1701, settled in Boston, was a colonel of the militia, representative in the general court, and deacon, and died 19 April, 1763, in his 63d year, having had by Mary, his wife, who was daughter of Nicholas Buttolph, John, Samuel, William, Abigail, Sarah and Mary-Anna. William, the youngest son, was born 29 Aug., 1737, died 4 Jan., 1772, married Margaret, daughter of Hon. Jacob Wendell, by whom (who died 27 February, 1823, aged 83) he had two daughters and two sons, William, born 28 December, 1766, died 10 June, 1783, and John, born 26 Nov., 1770, graduated at Harvard 1788, married Sarah, daughter of Thomas Walley, and great granddaughter of Judge John Walley, and died 29 May, 1823, aged 52. He was president of the senate of Massachusetts, and the first mayor of Boston. He had nine children, of whom five sons and three daughters survived him. The sons are Thomas Walley, born 16 Jan., 1797, graduated at Harvard 1814; John-Charles, born 15 Nov. 1807, graduated 1826; George-William, born 3d January, 1810, graduated 1829; Wendell, born 29 Nov. 1811, graduated in 1831; and Grenville-Tudor, born 14 August, 1816, now [1836] an undergraduate at Harvard.—*Wisner, Appendix to Sermon on Death of Lieut. Gov. Phillips*, 37. *MS. Letter of Wendell Phillips*. *MS. Records of the Church of Rowley Wood, Hist. of Towns on Long Island*, 49. *Mather, Magnalia*, i. 343, ii. 23. *Allen & Eliot's Biog. Dictionaries*. *Pike, in Coll. of N. H. Hist. Soc.*, iii. 47. *Felt, Annals of Salem*, 522.

LEONARD HOAR.

1650. LEONARD HOAR, M. D., came from England to this country with his mother and several brothers. One of the brothers was at Scituate as early as 1643. Mrs. Joanna Hoar, the mother, died at Braintree, 21 Dec., 1661. One of his sisters married Rev. Henry Flint, of Braintree, and another married Col. Edmund Quincy. Mrs. Flint was a lady much esteemed for her accomplishments, and her talents at instruction; many females being sent to her from other towns, especially from Boston. Leonard, after receiving his degree at Harvard, went to England, and took the degree of doctor of medicine at the university of Cambridge. He afterwards relinquished the profession of medicine, studied divinity, and was settled as the minister of Wensted, in Sussex, from

which parish, he was ejected for his nonconformity in 1662. He returned to this country in 1672, and preached a short time as an assistant to Rev. Thomas Thacher, at the Old South church in Boston. In July, he was chosen president of Harvard college, to supply the vacancy occasioned by the death of Mr. Chauncy, and was inducted into office on the 10 September, 1672. As a scholar and Christian, he was very respectable, but falling under the displeasure of a few men in the neighborhood, the students were thus encouraged to array themselves against him, and his situation was rendered so unpleasant, that he was under the necessity of resigning his office, 15 March, 1675. He was succeeded by Rev. Urian Oakes. The injuries which he had suffered, visibly affected his health, and induced a consumption, of which he died at Boston, 28 November, 1675, at the age of 45, and was interred at Braintree. Whitney, in his *History of Quincy*, gives a copy of the inscription on his monument in that town.

"Three precious friends under this tombstone lie,
Patterns to aged, youth and infancy.
A great mother, her learned son, with child,
The first and least went free, he was exil'd.
In love to Christ, this country, and dear friends,
He left his own, cross'd seas, and for amends
Was here extoll'd, envied all in a breath,
His noble consort leaves, is drawn to death.
Strange changes may befall us ere we die,
Blest they who well arrive Eternity.
God grant some names, O thou New England's friend,
Don't sooner fade than thine if times don't mend."

Mr. Deane, in his *History of Scituate*, gives the following abstract of Pres. Hoar's will, dated 1675. "To daughter Bridget, £200 at 21, or marriage with her mother's consent. To my brother Daniel, whose real and perpetual kindness I can never remunerate, my stone signet and my watch. To my dear brother John, a black suit. To my sisters Flint and Quincy, each a black serge gown. To cousin [nephew, then called cousin] Josiah Flint, out of my library, Rouanelli Bibliotheca. To my cousin Noah Newman, Aquinas's Sermons, and to them both the use of any books and manuscripts of mine on divinity, they giving a note to return them on demand. My medical writings to my wife's custody, till some of my kindred addicted to those studies, shall desire them, and especially John Hoar's or any other of my brother's or sister's sons or grandsons."

President Hoar married while in England, Bridget, daughter of Lord Lisle. She accompanied her husband to this country, and after his death, married Mr. Usher, of Boston, where she died 25 May, 1723, but was buried at Braintree in the same tomb with her first husband. She was distinguished for her piety, patience, and liberality. When Dr. Increase Mather lost part of his library by fire in 1676, she offered to him such books as he might be pleased to take from the library of her deceased husband. A sermon on her death was preached by Rev. Thomas Foxcroft, which was printed.

As Dr. Hoar is mentioned by Mather in his list of authors of "lesser composures," there may be some of his sermons existing in print, one of which, a sermon on the death of Lady Mildmay, printed at Boston in 1680, is mentioned by Rev. Dr. Harris, in the Appendix to his *Memorials of the First Church in Dorchester*, p. 47. This sermon was printed after the president's death, and is dedicated to his widow, Mrs. Bridget Usher, by her nephew, Josiah Flint. A valuable letter of Dr. Hoar, addressed to Josiah Flint, giving him directions in his studies, is published in 1 Coll. of Mass. Hist. Soc. vi. 100—108. During the presidency of Dr. Hoar, there was a contribution through the Colony of Massachusetts for erecting a new building for the college, and £1,895 were collected. —*Mather, Magnalia*, ii. 12. *Neal, Hist. N. E.*, i. 190. *Hutchinson, Hist. Mass.*, i. 161. *Whitney, Hist. Quincy*, 57. *Holmes, Annals of America*, i. 377. *Allen, Biog. Dict.*, 458. *Lord, in Lempriere's Univ. Biog.*, ii. 56. 2 Coll. Mass. Hist. Soc., i. 107. *Remarkables of Dr. I. Mather*, 79. *Calamy, Account of Ejected Ministers*, ii. 312. *Deane, Hist. Scit.*, 286. *Peirce, Hist. Harvard College*.

MICHAEL WIGGLESWORTH.

1651. MICHAEL WIGGLESWORTH was probably son of Edward Wigglesworth, an inhabitant of New Haven in 1643, whose family at that time consisted of three persons, and whose estate was rated at £300. Whether he was of this family or not, his parentage was undoubtedly respectable, as he is placed at the head of the largest class which had been graduated at Harvard college before 1651. He was born in October, 1631, and received his first degree in the twentieth year of his age. Where he lived, and how he was occupied after leaving college until he was admitted freeman of the Massachusetts colony, in 1680, I have not learnt. After Mr. Thomas Cheever had withdrawn from preaching at Malden, Massachusetts, Mr. Wigglesworth appears to have been employed in that place as a preacher. He is first mentioned there, says the late Rev. S. O. Wright, in an order, appointing "the officers of cutters and drawers of wood"

for him in 1682; but as he preached the election sermon in 1686, he was probably settled as a minister before that time. In giving an account of him, I shall copy Mr. Kettell's memoir, in the *Specimens of American Poetry*. "Respected in the pulpit for his modest though lucid and energetic exposition of the Scriptures, esteemed in the social circle for the suavity of his manners, and beloved by very many to whom in their youth he had been the faithful friend and counsellor, it was with deep regret that he yielded to the necessity which demanded his temporary separation from the people, who had committed themselves to his spiritual guidance and direction, and with whom he was linked by ties of the most tender affection. The hand of disease was upon him, and its blighting influence could be successfully resisted only under a milder sky than that of New England. A partial restoration to health enabled him to resume his station at Malden, though ever after, he was frequently obliged to desist, for weeks in succession, from the active duties of his profession. But these intervals were not misspent. He devoted them to medical researches, and the needy found him ready in imparting his skill for the benefit of the wasted frame, as he had been in affording relief to the mind oppressed with grief, and cast down by disappointment. When the weakness of his lungs disqualified him for preaching, he would strive with his pen to render truth attractive by investing her with the garb of poetry. Let not the modern reader turn with disgust from the perusal of his moral sentiments. Repugnant as they may be to our tastes, and grotesque as they appear in an age of refinement, they doubtless contributed to the formation of that character for unbending integrity and firmness of resolve, for which we should venerate the memory of the fathers of New England, who laid the foundation of our republic. Neither let the lover of the sacred nine despise the muse of Mr. Wigglesworth. Homely and coarse of speech as she is, her voice probably sunk into the hearts of those who listened to her rude melody, leaving there an impression deeper than any which the numbers of some of our modern bards may ever produce." The following is a specimen of Mr. Wigglesworth's poetry.

"VANITY OF VANITIES.

Vain, frail, short-liv'd, and miserable man,
Learn what thou art when thy estate is best :
A restless wave o' the troubled ocean,
A dream, a lifeless picture finely dress'd.

A wind, a flower, a vapor and a bubble,
A wheel that stands not still, a trembling reed,
A trolling stone, dry dust, light chaff and stubble,
A shadow of something but truly nought indeed.

Learn what deceitful toys, and empty things,
This world and all its best enjoyments be :
Out of the earth no true contentment springs,
But all things here are vexing vanity.

For what is beauty, but a fading flower ?
Or what is pleasure, but the devil's bait ?
Whereby he catcheth whom he would devour,
And multitudes of souls doth ruinate.

And what are friends, but mortal men, as we,
Whom death from us may quickly separate ;
Or else their hearts may quite estranged be,
And all their love be turned into hate.

And what are riches to be doted on ?
Uncertain, fickle, and ensnaring things ;
They draw men's souls unto perdition,
And when most needed, take them to their wings.

Ah foolish man ! that sets his heart upon
Such empty shadows, such wild fowl as these,
That being gotten will be quickly gone,
And whilst they stay increase but his disease.

As in a dropsy, drinking draughts begets,
The more he drinks, the more he still requires ;
So on this world whoso affection sets,
His wealth's increase, increaseth his desires.

Oh happy man, whose portion is above,
Where floods, where flames, where foes cannot bereave him,
Most wretched man that fixed hath his love
Upon this world, that surely will deceive him.

For what is honor? What is sovereignty,
Whereto men's hearts so restlessly aspire?
Whom have they crowned with felicity?
When did they ever satisfy desire?

The ear of man with hearing is not fill'd;
To see new lights still coveteth the eye:
The craving stomach, though it may be still'd,
Yet craves again without a new supply.

All earthly things man's cravings answer not,
Whose little heart would all the world contain,
(If all the world should fall to one man's lot,)
And notwithstanding empty still remain.

The eastern conqueror was said to weep,
When he the Indian ocean did view,
To see his conquest bounded by the deep,
And no more worlds remaining to subdue.

Who would that man in his enjoyment bless,
Or envy him, or covet his estate,
Whose gettings do augment his greediness,
And make his wishes more intemperate.

Such is the wonted and the common guise
Of those on earth that bear the greatest sway;
If with a few the case be otherwise,
They seek a kingdom that abides for aye.

Moreover they, of all the sons of men,
That rule, and are in highest places set,
Are most inclin'd to scorn their brethren;
And God himself—(without great grace) forget.

For as the sun doth blind the gazer's eyes,
That for a time they nought discern aright,
So honor doth befool and blind the wise,
And their own lustre 'reaves them of their sight.

Great are their dangers, manifold their cares,
'Through which whilst, others sleep, they scarcely nap,
And yet are oft surprised unawares,
And fall unwillingly into envy's trap.

The mean mechanic finds his kindly rest,
All void of fear sleepeth the country clown:
When greatest princes often are distress'd
And cannot sleep upon their beds of down.

Could strength or valor man immortalize,
Could wealth or honor keep them from decay,
There were some cause the same to idolize,
And give the lie to that which I do say.

But neither can such things themselves endure,
Without the hazard of a change, one hour,
Nor such as trust in them can they secure,
From dismal days, or death's prevailing power.

If beauty could the beautiful defend
From death's dominion, then fair Absalom
Had not been brought to such a shameful end:
But fair and foul unto the grave must come.

If wealth or sceptres could immortal make,
Then wealthy Croesus, wherfore art thou dead?
If warlike force, which makes the world to quake,
Then why is Julius Cæsar perished?

Where are the Scipios' thunderbolts of war?
Renowned Pompey, Cæsar's enemy?
Stout Hannibal, Rome's terror known so far?
Great Alexander, what has become of thee?

If gifts and bribes death's fervor might but win,
If power, if force, or threat'ning's might it fray,
All these, and more had still surviving been:
But all are gone, for death will have no nay.

Such is the world with all her Pomp and glory ;
 Such are the men whom worldly eyes admire,
 Cut down by time, and now becomes a story,
 That we might after better things aspire.

Go boast thyself of what thy heart enjoys
 Vain man ! triumph in all thy worldly bliss :
 Thy best enjoyments are but trash and toys,
 Delight thyself in that which worthless is.

Omnia prætereunt præter amare Deum."

Mr. Wigglesworth died 10 June, 1705, aged 74. Dr. Cotton Mather preached his funeral sermon, which was printed, and wrote for him the following epitaph :

"The excellent Wigglesworth remembered by some good tokens."

"His pen did once meat from the eater fetch ;
 And now he's gone beyond the eater's reach.
 His body once so thin, was next to none ;
 From hence, he's to unbodied spirits flown.
 Once his rare skill did all diseases heal ;
 And he does nothing now uneasy feel.
 He to his paradise is joyful come,
 And waits with joy to see his Day of Doom."

He preached the election sermon in 1686. His publications were the *Day of Doom*, or a poetical description of the great and last judgment, with a short discourse about eternity, 5th edit. 1701; *Meat out of the Eater*, or a meditation concerning the necessity, end, and usefulness of afflictions unto God's children, 5th edit. 1718. The *Day of Doom* went through six editions in this country, and was republished in London. "It comprises a version after the manner of some of the psalms in Sternhold and Hopkins, of all the Scripture texts relative to the final judgment of man, and contains two hundred and twenty-four stanzas of eight lines each."

Mr. Wigglesworth married Sybil Sparhawk, daughter of Nathaniel Sparhawk of Cambridge, whose wife was daughter of Rev. Samuel Newman of Rehoboth. His children were Abigail, born 20 March, 1681; Mary, born 21 Sept., 1682; Martha, born 21 Dec., 1683; Esther, born 16 April, 1685; Dorothy, born 22 Feb., 1687; Samuel, born 4 Feb., 1689, graduated at Harvard college, 1707, and was the first minister of Hamilton, Mass., where he died 3 Sept., 1768, in his 80th year, and Edward, born about 1692, graduated at Harvard college 1710, was the first professor of divinity at Harvard, and died 16 Jan., 1765, aged 73. The wife of Mr. Wigglesworth died in August, 1708.—*Hutchinson, Hist. Mass.*, i. 160. *Holmes, Annals*, i. 493. *Kettell, Specimens of Amer. Poetry*, i. 35, 36. *Wright, Thanksgiving Sermon*, 1 Dec., 1831. *Pike, Journal in Coll. N. H. Hist. Soc.*, iii. 55. *Midlx. Co. Records. Sparhawk Genealogy in MS.*

ENGLISH BIBLE IN 1535 AND IN 1835.

MARK the English Bible in 1535—in an imperfect translation, in a ponderous form, of a costly price, with but few who were capable of reading and appreciating it, and with fewer still to spread it far and wide. Mark the English Bible of 1835—in a translation, which, with all its alleged remaining defects, stands unrivalled, or at least unsurpassed, in the world—in every form of beauty—adapted alike to the eyes of age and youth—of every price, suited to rich and poor—the most costly price of the Society being cheapness itself, compared with its pecuniary value in older times. See multitudes ready to give it a welcome admission to their houses; and the period fast approaching when the benevolent wish of our late beloved monarch, George the Third, shall be realized, 'that every child in his dominions should be able to read the Bible.' See multitudes ready not only to welcome it to their own abodes, but to obtain an entrance for it into the dwellings of others; a well-compacted Society, expressly and singly formed to promote its circulation—untired, and, it is humbly

trusted, untiring in its labors; a variety of ingenious devices formed for aiding its circulation; obstacles removed:—a contrast this, proclaiming aloud the gracious goodness of God. Mark again: the English Bible of 1535 standing alone, one edition, of at most a few thousand copies; the English Bible of 1835, surrounded by the Irish and the Welsh, the Gaelic and the Manks, for domestic circulation—and in such request, that in one day in the last month a variety of editions were ordered, to the extent of 365,000 copies; while the aggregate issue, during thirty-one years, has been several millions, in the British dominions, and in the British languages.—*Rep. B. & F. Bib. Soc.*

CIRCULATION OF LONDON NEWSPAPERS.

A RETURN has been made, by order of the House of Commons, of the *Stamps issued for all the London newspapers* in the four successive half years which ended on the 30th of June last. The digest of this return, here given, will enable our readers, who may be acquainted with the political and religious bearings of these papers, to form some estimate of the comparative prevalence of different opinions and parties in the country.

	June 30, 1833 to Jan. 1, 1834.	Jan. 1, 1834 to June 30, 1834.	June 30, 1834 to Jan. 1, 1835.	Jan. 1, 1835 to June 30, 1835.	Total issued weekly.
<i>Daily: issuing six papers weekly—</i>					
Courier	1974	1852	1750	1582	9492
Morning Advertiser	3912	3653	3812	4117	24,702
Morning Post	2041	2365	2294	2352	14,112
Sun	1852	1839	1878	2532	15,192
<i>One Daily, and one Weekly: issuing seven papers weekly—</i>					
True Sun, and Weekly Sun	1576	1755	1423	1253	7756
<i>One Daily, and one Thrice Weekly: issuing nine papers weekly—</i>					
Globe and Traveller	2294	2188	2154	2064	18,576
Morning Herald, and English Chronicle	5497	5478	5683	5072	45,648
Times, and Evening Mail	7604	7512	6869	6012	54,108
<i>One Daily, one Thrice Weekly, and Two Weekly: issuing eleven papers weekly—</i>					
Standard, St. James's Chronicle, London } Packet, and London Weekly Journal . }	2541	2466	2628	3024	33,264
<i>One Daily, one Thrice Weekly, and Three Sunday: issuing twelve papers weekly—</i>					
Morning Chronicle, Evening Chronicle, Ob- } server, Englishman, and Bell's Life in } London }	2476	2362	2703	2598	31,176
<i>Twice Weekly—</i>					
Record	2326	2598	2442	2461	4922
<i>Weekly—</i>					
Christian Advocate	1250	1264	1732	1888	1888
Patriot	1734	1875	3125	2884	2884
Watchman	2692	2692
<i>Sunday—</i>					
John Bull	4788	5488	4692	4926	4926
Weekly Despatch	28,486	25,755	33,615	35,192	35,192
Twelve other papers issued jointly	53,275	52,464	48,719	47,820	47,820

Our readers will see these last three lines with indignation and shame.

In the cases where more than one paper is mentioned, the stamps being purchased by the same person without specifying the number for each paper, we have divided the whole number issued to him by the number of the papers issued by him, giving the average number of each, which is the nearest approximation to the fact which the returns enable us to form.—*Lond. Miss. Reg.*

MISCELLANEOUS.

ENGLISH PUBLICATIONS.

THROUGH the kindness of the Rev. Dr. Matheson, of Durham, England, we have received a number of valuable pamphlets, some of which we now proceed briefly to notice.

1. *British and Foreign Bible Society's Thirty-first Report.*

We have quoted an interesting passage from this report on page 344. The number of reprints of previous versions of the Bible, which this Society has effected, is 44; retranslations, 5; languages and dialects in which the Scriptures were never printed before the establishment of the Society, 75; new translations commenced or completed, 34; total, 158. The number of auxiliaries in Great Britain, is 269; branches, 347; associations, 1,541; total, 2,157, of which 1,190 are conducted by ladies; in the colonies and other dependencies, 40 auxiliaries, 48 branches, 74 associations, total 152; connected with the Hibernian Bible Society, 71 auxiliaries, 331 branches, 203 associations, total 605. Grand total, 378 auxiliaries, 726 branches, 1,818 associations, total 2,822. Receipts, £107,926 16s. 9d.

2. *Rev. Dr. Matheson's Sermon at Glasgow.*

This sermon was preached in Nile street chapel, Glasgow, April 9, 1835, at the 23rd annual meeting of the Congregational Union of Scotland. Its object is to show that the voluntary exercise of Christian principle, is the only method by which Great Britain and Ireland can be evangelized. The text is Isa. lxi. 4. "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." Dr. M. considers the proposition under three heads; 1. The compulsory plan has failed wherever it has been tried, and under every modification. 2. The voluntary plan has succeeded wherever it has been fairly brought into operation; and therefore 3. It is only by the full and immediate operation of the voluntary principle among all denominations, that the waste places of Great Britain can be repaired. It is an able and interesting sermon, abounding in matters of fact, derived from the author's extensive acquaintance with England, Scotland, and the United States.

3. *The Bishop of Chester's Charge.*

This charge of bishop J. B. Sumner, was delivered to the clergy of his diocese, at the triennial visitation in 1832. The appendix contains a number of striking facts. The bishop states that the mass of the *adult* manufacturing population in Lancashire, is, in point of fact, without religious instruction of any kind. "Since the year 1820, provision has been made in churches in England for 587,000 persons, viz. 260,000 by his Majesty's commissioners under the parliamentary grant, and 227,000 by the Incorporated Society. But the increase of population during the same period, (from 1820 to 1832,) has exceeded 1,800,000 persons." Bishop Sumner is the well known author of a "Treatise on the Records of the Creation, and on the Moral Attributes of the Creator," and of other works.

4. *Forty-eighth Report of the Society for the Support of Sunday Schools.*

Grants were made by the Society, during the year, to 434 schools, containing 35,370 scholars. Since its organization, it has distributed about 190,000 Bibles and Testaments, and 1,100,000 other publications.

5. *Mr. Wilson's Historical Inquiry.*

This pamphlet of 256 pp. octavo, is devoted to an historical inquiry concerning the principles, opinions, and usages of the English Presbyterians; chiefly from the restoration of Charles II. to the death of Queen Anne, by Joshua Wilson, Esq., of Highbury, near London. The general statement which the author undertakes to substantiate, is "that the Presbyterians, from the Revolution to the death of Queen Anne, took precautionary measures to secure the continued orthodoxy of their churches and ministers, and to restrain, by the exercise of discipline and government, the introduction of erroneous and heretical doctrine." The principal facts adduced, are 1. They used the Assembly's Shorter Catechism in the religious instruction of their children. 2. They required a confession of faith from parents, previously to admitting their children to baptism, and from adults previously to their being received among the number of communicants at the Lord's supper, and asserted the right of their churches to excommunicate heretical members. 3. The ministers invariably required a formal profession of faith from candidates for the ministerial office, previously to their being admitted into it by ordination; and their congregation not only claimed, but in several cases actually exercised, the right of dismissing their ministers, for embracing heterodox and erroneous opinions on what were deemed fundamental points of doctrine.

6. *Report of the London Missionary Society, 1835.*

Since the year 1817, the printing-press has been in operation in the South Sea Islands, and among a people heretofore destitute of a written language, and 105,400 copies of portions of the Scripture and Christian books have been put into circulation. The press at Batavia turns off a million of pages annually. A steam-press will soon be established as near China as possible, to print books principally in the Chinese language. In India, the means of spreading the gospel are multiplying on every side. In Madagascar, 129,800 copies of portions of the Bible have been put in circulation. In South Africa, thirty-four missionaries and ten native assistants are laboring. In the West Indies, twenty laborers.

7. *Sixteenth Report of the Home Missionary Society.*

Sixty-five agents or missionaries are employed in preaching the gospel. Each of them, on an average, preaches in seven or eight villages. Chapels have been erected, churches formed, Sunday schools established, &c.

8. *Proceedings of the Annual Meeting of the Friends.*

This is an account of the yearly meeting of the Friends in London, from the 20th to the 30th of May, 1835. It contains some very interesting statements. The subject of a Quaker's Missionary Society was introduced, by the reading of a minute from the Bristol and Somersetshire Friends, expressing a deep concern for the spiritual condition of the heathen world. The minute was ably supported by many Friends. It was ultimately decided that, in consequence of the present want of unity in the Society, on a point of doctrine, the time was not yet come to form a specific society in aid of missionary exertions; but its members generally were encouraged to render efficient aid to those missionary societies already in existence. It seems that a Mr. Daniel Wheeler went out to the South Seas as a Quaker missionary, in the *Henry Freeling*, a vessel purchased by the Society, and fitted up exclusively for this purpose. At Hobart's Town, New South Wales, Mr. Wheeler fell in with two other Quaker missionaries, Mr. James Backhouse and Mr. George W. Wheeler, all of whom sailed from Sidney for the Society Islands. The Meeting voted to memorialize the governments of England, France, and Spain, in reference to putting an effectual stop to the slave trade. A minute was adopted on the subject of temperance, in which it was enjoined on all

the members to abstain from the use of distilled spirits, except as a medicine, and that no member about to commence business, should, on any account, enter into the traffic. The minute was adopted unanimously, and ordered to be sent down to all the subordinate meetings. The epistle read at the meeting from the North Carolina Friends stated that the Quakers alone in that State had seven hundred liberated slaves under their care, in defence of whose freedom they had expended \$20,000. The Quakers in the other slave States were represented as similarly occupied.

AMERICAN PUBLICATIONS AND REPUBLICATIONS.

1. *A Narrative of the Visit to the American Churches, by the Deputation from the Congregational Union of England and Wales. By Andrew Reed, D. D., and James Matheson, D. D. In two volumes. New York: Harper & Brothers. 1835. pp. 336, 362.*

These volumes are certainly among the best which have appeared from foreign travellers, in relation to this country. A deficiency with which they have been charged—viz., a comparative destitution of political, geographical, and miscellaneous matter—we are disposed to regard as an excellence. It was not the object for which the travellers were deputed to this country. Besides, these things have been described almost times without number. Who wishes to have the route from Boston to Washington particularly delineated, or to read an essay on our political institutions? The great subjects of education, literature, morals, religion, rightfully occupied the principal attention of the journalists. These are the subjects about which information is needed in Britain. Serious misapprehensions have existed in England in respect to our destitution of religious institutions, the nature of revivals of religion, the effects of the disconnection of the church from the State. These volumes will help to remove those misapprehensions. The amount of important information in both volumes is very large. The authors evidently came to our shores in the most friendly and Christian spirit, and endeavored to look upon every thing with a discriminating, yet kind and candid eye. The descriptive powers manifested in the work are one of its main attractions. "The account of Niagara," says the North American Review, "is written with great spirit; we know of none among the numberless descriptions of that scene, which brings more vividly to the reader's mind the appearance of the place and the feelings which it inspires. When his attention is roused by some impressive object, Dr. Reed writes with energy." Dr. Matheson's statements and observations in the second volume are made with much judgment and discrimination.

2. *A Narrative of a Visit to England. By John Codman, D. D., one of the Deputation from the General Association of Massachusetts, to the Congregational Union of England and Wales. Boston: Perkins & Marvin. 1836. pp. 248.*

This volume of Dr. Codman, we have no doubt, will be another important link to bind together the people of the United States and of the parent country. Its spirit is eminently bland and conciliatory, while, at the same time, the author does not hesitate to condemn practices inconsistent with the Christian profession. As illustrations of this last remark, we may refer our readers to pages 84, 85, 137, 138. Dr. Codman, with entire propriety, dwells in his remarks, on the religious anniversaries in London, particularly those in which the Congregational Dissenters are concerned. In the course of the volume, he introduces to our notice, with much delicacy, a large number of the distinguished Christians and Christian families, with whom a pious American would

wish to become acquainted on visiting England. It was not the author's intention, (in relation to which he has proceeded with his characteristic good judgment,) to go into any minute detail in reference to a thousand interesting objects which may be found amply described in our common books of travels.

In this connection we may be permitted to say that the Letters of the Rev. Dr. Humphrey, (president of Amherst college, and associated with Dr. Codman in the Delegation to England,) which are now in a course of publication in the New York Observer, are of a highly instructive character, and may be read with great profit in connection with those of the English Deputation and the Journal of Dr. Codman.

3. *The Importance and Means of an Able Ministry. A Sermon delivered by the Rev. Baxter Dickinson, on the occasion of his Inauguration as Professor of Sacred Rhetoric and Pastoral Theology, in Lane Seminary, Cincinnati, Ohio, December 17, 1835.*

This sermon of professor Dickinson is one of the best of the kind, which has ever fallen under our eye. The sentiments discover in their author a sound and well balanced mind, and they are clothed in appropriate and vigorous language.

4. *An Address delivered by Henry Vethake, at his Inauguration as President of Washington College, Lexington, Va., February 21, 1835. pp. 19.*

President Vethake's object in this Address, is, "to exhibit certain *principles*, which have, for the most part, met the approbation of intelligent men, who have in any degree, directed their minds to the subject of education." "A prominent characteristic of a system of college education should ever be, that it is chiefly intended as a discipline of the mind." "A seminary of education is not always to be valued according to the number of the branches of knowledge which are taught in it." After a discussion of these points, remarks are made on the relative importance of the study of English literature, the learned languages, mathematics, etc., and on the best mode of governing a literary institution. The infinite importance of religious instruction is in several places referred to. The sentiments of the address are well considered and clearly expressed.

5. *The Christian Brahmun; or Memoirs of the Life, Writings, and Character of the Converted Brahmun, Babajee, including Illustrations of the Domestic Habits, Manners, Customs, and Superstitions of the Hindoos; a Sketch of the Deckan and Notices of India in general, and an Account of the American Mission in Ahmednuggur. By the Rev. Hollis Read, American Missionary to India. In two volumes. New York: Leavitt, Lord & Co. 1836. pp. 264, 275.*

Babajee, the subject of the first volume of Mr. Read's work, was born in 1791, at Ruggothna, in the Southern Concon. He was but four years old when his mother sacrificed herself on the funeral pile of her husband. About the year 1820, he entered the service of the Rev. Mr. Crawford of the Scottish Mission, as a pundit of the Mah-rathah language. From 1823 to his death, he was from time to time employed by the American mission. In 1831, he embraced the Christian religion. He died of the cholera, at Ahmednuggur, on the 17th of April, 1833. "His zeal for the conversion of his countrymen," remarks his biographer, "his energy of character, his disinterestedness, his spiritual attainments, distinguished him from the converts with whom I have had the happiness to be acquainted." His character was well worthy of the sketch which is here given. Judging from his energy and zeal, and from the few specimens of his writings which are preserved, we infer that he was one of the most remarkable instances of the success which has attended modern missionary efforts. Mr. Read has embodied in his volumes a great variety of information touching the portion of India

in which he has labored for five years past. The work cannot be read without profit, and without exciting a deeper interest in behalf of the millions of India, who are perishing for lack of vision.

6. *Select Thoughts on Religious Subjects.* By the late Rev. Rowland Hill, A. M. New York: Leavitt, Lord & Co. 1836. pp. 252.

This little volume contains many striking thoughts expressed in Rowland Hill's usual brief, terse and peculiar manner. It can be used at intervals of business, as a sort of *Vade Mecum*, in connection with such books as those of Payson, Thomas Adam, and bishop Beveridge. Though pointed and sometimes witty, yet it is not indelicate.

7. *Christian Radicalism.* By William Withington. Boston: Perkins & Marvin. 1836. pp. 152.

Here are "thoughts for those who think." We hope that no one of our readers will be frightened by the title, which the author has seen fit to adopt. *Radical*, as an adjective, is a good word, and why may not *radicalism*, as a noun, be rescued from its present degrading associations? Many of the suggestions in the volume, as we happen to know, have commended themselves to the favorable consideration of some of the best and wisest men in the land. We regret that our limits will not allow us to go into detail.

8. *Memoir of Mrs. Mary Mercy Ellis.* By the Rev. William Ellis. With an *Introductory Essay on the Marriage of Missionaries.* By the Rev. R. Anderson. Boston: Crocker & Brewster. 1836.

A delightful biography, exhibiting, in a remarkable degree, the benign power of the gospel of Christ in union with a very amiable natural temperament, in supporting the human soul in the most trying changes of life. The portrait is above all praise. The *Introductory Essay* is taken up in showing the expediency that missionaries, except in extraordinary cases, should enter into the marriage relation before engaging in their work.

9. *Lectures to Young People in Manufacturing Villages.* By Dorus Clarke, Pastor of the Congregational Church, Chickopee Factory Village, Springfield. With an *Introduction* by Amos Blanchard, Pastor of the First Church in Lowell. Boston: Perkins & Marvin. 1836. pp. 220.

The lectures are eight in number, and are on the following subjects;—importance of the period of youth; intellectual cultivation; established and correct religious principles; dangers of young people; origin, obligation and proper observance of the Sabbath; morality necessary, but insufficient to salvation; personal piety; life of active usefulness. Mr. Blanchard, after an interesting *Introduction*, thus characterizes these Lectures. "The author having favored me with the perusal of his manuscript, I am happy to bear my testimony to the wisdom of his plan, and the success of its execution. The doctrinal views are, throughout, those in which I suppose all classes of evangelical Christians will concur. But the work will speak for itself. I recommend it most cordially to the beloved youth of my own pastoral charge."

10. *Christian Memoirs; or, the Nature of Sin and Regeneration Illustrated, in Narratives of the Conversion of Eminent Christians.* Compiled by Heman Humphrey, D. D., President of Amherst College. Boston: William Peirce. 1836.

A selection of very interesting memoirs, which may be read with much profit in connection, and for the object which the compiler had in view.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

ELISHA BACON, Cong. inst. pastor, Elliot, Maine, Jan. 2, 1836.
 SMITH HINCKLEY, Baptist, ord. evang. Monmouth, Me. Jan. 25.
 SAMUEL HOPKINS, Cong. inst. pastor, Saco, Me. Feb. 17.
 GEORGE A. WILLIAMS, Unit. ord. pastor, Saco, Me. March 9.
 ARIEL P. CHUTE, Cong. ord. pastor, Oxford, Me. March 15.

THOMAS RIGGS, Cong. inst. pastor, Walpole, New Hampshire, December 30, 1835.
 JEREMIAH POMEROY, Cong. inst. pastor, Troy, N. H. Jan. 6, 1836.
 DANIEL LANCASTER, Cong. inst. pastor, Gilmanton, N. H. Jan. 16.
 JACOB WHITE, Cong. ord. pastor, Lyndeboro', N. H. Dec. 19.
 ALLEN GANNETT, Cong. ord. pastor, Conway, N. H. Dec. 20.
 EVARTS WORCESTER, Cong. ord. pastor, Littleton, N. H. March 17.
 AUSTIN RICHARDS, Cong. inst. pastor, Nashua Village, N. H. April 6.

EZRA D. KINNEY, Cong. inst. pastor, Bennington, Vermont, Dec. 8, 1835.
 JOHN A. AVERY, Cong. inst. pastor, Middletown, Vt. Feb. 10, 1836.
 HARVEY CURTIS, Cong. ord. pastor, Brandon, Vt. Feb. 18.
 STEPHEN MORSE, Cong. inst. pastor, Sharon, Vt. March 9.

ROBERT F. WALCUTT, inst. pastor Fitzwilliam, Massachusetts, Dec. 23, 1835.
 JOHN GUNNISON, Cong. inst. pastor, Union Society of Salisbury and Amesbury, Mass. Dec. 31.
 DWIGHT IVES, Baptist, ord. pastor, Springfield, Mass. Jan. 6, 1836.
 COLUMBUS SHUMWAY, Cong. inst. pastor, Townsend, Mass. Jan. 6.
 JOHN L. McKIMM, Epis. ord. deacon, Boston, Mass. Jan. 10.
 THOMAS F. KING, Univer. inst. pastor, Charlestown, Mass. Jan. 10.
 FRANCIS A. FOXCROFT, Epis. ord. priest, Boston, Mass. Jan. 19.
 CHARLES J. HINSDALE, Cong. inst. pastor, Blandford, Mass. Jan. 20.
 JAMES MCINTIRE, Cong. ord. pastor, Unionville, Mass. Jan. 21.
 WILLIAM WARLAND, Epis. ord. deacon, Cambridge, Mass. Jan.
 THOMAS M. CLARK, Epis. ord. deacon, Boston, Mass. Jan.
 ADDISON PARKER, Baptist, inst. pastor, Methuen, Mass. Feb. 3.
 JOHN BURDEN, Baptist, inst. pastor, Rowley, Mass. Feb. 4.
 GEORGE WHITNEY, Unit. inst. pastor, Roxbury, Mass. Feb. 10.
 ALBERT SMITH, Cong. ord. pastor, Williamstown, Mass. Feb. 11.
 JOHN T. LATHROP, Epis. ord. deacon, Boston, Mass. Feb. 14.
 HENRY EDDY, Cong. ord. pastor, Middle Granville, Mass. Feb. 16.
 WILLIAM LUSK, Cong. inst. pastor, Williamsburg, Mass. Feb. 20.
 A. M. BRIDGE, Unit. ord. pastor, Norton, Mass. Feb. 27.
 CALVIN DUFFY, Cong. inst. pastor, Dedham, South Parish, Mass. March 2.
 DANIEL O. MORTON, Cong. inst. pastor, Winchendon, Mass. March 2.
 BARNABAS PHINNEY, Cong. inst. pastor, Westboro', Mass. March 3.
 JOHN FERGUSON, Cong. inst. pastor, Whately, Mass. March 16.
 WILLIAM ANDREWS, Unit. ord. pastor, Chelmsford, Mass. March 30.
 NATHAN MUNROE, Cong. ord. pastor, Bradford, Mass.

GUY C. SAMPSON, Cong. inst. pastor, North Goshen, Connecticut, Jan. 13, 1836.
 DWIGHT M. SEWARD, Cong. ord. pastor, New Britain, Ct. Feb. 3.
 SIDNEY S. CARTER, Cong. ord. evang. East Windsor, Ct. March 1.

CHARLES WALKER, Cong. inst. pastor, Windsor, Ct. Mar. 9.
 ARTHUR GRANGER, Cong. inst. pastor, Meriden, Ct. March 10.
 SIDNEY HOLMAN, Cong. inst. pastor, Killingly, Ct. March 25.

JOHN FROST, Pres. inst. pastor, Elmira, New York, Nov. 4, 1835.
 WILLIAM P. DAVIS, Pres. ord. Bethlehem, N. Y. Dec. 1.
 JAMES HYNDSHAW, Pres. inst. pastor, Wallpack, N. Y. Jan. 17, 1836.
 EPHRAIM TAYLOR, Pres. inst. pastor, Jamestown, N. Y. Feb. 3.
 MILO N. MILES, Pres. inst. pastor, Mayville, N. Y. Feb. 9.
 MARCUS SMITH, Pres. inst. pastor, Watertown, N. Y. Feb. 10.
 WILLIAM PATTERSON, Pres. ord. pastor, Poundridge, N. Y. Feb. 10.
 E. HAZARD SNOWDEN, Pres. inst. pastor, Brownville, N. Y. Feb. 10.
 WILLIAM FRARY, ord. evang. New Haven, N. Y. Feb. 11.
 WILLIAM DOUGLASS, Epis. ord. priest, New York, N. Y. Feb. 14.
 JOHN THALHIMER, Pres. inst. pastor, Knowlesville, N. Y. Feb. 16.
 ASA T. HOPKINS, Pres. inst. pastor, Buffalo, N. Y. Feb. 17.
 CHARLES W. DENISON, ord. evang. Oswego, N. Y. Feb. 19.
 EDWIN F. HATFIELD, Pres. inst. pastor, New York, N. Y. March 2.
 CHARLES GRANDISON FINNEY, Cong. inst. pastor, New York, N. Y. March.

SELAH B. TREAT, Pres. ord. pastor, Newark, New Jersey, March 24, 1836.

— HEINER, Ger. Reformed, inst. pastor, Baltimore, Maryland, Feb. 14, 1836.

JAMES T. SWEAT, Baptist, ord. pastor, Lawtonville, South Carolina, Feb. 7, 1836.
 WILLIAM C. DANA, Pres. ord. pastor, Charleston, S. C. Feb. 14.
 ELIAS E. ROBERT, Baptist, ord. evang. Rotterville, S. C.

MUNCIER JONES, Baptist, ord. pastor, Dayton, Ohio, Jan. 16, 1836.

ASAH EL WELLS, Pres. inst. pastor, Troy, Michigan Territory, Dec. 8, 1835.

Whole number in the above list, 69.

SUMMARY.

Ordinations.....	31	STATES.
Installations.....	38	
Total.....	69	Maine..... 5
		New Hampshire..... 7
		Vermont..... 4
		Massachusetts..... 25
OFFICES.		
Pastors.....	57	Connecticut..... 6
Evangellists.....	5	New York..... 15
Priests.....	2	New Jersey..... 1
Deacons.....	4	Maryland..... 1
Not specified.....	1	South Carolina..... 3
		Ohio..... 1
Total.....	69	Michigan Territory..... 1
		—
DENOMINATIONS.		
		Total..... 69
DATES.		
Congregational.....	33	1835. November..... 1
Presbyterian.....	15	December..... 6
Episcopalian.....	6	1836. January..... 19
Baptist.....	6	February..... 25
Unitarian.....	4	March..... 16
Universalist.....	1	April..... 1
German Reformed.....	1	Not specified..... 2
Not specified.....	3	—
Total.....	69	Total..... 69

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology.

CHARLES JOHNSON, *et. 30, Baptist, Topsham, Maine,*
Feb. 22, 1836.JONATHAN ATKINSON, *et. 78, Cong. Limington, Me.*CHARLES H. LITTLE, *et. 81, Cong. Boscawen, New Hamp-*
*shire, Jan. 1, 1836.*SYLVESTER BURT, *et. 55, Cong. Great Barrington, Mas-*
*achusetts, Jan. 10, 1836.*JOHN WILDER, *et. 78, Cong. Attleboro', Mass. Feb. 9.*JAMES MILTIMORE, *et. 81, Cong. Newbury, Mass. March*
*23.*ELIPHALET LYMAN, *et. 82, Cong. South Woodstock,*
*Connecticut, Feb. 2, 1836.*JOSHUA WILLIAMS, *et. 75, Cong. Upper Middletown, Ct.*
*Feb. 8.*WILLIAM WOODBRIDGE, *et. 81, Cong. Franklin, Ct. Feb.*
*HART TALCOTT, et. 45, Cong. Warren, Ct. March 28.*ASA LYMAN, *Clinton, New York, Jan. 20, 1836.*MATTHEW LA RUE FERRINE, *D. D. et. 59, Pres. Au-*
*burn, N. Y. Feb. 12.*JOSIAH GODDARD, *et. 68, Baptist, York, N. Y. Feb. 21.*F. D. SCHAEFFER, *D. D. et. 78, Ger. Luth. Frederick,*
*Maryland, Jan. 27, 1836.*CONRAD SPEECE, *D. D. Pres. Staunton, Virginia.*WILLIAM WILSON, *et. 84, Pres. Augusta, Va. Jan. 1,*
*1836.*BENJAMIN EDGE, *Meth. Epis. Norfolk, Va.*BENJAMIN POPE, *Meth. Epis. Oglethorpe Co. South Caro-*
*lina, Dec. 18, 1835.*GREENLEAF GREELY, *Meth. Epis. Burke Co. Georgia.*JAMES HILLHOUSE, *et. 47, Pres. Greensboro', Alabama,*
*Nov. 17, 1835.*JOHN N. ALLEN, *et. 25, New Orleans, Louisiana, Dec. 30,*
*1835.*JAMES CHUTE, *et. 47, Fort Wayne, Indiana, Dec. 28,*
1835.

Whole number in the above list, 22.

SUMMARY.

AGES.	STATES.
From 20 to 30.....	2 Maine.....
30 40.....	1 New Hampshire.....
40 50.....	3 Massachusetts.....
50 60.....	2 Connecticut.....
60 70.....	1 New York.....
70 80.....	4 Maryland.....
80 90.....	4 Virginia.....
Not specified.....	5 South Carolina.....
	— Georgia.....
Total.....	22 Alabama.....
Sum of all the ages spe-	1 Louisiana.....
cified.....	1 Indiana.....
1042	1
Average age.....	61

DENOMINATIONS.

Congregational.....	9
Presbyterian.....	4
Baptist.....	2
Methodist Episcopal.....	3
German Lutheran.....	1
Not specified.....	3
Total.....	22

DATES.

1835. November.....	1
December.....	3
1836. January.....	5
February.....	7
March.....	2
Not specified.....	4
Total.....	22

GENERAL SUMMARY,

Of Ordinations, &c., for the year ending April 1, 1836.

Ordinations.....	177	Rhode Island.....	8
Installations.....	153	Connecticut.....	29
Institutions.....	8	New York.....	80
	—	New Jersey.....	18
Total.....	338	Pennsylvania.....	14
		Maryland.....	2
		Virginia.....	9
		North Carolina.....	2
Pastors.....	230	South Carolina.....	9
Rectors.....	8	Georgia.....	1
Priests.....	21	Alabama.....	1
Deacons.....	34	Tennessee.....	2
Evangelists.....	38	Kentucky.....	2
Missionaries.....	8	Ohio.....	3
Not specified.....	4	Illinois.....	1
	—	Michigan Territory.....	1
Total.....	333		

OFFICES.

Pastors.....	230	South Carolina.....	9
Rectors.....	8	Georgia.....	1
Priests.....	21	Alabama.....	1
Deacons.....	34	Tennessee.....	2
Evangelists.....	38	Kentucky.....	2
Missionaries.....	8	Ohio.....	3
Not specified.....	4	Illinois.....	1
	—	Michigan Territory.....	1
Total.....	333		

DENOMINATIONS.

Congregational.....	124	DATES.	
Presbyterian.....	92	1835. February.....	1
Baptist.....	32	March.....	6
Episcopalian.....	66	April.....	20
Unitarian.....	16	May.....	21
Universalist.....	2	June.....	46
Dutch Reformed.....	1	July.....	46
Associate Reformed.....	1	August.....	20
German Reformed.....	1	September.....	28
Not specified.....	6	October.....	27
		November.....	22
Total.....	333	December.....	23

STATES.

Maine.....	19	1836. January.....	18
New Hampshire.....	20	February.....	25
Vermont.....	10	March.....	16
Massachusetts.....	93	April.....	1
		Not specified.....	2
		Total.....	333

GENERAL SUMMARY,

Of Deaths, for the year ending April 1, 1836.

AGES.	Rhode Island.....	1
	Connecticut.....	8
From 20 to 30.....	9 New York.....	10
30 40.....	6 New Jersey.....	3
40 50.....	5 Pennsylvania.....	3
50 60.....	9 Delaware.....	1
60 70.....	7 Maryland.....	4
70 80.....	8 Virginia.....	6
80 90.....	6 South Carolina.....	3
Not specified.....	29 Georgia.....	1
	— Alabama.....	1
Total.....	79 Louisiana.....	1
Sum of all the ages spe-	Tennessee.....	2
cified.....	Kentucky.....	3
2785	Ohio.....	9
Average Age.....	53 1-2 Indiana.....	2
	Illinois.....	1
	Missouri.....	1
	Arkansas Territory.....	1
	—	
	6 Total.....	79

DENOMINATIONS.

Congregational.....	20	DATES.	
Presbyterian.....	16	1835. April.....	4
Baptist.....	6	May.....	3
Episcopalian.....	1	June.....	9
Unitarian.....	2	July.....	5
Methodist Episcopal.....	10	August.....	7
Methodist.....	6	September.....	9
Universalist.....	1	October.....	6
Independent.....	1	November.....	10
Reformed Dutch.....	1	December.....	6
German Lutheran.....	1	1836. January.....	5
Not specified.....	15	February.....	7
Total.....	79	March.....	2
		Not specified.....	6
		Total.....	79

STATES.

Maine.....	2	1836. January.....	5
New Hampshire.....	3	February.....	7
Vermont.....	1	March.....	2
Massachusetts.....	12	Not specified.....	6
		Total.....	79

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

MAY, 1836.

LETTER FROM THE REV. LEVI SPAULDING, MISSIONARY AT CEYLON.

*To the Pious Young Men in Academies, Colleges and Theological Seminaries,
who are preparing for the Ministry.*

My dear Young Friends,—My mind has for several years past been turned with deep interest towards you, and I have often thought that could I visit you I should have a few subjects for plain and affectionate conversation. Of late I have been led to think that a letter would not be unacceptable, and have concluded after much hesitation to give you a few hints, as it will be impossible in a short letter to go into details farther than to let you know the outlines of what I would say.

You are looking forward to the time when your course of studies preparatory to entering upon a life of action and responsibilities, will close; and to an honor which "no man taketh unto himself but he who is called of God as was Aaron."

It is a subject for gratitude to the great Head of the church, that uncommon facilities are provided, even for those who have no money, for getting an education, and I trust such facilities will be greatly increased. I fear however that the church in counting up the number of her Nazarites, and that even the young men themselves, make a great mistake, supposing the effects will be proportioned to the number of laborers; and as a watchman upon an elevated and distant town, where I see more clearly than you possibly can the necessity of all the Christian armor, (Eph. iv, 10, 18.) I feel constrained to say that both the times and the work require a more elevated spirit of piety.

Remember, therefore, that you have with your own free, cheerful, and thankful acquiescence consecrated yourselves to Jesus and to his cause. With these prospects, the first subject in importance and the foundation of all others, is a proportionable and thorough cultivation of all the fruits of the Spirit, (Gal. v. 22, 23.) so as to *grow up* into the likeness of Christ. It is worthy of notice that "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance," are what are generally called the *passive virtues*. Zeal, action, self-consecration and suffering of common hardships, are not mentioned; and for this plain reason probably, that they are not so manifestly the fruits of the Spirit. You must therefore look upon your hearts as your garden; limited in extent, and most difficult of cultivation, but containing the issues of life or death not only to yourselves, but to thousands around you, and to tens of thousands who may live hereafter. Daily sit at the feet of Jesus and learn of him in all the variety of character in which he appears as your model, especially as exhibiting the fruits of the Spirit—remembering the words which he spake, "as my Father has sent me, even so send I you." And how did the Father send the Son? Did he not come cheerfully? Lo I come to do thy will, O God. Did he seek to do his own will? To be great in the earth? Or did he teach his disciples to look for honor—for wealth? "Take no thought, saying, what shall we eat, what shall we drink.—Ye shall be hated of all men for my name's sake." Though he came to his own, his own received him not. He had not

where to lay his head. Loaded with abuse, and with his sufferings distinctly in view, he told his disciples that it was enough for them to be as their Lord. He sought not his own, but the good of souls; of wretched and ruined sinners. While in the world he had but one object. Hungry, thirsty, or weary; in the temple, at the feast, or at a well, he ceased not to do the will of his Father—spending the day in teaching, and the night in prayer. This is the love which brought Jesus down from heaven and sustained him under all his sufferings; and in this connection, he looks at each of you in your retirement, in your class, at home or abroad, and says—*Even so send I you.* The object of his coming, of his daily labors, of his death, was the salvation of souls; and the love of Christ should constrain you to make this the object both of your life and death. You are not your own. Those feet, those hands, that head, and those powers of body and of mind are bought with the price of his blood, and should be used as his for the salvation of sinners. Keeping back even part of the price is sacrilege.

As a foundation of joy, consider the work in which you are to be engaged—a work to which angels might aspire—a work in which Jesus “labored and languished and bled.” If then the Captain of your salvation was perfected through suffering, rejoice in tribulation also; for why should you shrink from those very providences which are designed to form in you his image? Esteem even the reproach of Christ greater riches than the treasures of Egypt, and rejoice in the Lord always. With this spirit, the peace of God which passeth all understanding will keep your hearts and minds in an elevation far above the reverses of this world.

Again how mild; and with what forethought did he answer those who came to dispute, to provoke, and to entrap him—and, turning the cheek to the smiter, how patient with those who treated him with scorn. When denied by Peter, betrayed by Judas, and forsaken by all, did he criminate? Did he find fault? In all how forbearing—how ready to forgive—and even to make excuses for their defects.

Although you may have studied this subject, and so imbued your minds with the spirit of Christ as to enable you to offer yourselves living sacrifices, willing and longing and be daily consumed by the holy fire descending from the altar of God, still you will not always find it easy to observe those smaller but very important rules of common life, by which you may secure to yourselves and to all about you harmony and love. You will be thrown into circumstances and relations in which it will be difficult to be “all of one mind, having compassion one of another.” Your temper, your forbearance, your patience, your kindness, your liberality, your self-denial, will all be taxed not only occasionally but protractedly, heavily and sometimes almost beyond endurance. You will be ready to reply, when silence would be much better—ready to turn away in an angry manner, when mild behavior and a soft answer would effect wonders, not only upon the opposing party, but even upon your own spirit—ready to throw away an unwelcome subject or a wayward individual to rid yourselves of a burden, when steady perseverance would render the one pleasant and reform the other—ready to write a note of crimination, demand explanations, or enter into a controversy, rather than to conquer your own spirit and disappoint the other party, by entering into your closet to pray for humility and forbearance for yourself, and the gifts of the Spirit for him.

In all these things you must take up your cross *daily*, and follow Christ, resolving never to give nor take offence, and that you will never let the sun go down upon an unkind or an unsubdued feeling. These principles must be so deeply wrought into your heart, that they will gain the ascendancy and flow out involuntarily in corresponding action; must be a living fountain in your souls, springing up into everlasting life. Without this, what will all your learning and talent be worth? A few days since I heard the following remark; “He was the finest preacher, the most finished and eloquent pulpit orator in ———; but at the same time the most unpleasant, morose and crabbed man in the world—even in his own family.” The young man who is churlish, disobliging or self-willed among his associates or class-mates at school,

or with his brothers or sisters at home, will probably, if he have talent, make just such a preacher as above described; and without talent he will certainly be no better. In this connection I often think of the following passage; "And Jesus called a *little child* unto him and set him in the midst of them, and said, verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven." And if this is said of Christians in general, with what force should it rest on *your* minds. Fix your eyes on a group of little children, and observe their conduct and feelings towards each other and say, what makes you love one more than another? Some watch their playthings and privileges with jealousy, and are constantly teased with the very anticipations of interference. Others are just, and allow of no infringements. Others are perverse, and of course are an annoyance to all. Now you see that when the interests of these children clash, there is uniformly a struggle; but as the rules of the guardian do not allow them to take an eye for an eye, nor a tooth for a tooth—nor even of striking each other, what is the result? Certainly nothing less than envyings and heart-burnings which occasionally, at least, show themselves by a short turn—a sour or unsocial look—by exclusiveness, or a quarrel. There is one or two however whose constant care and anxiety seem to be to make others happy. They will incommode themselves, and even give up their own playthings and privileges, for the sake of harmony and the general happiness of the whole. Even when abused, they show little or no anxiety for self-defence; but ever "following that which is good, they rather suffer themselves to be defrauded," esteeming it a privilege thus to consult the general interests. As far as this language can be applied to children, by pureness, by knowledge, by long-suffering, by kindness, by love unfeigned, they make many rich—and though they call nothing their own, they possess all things. They are beloved by all whose love is desirable, and respected even by the others. They are always happy, and in the midst of opposing interests their only object is to make others partakers of their own joys. The greater their own sacrifices for the accommodation or benefit of others, the greater their enjoyment. This is truly lovely, and possesses a *moral power* beyond all the eloquence and learning of colleges and libraries. An eloquence which the fruits of the Holy Spirit alone can impart, and a power which brings to its co-operation all the sympathies and energies of our great High Priest and Saviour.

On the subject of faith, meekness, and temperance, I need not enlarge, excepting that the word *temperance* has a very extensive and forcible meaning; but, as one of the *fruits* of the *Spirit* and the last in the climax, refers more especially to the *heart*, and implies that government of affections and passions, which keeps them in constant subjection to a holy and cheerful obedience to the will of God. *Moral temperance*, which sanctifies and purifies the soul by a direct and entire abstinence from all unholy food.

Now, my dear young friends, cultivate the spirit brought to view in the above remarks, "for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her." Cherish also a perfect and grateful confidence in the word and providences of God; and let no consideration of a worldly nature turn you away from Christ and his cause. Feel that you are identified with him, and never ask "what shall I eat, or what shall I drink," knowing that if you are "diligent in business serving the Lord," he will never forget to send your daily bread, even though borne on the wings of the ravens. At the same time keep constantly in mind that if you would be fed as *Elijah* was, you must have *Elijah's* spirit; if you would stop the mouths of lions, and quench the violence of fire, you must live as *Daniel* and his companions did; if you would see the prison doors opened, every one's bands loosed, and the keeper of the prison himself converted, you must in all your afflictions pray and sing praises; if you would have *Brainerd's* success, you must have his spirit. God cannot deny himself. This spirit brings down the blessing with a thousand times more certainty than the pointed wire sent up to

heaven brings down the lightning; and the want of such a spirit makes your souls non-conductors, and all your labors powerless. Let this mind, therefore, be in you, which was also in Christ Jesus, "who made himself of no reputation and took upon him the form of a servant and humbled himself," then you will be highly exalted. Then you will live so that it may be said of you, "the zeal of thine house hath eaten him up." When you open your Bibles, you will easily find the place where it is written, "The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor." The eyes of all will be fastened on you, nor will any one be able to resist.

With these views and feelings, you will be prepared to hail that most interesting, desirable, and I trust not far distant period, when the watchmen of Israel shall see eye to eye. You will not call that common which God has cleansed, nor from any partialities to modes of organizing or governing a church, nor from any difference of opinion, *short of one affecting the salvation of the soul*, deny the right hand of fellowship, nor the cup of blessing, nor the communion of the body of Christ (1 Cor. x. 16, 17.) from those who have received the Holy Ghost as well as you. These party feelings, like caste among the heathens, must decrease as Christ increases, and must vanish away before "all the building fitly framed together can grow unto a holy temple in the Lord for a habitation of God." You are not of Paul, nor of Apollos, but of Christ; who does not break the bruised reed, nor quench the smoking flax, and who says expressly, "Whoso shall offend one of these little ones *which believe in me*, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Does not the Episcopalian, the Methodist, the Congregationalist, the Baptist, and the Presbyterian believe in Christ? "Woe unto the world because of offences! it must needs be that offences come, but woe to that man by whom the offence cometh." (Matt. xviii. 6, 7.)

Another motive for the diligent and thorough cultivation of the fruits of the Spirit is found in the fact that the laborers are few, compared with the extent of the harvest. While we pray that more laborers may be raised up, we ought to plead for a double portion of the Spirit's influences to rest on those already in the field, and on those preparing for it. *Double the spirit of prayer and devotion in the hearts of these, and you more than double their moral power.* In a very important sense, 300 of Gideon's army were better than the whole 32,000. They were the *soul* of the army, not in head, but in heart. With this measuring rod in your hand, look at the whole army of ministers in America, and select the 300, more or less, who in reality fight the whole battle. I do not mean in writing essays, or in conducting a controversy, but in leading souls to Jesus, and in feeding the flock of Christ with spiritual food. Look round and see if they are not men of prayer—of great humility—and entire self-consecration. I do not ask where are the Brainerds, and Martyns, and Paysons, though their praise is in all the churches; but I ask where are our Nazarites, either at home or on Missionary ground, who consult not with flesh and blood—who go from place to place bound in the spirit—who count not their lives dear unto them—and who "give themselves continually to prayer, and to the ministry of the word?" Where are those who, constrained by the love of Christ, have not only made up their minds to spend their days in teaching, and their nights in prayer; but who have carried out these resolutions into life, and become living epistles, known and read of all men? My dear friends, let this mind be in you that was in Jesus Christ. Then "a little one shall become a thousand, and a small one a strong nation." "Go in this thy might, and thou shalt save Israel." "Have I not sent thee?"

If any would inquire why I say nothing about missions, I reply, that my object is not to prove that you ought to be missionaries, though after a residence of fifteen years among the heathen, I might have somewhat to say on the subject; but to show that, if you have the spirit brought to view in the preceding remarks, you are fitted for any field, and will hold yourselves ready, nothing doubting, to say, *Here am I, send me*; and when thus sent, you will feel that you go bound in the spirit, not counting your lives dear unto you. If you

have not this spirit, you have not the first qualification even for staying at home, and should make a solemn pause and examine the hope of your calling. Ask and ye shall receive, seek and ye shall find. Clothe yourselves with the spirit of Christ. Let your daily garments be white and spotless. Let the vow of the Nazarite be upon you. Walk as though you could feel the consecrating hand of your Saviour upon your head; and then, "Go ye into all the world, and preach the gospel to every creature. As my Father has sent me, even so send I you." "The grace of our Lord Jesus Christ be with you."

THE PRESENT CONDITION AND FUTURE PROSPECTS OF THE UNITED STATES.

Extracts from a Dissertation read before the "Society of Christian Research," in the theological department of Yale college, by Erastus Colton.

OVER an area of 2,457,000 square miles, including the whole of the United States and their Territories, is spread a population of 14,000,000 souls. Of these, nearly 6,000,000 inhabit the great western valley—a surface of 1,200,000 square miles, or about one half of the whole area of the country, or two-thirds of that lying east of the Rocky Mountains.

For the good of these immortal and accountable beings, we inquire

I. *What is done?* In answering this question, we will briefly state facts, with as much statistical accuracy, as the data at hand will enable us to do. As the facts relate uniformly to the States and their Territories, a subsequent repetition of these names will be unnecessary.

There are 2,750,000 evangelical professing Christians. From 1825 to 1835, the estimated number of converts is 200,000. The evangelical ministers number 12,000, while there are 13,000 physicians and 9,000 lawyers. The American Home Missionary Society has 719 missionaries in their employ. In our 82 colleges the number of students is not far from 6,000. Of these 1,050, or more, are professors of religion—538 of whom are aided by the American Education Society. There are 1,016 theological students, in 30 seminaries, looking forward to the holy ministry, of whom 200 receive aid from the same Society. That Institution is likewise affording assistance to 302 young men in academies and public schools. The estimated number of pious youth between the ages of 14 and 30, is 226,000. The number of children, in a course of common school education, is 1,500,000; and in Sabbath schools, 1,000,000. In part, from the efforts of the American Bible Society, its auxiliaries and friends, 2,800,000 families possess that richest boon of Heaven to man—the sacred Scriptures. In addition to the circulation of these, tracts and religious books have been extensively distributed; and invaluable religious newspapers and periodicals have steadily issued from the press—that powerful engine of thought—to fertilize the moral wastes, like "streams in the desert," and to fan the flame of enlightened piety. Nor have any classes of the community been entirely overlooked, in the benevolent enterprises of the day. The condition of prisoners has been alleviated by the efforts of philanthropic Howards. Sailors, at 19 stations, are blessed with the stated preaching of that word, which was first promulgated in Judea, by seamen. The slaves share the sympathy of those who commiserate human degradation and suffering. And, to add but another item of good, which, though *last mentioned*, is by no means *least* in importance, 1,250,000 names stand enrolled as members of the American Temperance Society, of whom many are reclaimed drunkards. As temperance is *fundamental*, in the progress of education, religion, and indeed of every thing valuable to man both here and hereafter, it cannot be otherwise than a matter of *joy* and *thanksgiving*, that *so many* have resolved never "to taste, touch, nor handle," the deadly poison.

The preceding, is a hasty sketch of "What is done." The facts are cheering indeed, and call for devout gratitude and unfeigned humility, lest the *abuse* of such blessings should provoke the Lord to remove "the candlestick out of its place," and to bring upon us the spiritual dearth, once inflicted, for a similar reason, upon "the seven churches of Asia."

We inquire, II., *What remains to be done?* There are needed, at the lowest estimate and at this moment, 2,000 ministers to supply the 2,000,000 destitute, with the preaching of the word,—allowing 1,000 souls to each minister.* To furnish the 1,500,000 uneducated children from 4 to 16 years of age, with common school instruction, 37,500 teachers are wanted,—appropriating 40 scholars to each. And let it not be forgotten, that the same number of *adults cannot read*; and that the majority of these and of the untaught children, reside in the great west. The number of souls of a suitable age to be connected with Sabbath schools, and who are not members, is not far from 3,500,000, of whom a vast number are found in the west. 250,000 or 300,000 families are unsupplied with the word of life; and the number, it is ascertained by recent investigations made in even favored parts of our country, is rapidly increasing. An extensive field for tract distribution remains unexplored; and those portions *hitherto* visited, are by no means supplied; the demand is great from every quarter. The number of those not enrolled as members of the American Temperance Society, is 12,750,000; of whom some belong to other societies, *many* more, doubtless, *abstain* from the use and traffic of ardent spirits; but *all such* should lend the influence of their *names* to this noble cause. Much, very much too, "remains to be done" in the other departments of benevolent efforts; but these will be included in the next topic. And,

III. *Alarming evils.* Let it not be supposed, that the *above-mentioned deficiencies* are *not evils*, but they do not assume the same *positive* character with the following, and were, therefore, given a separate consideration: another reason for their arrangement as above, was their intimate connection with the items included in the *first* topic. In speaking of the evils that impend over us, and threaten our ruin, we hardly know where to begin, nor where to end; but *brevity* shall be studied, as much as possible. *Sabbath profanation* may *first* be mentioned as a bold and heaven-daring impiety—setting at defiance the command of the Almighty, and existing to a fearful extent. Our towns and cities, roads and waters, as it were, *groan* under the burden of this vice. Another evil, is the *monster of intemperance*. Under his ranks may be ranged, in order, 555,000 drunkards, of whom 56,000 fall annually in the dreadful conflict. To fill up the failing van, there are at least 5,000,000 moderate drinkers, close in the rear. Of the remaining 7,750,000, many are near the outer eddies of the awful whirlpool, unapprised of their danger. Besides this consumption of human life and souls, from \$150,000,000 to \$200,000,000, is the annual cost of the evil, in all its varied connections and consequences. This withering palsy, is one of the severest curses of Pandora's box, and the grand engine of the arch-foe of man. Sabbath profanation and intemperance, lay the foundation, in no inconsiderable degree, for the evils that follow:—The former, casts off the fear of the Great Eternal, and restrains prayer and devotional worship, while the latter, inflames all the corrupt passions and appetites of depraved man.

Infidelity too, presents a bold and shameless front; once, she retired from public gaze and insinuated her poison into the common mind, in a more silent way: but, now that its abettors can inscribe "Legion" on their standards, they dare to erect temples for worship of what?—"O Reason, *thou art our god!* To *thee* we bow and pay homage!" On their drapery, the following is inscribed in conspicuous characters:

"He that *cannot* reason, is an idiot;
He that *will not* reason, is a bigot;
He that *dares not* reason, is a slave."

* This estimate is made on the ground that the 12,000 evangelical ministers, mentioned in the preceding head, have each a society of a thousand souls. But this is not the case. On an average, their societies do not contain more than 500 or 600 people. This calculation would leave a population of six or eight millions of people destitute of a preached gospel.

There are from 50 to 100,000 organized infidels, besides the many who indulge the same subversive sentiments: *subversive*, I say, for their legitimate tendency is, the entire subversion of all that is dear in religion and morals.

With regard to *Papists* little need be said, as the subject is so frequently presented from the pulpit, and the public prints. Suffice it to remark, that there are from 600,000 to 1,000,000 in number: "One archbishop: 12 bishops: 341 priests: 401 churches: 400 mass houses: 10 colleges: 9 seminaries for young men: 3 theological seminaries: 2 novitiates for Jesuits: 31 monasteries and convents with *academies* attached for young ladies: 30 seminaries, &c. for young ladies: and 29 schools of sisters of charity." Emigrants and priests and nuns are emptied on our shores, in nearly every vessel from the old world: 30,000 landed in the port of New York alone, in the space of a few months.

We *would stop here*, if we *could*: but there is yet another evil to mention—a fearful evil—the most alarming of all; which, therefore, cannot be passed over in silence: namely, *the low standard of piety in our churches*. The combined machinations of earth and hell, and the confusion of the elements of nature, were *nothing*—in comparison with this; for all these, the Christian church, in its pristine purity, has met, conflicted with, and triumphed over. Christianity in its purity, is an invincible moral power—sustained by Jehovah's promise, The gates of hell shall not prevail against it. But Christianity disrobed of her glory, is a Samson shorn of his locks. Let the church separate herself from sin and worldly conformity, and the *other* enumerated evils shall be as the host vanquished by Gideon's banded 300 worthies. But what do we see? The inhabitants of Zion lulled to carnal repose, and the watchmen sleeping on her walls; or at least, *not sounding*, as faithfully as they ought to do, *the note of alarm*, at the iniquity coming upon the land and church. Not only so, the watchmen contend with one another, as though the holy warfare of God against sin were ended, and they were licensed censors of each other—exercising their trust with more than Roman cruelty. It is to be feared, that party interests and personal elevation, have usurped the place of honest holy zeal for the Lord of hosts. The churches too, are rent asunder, by intestine quarrels and opposing sentiments. Denominations, like Peter, have drawn the sword, in a misguided devotion to the peace and welfare of Jerusalem. Persecution, between the Orthodox themselves, or even between them and the heterodox, is an evil greatly to be deprecated by every disciple of that "meek, lowly, unreviling Jesus," who said, "Put up thy sword again, into his sheath; for *they that take the sword shall perish with the sword*." It is also painful to see the great worldly-mindedness among Christians—their absorption of soul, in "laboring for the meat that perisheth." It costs much of the efforts of the faithful minister of Jesus, to keep his church in a tolerable degree of consistency: and even then, he not unfrequently fails, and goes aside—distressed and broken-hearted—to weep rivers of waters over weak, sickly Zion. To awake them from slumber to vigorous Christian action for the conversion of sinners, seems almost impossible. The church has sunk into a most fearful lethargy,—to arouse them, from which, we need Luthers and Zuingles, Edwardses and Whitefields. All this spiritual stupor, and the naturally concomitant and consequent evils alluded to, with many others, are the legitimate result of the *low standard of piety in the churches of our Lord*.

IV. *What shall we do?* First, humble ourselves in deep repentance and self-abasement before God. We *all* are partakers of the sins of the church. If called upon, "to cast the first stone," we should "all, from the eldest to the least, go out from the presence of the Lord," with conscious personal guilt. *After which, however, we should not, as the impenitent Jews, persist in the same sins, but, like Peter, "weep bitterly."* There is doubtless too much, perhaps I may say, crimination and indiscriminate harsh censure,—"*the church is asleep; the church is defiled: the church is guilty,*" many are perpetually crying, not, we fear, in the mourning and sorrowing language of the godly and broken-hearted Jeremiah,—nor in the confessing and repentant tones of the pious Daniel. The church too, is quite an untangible, irresponsible being. Let *each one*, then, *feel and say, "I am guilty: against thee, O Lord have I sinned, and done this evil*

in thy sight," and return to his service with the renewed zeal of David and Peter.

Having as *individuals* returned to our "first love," we should pray for the interests of the church, with the full persuasion that "the iniquity" hitherto "regarded in our heart" being removed, "God will hear us," and graciously "give his *Holy Spirit*." But if our efforts *stop here*, we shall only, by avoiding one evil, run into another; if indeed it is *supposable* that a person *can* be restored to the divine *complacency*, without a sincere purpose of doing more—of *engaging actively, supremely, and forever*, in the cause of the Redeemer. We must *labor personally* for the salvation of souls—as did the devoted Harlan Page—being "instant in season, and out of season," in warning them "to flee from the wrath to come, and lay hold on eternal life."

More than this, we should endeavor "to stir up the pure minds of Christians by way of remembrance;" to promote brotherly love, and Christian union in doing good; to interest them in all the great benevolent enterprises of the day; and to enkindle and increase, to the utmost of our ability, an enlightened burning zeal for the happiness of man and the glory of God. While no department of effort should fail to receive its appropriate share of sympathy and support, *true, glowing, enduring piety*, should be the foundation of the whole superstructure, otherwise the higher we carry the edifice, the more tremendous will be the fall. It is greatly to be feared, that, in too many instances, where there is *action*, piety—solid, deep-toned—has been unwarily overlooked. The universal cry has been, "*action, action*:" and, in pushing the car forward at the utmost speed, to make certain distances, the machinery has been neglected; and now, danger threatens. *This in perfect order*,—and you may move on under as "high pressure" as you please, and all will bid you, "God speed." In doing good, efforts should be made to supply our common schools with the 37,500 teachers, that are now wanted; and the Sabbath schools with those, who are there called for. The "bread of heaven" for the famishing soul should be circulated far and wide; and "the leaves of the tree" should be scattered abroad "for the healing of the nation."

But *holy, enlightened, zealous men* are needed in the gospel ministry, in vast numbers. 2,000 could be *immediately* employed: of whom, many are imperatively demanded in the western country,—whence the "Macedonian cry" comes to our ears on every passing breeze, "Come over and help us." Destitute churches are famishing and perishing: and many, very many waste places have been as yet unrefreshed by "the waters of the sanctuary." From the statements already made, it appears that there are 13,000 physicians and 9,000 lawyers; while there are but 12,000 of evangelical ministers of all denominations, a large proportion of whom are but partially prepared by education, to preach the gospel. Why is this? *It may be* that these men are *now* wanted where they are; but *certain* it is, that were the church restored to her pristine purity, to simplicity and temperance, to brotherly love and charity, there would be less demand both for the one and the other class of these professional men. But we go further, and say, that it is a question seriously and prayerfully to be pondered by these persons—a question to be met at the judgment bar—'Whether there is not a *disproportionate* number of men in those two professions? and whether, in the death-cry of millions, the Great Physician of *souls*, and the Righteous Executor of the *Divine Law*, does not call *some* of them, *especially the pious*, to enter the gospel ministry?'* Whatever decisions *these* persons may form, each Christian should fervently pray that the 5,000 unconverted students in our colleges, may be renewed in heart, and multitudes of them inclined to the ministry. Likewise should they pray and labor too, that young men in our academies and public schools may be fitted for the same holy work.

From the nineteenth Report of the American Education Society, it appears that there are in the United States, "1,900,000 males between 14 and 30 years of age. One in 15, or 126,000 may be considered pious. One in ten, or 12,600 ought to prepare for the ministry." How many of these 12,600, and more even, I would ask, might be brought forward to preach the gospel, were every Chris-

* This question should especially be asked by the pious young men in the law and medical schools.

tian to discharge faithfully his personal responsibility? Are any of them long-
ing to enter the ministry, but are deterred from indigence?—that noble institu-
tion stands ready, with open arms and a warm heart, to receive them into her
bosom, and to train them up—Levites for the service of the Lord. Her sympa-
thies and aid will be cordially extended to them: and the church is ready to
sustain her well-aimed efforts to any extent. That Society calls for young
men. The bleeding church calls for them. Our country, flooded with sin, and
error, and infidelity, calls for them. 600,000,000 perishing heathen call for
them. Let them come forward with the spirit of Edwards, Brainerd, and Corne-
lius, of Mills, Hall, and Judson, and the camp of Israel will move onward with
a sure and unfaltering step.

And the Lord, "whose compassions fail not," will beautify His Zion; and
"exalt the nation by righteousness." Then shall streams of salvation issue
forth from every part of our land to fertilize and bless the heathen world. In
the language of the prophet, "the righteousness thereof shall go forth as bright-
ness; and the salvation thereof, as a lamp that burneth. And the Gentiles
shall see our righteousness, and all kings our glory."

ENGLISH CLASSIC AND THEOLOGICAL INSTITUTIONS.

HIGHBURY COLLEGE.

Extracts from the Report of the Committee of
Highbury College, 1833.

In proceeding again to report to their
constituents on the state and prospects of
Highbury College, the Committee desire
gratefully to lift up their hearts to the great
Head of the Church for the gracious aid
which He has vouchsafed them, and the
measure of success with which He has
been pleased to crown their labors during
another year. To His favor, they have the
satisfaction to know, the interests of the
Institution have been commended in the
devotions of the sanctuary; and they would
cherish the hope, not only that its prosperity
will continue thus publicly to share in the
prayers of the churches, but that, in com-
mon with kindred establishments, it will
form the subject of fervent supplication in
the retirement of the closet, on the part of
all who wish well to the cause of the Re-
deemer.

The internal state of the Seminary has
been such as to afford unmingled satisfaction
to your Committee. The love and harmony
which have prevailed among the students,
the consistency of their moral conduct, the
evidence they have afforded of devotedness
to God, their diligent application to the sev-
eral branches of literature to which their
attention has been directed, and the indica-
tions of promising ministerial talent which
have been evinced during the session, they
cannot but regard as pleasing tokens of the
Divine approbation. It is also gratifying to
your Committee to be able to state, that the

labors of those students whose standing has
entitled them to supply vacant pulpits, have
been generally acceptable, and, in some in-
stances, owned of God to the conversion of
sinners.

Though it has not been usual in their
Annual Reports to advert particularly to
the decease of those ministers who have
enjoyed the advantages of the Institution,
your Committee feel it impossible, on re-
viewing the events of the past year, not to
record the removal of two individuals, in
whom a more than ordinary interest was
taken by the religious public, both of whom
have died on foreign shores. To the late
lamented Dr. MORRISON, the first Protes-
tant Missionary to China, the friends of the
College have long been accustomed to point
as an illustrious example of the benefits re-
sulting from early dedication to the service
of the Gospel, and the enjoyment of appro-
priate literary training, preparatory to en-
gaging in it. Our beloved friend entered
the College at Hoxton in January, 1803,
where he discovered an ardor of piety, an
intensity of application, a steadiness of per-
severance, and a glow of zeal, which con-
vinced his companions in study that God
had destined him for no ordinary service,
though nothing could have been farther
from their minds than the particular field
in which he afterwards proved so eminently
successful. It was not long ere his mini-
sterial labors, which commenced with a ser-
mon preached to the poor inmates of St.
Luke's Workhouse, were to be transferred
to the shores of China, with a view to ad-
vance the spiritual and eternal interests of

its numerous millions of inhabitants. Having had his attention directed to that empire as a sphere of missionary operations, and to the importance of effecting a Chinese translation of the Sacred Scriptures, he undertook the study of that difficult language—a study which he assiduously and most successfully cultivated, and of which he has left imperishable monuments in his Chinese Bible (in executing which he was partially assisted by his colleague Dr. Milne), and in his Chinese and English Dictionary—a work extending to six volumes quarto. By the blessing of God on the preaching of the Gospel, and its circulation in printed forms, his devoted servant was also made the instrument of converting several of the natives who became his coadjutors in the work of the Lord, and are the first-fruits of China unto Christ. May his zeal, and the effects which have resulted from it, provoke many to follow his example! And “from the land of Sinim” may multitudes speedily flow unto the city of our God!

Our other departed brother is Mr. James Loxton, who, after finishing his studies at Highbury, proceeded, under the patronage of the London Missionary Society, to the South Seas, but had scarcely reached the anticipated scene of his future labors when he was called to enter into his Master’s joy. Few young men have produced a more powerful impression by their sermons, both in the metropolis and where his occasional labors were otherwise enjoyed; and, had he been spared to bring the energies of his powerful and devoted mind to tell upon the circumstances of the heathen, there is every reason to believe he would have proved most extensively useful; but he rests from his labors, and his memory is blessed.

It might be deemed superfluous to insist on the importance of Academical Institutions in an age of general inquiry and information; for if preparatory instruction for the work of the ministry has ever been requisite since the cessation of miraculous endowments, it is demanded now, both by the internal exigencies of the church, and by the peculiar external circumstances in which she is placed. Not only does the state of increased mental cultivation which, in various grades, characterizes our population, require corresponding degrees of superior scholarship in those who are to be their religious instructors, but the adversaries of the gospel must be adequately met on their own ground, and manfully fought with their own weapons, in so far as these may legitimately be employed. The skeptic is not to be passed by as a being not to be reasoned with, nor refused the choice of a mode of argumentation which may not be in accordance with those commonly employed by such as receive the Scriptures as a revelation from God. He is not to be called upon to believe without being presented with the proofs by which the truths that

form the object of his required belief are established. And, as it respects the interpretation of the divine word itself, if a minister should, in the present day, apply passages at random, without having studied their connection, or given himself the trouble, by the use of appropriate means, to ascertain what is the mind of the Spirit; or, if he should neglect to avail himself of the numerous illustrations which a knowledge of sacred and profane literature would supply, he cannot expect to escape that obloquy and contempt to which official ignorance is sure to be exposed. Yet a familiar acquaintance with the languages in which the Scriptures were originally written; a minute investigation of numerous topics connected with systematic and pastoral theology; and many other points that might be enumerated, can only be advantageously attended to in seminaries of learning having these objects in view. Viewing such institutions as nurseries of consecrated talent, sources of sound scriptural learning, and prospective tests of ministerial adaptation and efficiency, their great importance must be obvious. It is to them that our churches look for a supply of pious and devoted men to occupy the posts that are rendered vacant by death; to receive the labor from the hands of those, who, through infirmity, are unable to prosecute their pastoral duties; and to break up the fallow-ground, of which deplorably so much still remains in our native land. Every year is creating new wants of this description; and so far is there from being any reason to apprehend an excess of supply above the demand, that, to judge from the applications that are made from all parts of the country, we have rather to fear that existing arrangements will be found inadequate to furnish any thing like a sufficient number of approved ministerial candidates. But is not this precisely what we might expect? If the ranks of the efficient servants of Christ are to be kept full; if the churches are not to be left destitute, nor exposed to the curse of an incompetent ministry; if our home exertions are to be increased in proportion to the call for laborers; if “the field,” which “is the world,” is to be occupied;—in a word, if our daily petition,—“Thy kingdom come,” is to be granted, according to the wide extent of its blessed import, not only must pious young men of suitable gifts continue to be educated with a specific view to the work, but they must be indefinitely multiplied, so that, in point of number, as well as in regard to sacred freshness and spiritual beauty, the divine announcement to Messiah may be realized—“Thou hast the dew of thy youth.”

While your Committee rejoice in what has been done for the support of dissenting colleges, they feel more and more convinced that their importance has not yet obtained that degree of attention to which

it is entitled. On this subject, as in some others, we may take a lesson from our brethren in America. They have established, since the year 1808, *twenty-one* [now thirty] theological colleges, [seminaries,] containing at the present time 853 [1,000] students. These are not included in the colleges for general education, of which there are 75, [84,] and in which also there are a few theological students. Several are liberally endowed, and the history of that at Andover furnishes instances of liberality without a parallel in the Christian world. Besides other individuals who have given donations of \$10,000 each, Mr. Bartlett, with whom the Institution appears chiefly to have originated, has given, in various ways, to this object, no less a sum than \$200,000, or about £45,000 sterling; and there is reason to believe that all his benevolent intentions have not yet been fulfilled.

To the operation of Christian principle in the hearts of those whom God has intrusted with worldly property, the Committee would specially submit the claims of the College, assured, that prompted by this principle readily to distribute, and willingly to communicate to such an object, they will, in a most effectual manner, lay up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

The defalcation in the financial resources of the Institution, induced the Committee, in the month of November last, to address a circular letter to those ministers who had received their education in the College, and on whom it was considered a powerful claim for support might with justice be urged. The appeal has been met in some cases with a readiness and kindness which deserve the best thanks of the Committee. In others, however, no cheering and gratifying results have followed, so that the collections which it has originated have not much exceeded those of last year. The annual subscriptions have amounted to about £1,000; and the donations, together with the collections, to £267 6s. 2d.

To the latter may be added the liberal present of £400, from a kind friend at Hadleigh, which, as he originally intended to leave it by will to the Institution, has been invested in the public funds.

In conclusion, your Committee would commend the interests of the Institution—its tutors, its students, and its supporters, to the benediction of the Most High! May the influences of the Holy Spirit be poured down upon them in copious abundance! May those who have gone forth from its walls be increasingly useful in the important work to which they have devoted their lives! And may all who are now within them, or may hereafter enter them, study to show themselves approved of God, workmen that need not to be ashamed, rightly

dividing the word of truth—vessels unto honor, sanctified, and meet for the Master's use!

The officers of the Institution are,—

Tutors.

Rev. Ebenezer Henderson, Ph. D.

“ Robert Halley.

Thomas Wilson, Esq., *Treasurer.*

Mr. Samuel Plumbe, *Secretary.*

Mr. John Rudhall, *Collector.*

Committee.

The Tutors, Treasurer, and

Rev. H. F. Burder, D. D.

“ J. Clayton,

“ T. Lewis,

“ William S. Palmer,

“ Henry Townley,

Mr. Thomas Bickham,

“ Joseph Blower,

“ John Cheap,

Mr. Thomas M. Coombs,

“ Thomas Fisher,

“ R. J. Kitchener,

“ John R. Mills,

“ Edward Swaine,

“ Joshua Wilson,

“ Joseph Wontner.

BLACKBURN INDEPENDENT ACADEMY.

Eighteenth Report of the Committee of the Blackburn Independent Academy, for the Education of Pious Young Men, for the Christian Ministry, 1835.

THE Committee present their Eighteenth Annual Report to the subscribers and friends of the Blackburn Independent Academy. Having on several former occasions expressed, at considerable length, their sentiments on the general subject of education for the Christian ministry, they will now proceed at once to a brief review of the progress of the Institution under their care during the past year.

At Christmas, 1833, when their last report was presented, there were eleven students in the Academy. The senior of these, Mr. S. B. Schofield, shortly after that time entered on the pastoral oversight of the Independent church at Burslem, Staffordshire, to which he was publicly set apart in the course of the following summer. Mr. R. Thomson, whose period of study had been limited, on account of previous advantages, to two years, left the Academy at midsummer, when his course, so limited, expired, with the usual testimonials from the Committee. Having accepted an invitation from the church at Staindrop, Durham, he immediately entered on his work, to which he soon after received ordination. The Committee trust that the prospects of comfort and usefulness in the service of the gospel, which have opened to both these brethren in their respective spheres of duty, will be amply realized. At the present date Messrs. S. Jones and D. Kenyon, having also completed their term of study, have been dismissed from the Institution with similar testimonials. The former is about to enter on the pastoral charge in connection with the church at Lane Ends (or Longton), Staffordshire; the latter has been accepted by the London

Missionary Society as one of their missionaries, and is about to proceed to Berbice as his allotted scene of labor.

At midsummer Mr. James Devine, student on probation, was fully received on the foundation; and at a meeting of Subcommittee, held by previous appointment of the general Committee, Mr. George Rees, from the church of the Rev. D. Peters, Caermarthen, who had enjoyed the advantages of the college at that place, was admitted on probation, the period of his course in this Academy being left to be determined by the future judgment of the Committee. The term of his probation having since terminated favorably, Mr. R. has been received on the foundation of the Institution.

The domestic system adopted by the Committee about two years ago is still pursued, and the advantages secured by it are considered by the resident tutor as more evident and certain from daily experience. During the past year the students, according to their several stages of progress in the studies pursued at this Academy, have been occupied with the Latin, Greek, and Hebrew languages, rhetoric and belles lettres, mathematics and natural philosophy, biblical criticism and hermeneutics, systematic theology, and the composition of essays, sermons, and skeletons of sermons for criticism. They passed the usual examination at the close of the session terminating at midsummer, when a report from the examining committee was received at the meeting then held, and embodied in the following terms: "The Committee of Examination have great pleasure in reporting the very promising state of the Institution in the departments of study to which the attention of the students has been directed during the past year. After a very careful examination in the several classical authors professed by the students, from which they read and explained such passages as the Committee were pleased to select at the moment, they were exceedingly gratified with the progress which they had made, and the ability and diligence which they displayed. The works read were the life of Agricola by Tacitus, the 6th Eneid and the 1st Georgic of Virgil, and five epistles of Horace, Greek Dialects, Palephatus, and the first and fifth of Homer's Iliad, the 18th Psalm in Hebrew, the 2d chapter of Daniel in Chaldee. Several propositions were selected from the 1st and 2d books of Euclid and very well demonstrated. In rhetoric considerable acquaintance with the art of public delivery was evinced by the students. In theology they were very minutely examined on the extent of the atonement, and their replies were both prompt and explicit; and their views were subsequently more fully developed by reading several essays on the following important subjects;—The ex-

tent of the atonement,—the imputation of Christ's righteousness in justification,—the connection between faith and justification,—and the objections usually urged against personal election.' The Committee exceedingly regretted the limited period necessarily allotted for the examination, as it deprived them of much of that pleasure which they were convinced they should have enjoyed from a more extended investigation of the attainments of the students, which, throughout the whole, reflected credit on all concerned. Signed J. CLUNIE, LL. D., Chairman."

Whilst the engagements of the young men at this Institution are chiefly preparatory and prospective, a considerable portion of their exercises is directed also to immediate usefulness. Besides the supplying of neighboring chapels on the Lord's day, to which the seniors are frequently called, five stations under the County Union are regularly provided with preaching from the Academy. These stations are mostly in destitute parts of the neighborhood; the congregations which assemble vary as to number from 50 to 200; and in connection with all of them flourishing Sunday schools are taught. A system of house-preaching on week-day evenings is also prosecuted, voluntarily and gratuitously, by the students. In five or six different parts of the town and vicinity, in which ignorance and vice abound, they every week deliver plain discourses to audiences of from 30 to 60 persons of the poorer classes. It is believed that while these engagements facilitate the formation of habits of public speaking, they are also the means of important benefit to many poor persons, who, either from poverty or disinclination, neglect attendance upon the regular ministry of the word. By a plan of alternation the students are able to supply these stations with less interruption than might be supposed to their regular studies. They are also not unfrequently called to visit the sick, the poor, the infirm, and the dying.

The Committee must again advert to the subject of the library. They are concerned to state that the funds have not authorized any special grant for the purchase of books during the past year, and that only a few which could not be dispensed with have been ordered under the direction of the tutors. They beg leave to press anew upon the attention of their subscribers and supporters, the very defective state of this part of the establishment, and to solicit from them donations for the increase of the library. They have to acknowledge most gratefully a donation of £10 from William Kay, Esq.; as also about twenty volumes presented by an unknown benefactor, who designates himself *Agnostos*. Donations of books they thankfully accept; but when it is considered that not unfrequently those which are presented are duplicates of vol-

umes already on the shelves, whilst extensive deficiencies cannot be expected to be efficiently supplied by casual benefactions of this kind, it will be understood, as the Committee observed in their last report, that donations in money to be laid out in suitable purchases, are particularly to be desired in order to supply this necessary apparatus of study.

Among the means of improvement enjoyed by the students must be mentioned the annual addresses which have for several years been delivered to them by ministers of this county at the midsummer meetings. The Committee have now to present their best acknowledgments to the Rev. Dr. M'All, for the admirable and instructive exposition which he gave of the qualifications of a learned and holy ministry, in a discourse delivered at their last meeting;—a discourse respecting which it is their only regret that they have not been able to secure its being presented in a more permanent form to their young brethren who heard it, to the disseminating ministry, and to the church at large.

The Committee were apprehensive that the treasurer would have to close his accounts for the past year with a considerable balance against the Institution; but their fears have been happily disappointed by the accession of various sums, raised chiefly by congregational collections. They would again earnestly request of all ministers and churches in this county, and wherever the interests of the Blackburn Academy are favorably regarded, to adopt the practice of contributing an annual collection to its funds; a practice by means of which the necessary resources would be raised without difficulty to the denomination, and greatly to the relief of the treasurer and those other friends who assist him in his onerous duties. They return their cordial thanks to the following congregations which have favored them with collections:—Blackpool, the Rev. Mr. Cummins; Darwen, Lower Chapels, the Rev. S. Nichols, and Ebenezer Chapel, the Rev. J. Hague; Elswick, the Rev. Mr. Edwards; Haslingden, the Rev. P. Ramsay; Liverpool, Great George St., the Rev. Dr. Raffles, and Bethesda, the Rev. J. Kelly; Manchester, Grosvenor St., the Rev. R. Fletcher, and Mosley St., the Rev. Dr. M'All; the Juvenile Association connected with the same chapel; Market Harborough, the Rev. W. Wild; Preston, Cannon St., the Rev. D. T. Carson; Wigan, the Rev. T. Atkin.

Whilst they entertain a due sense of obligation to all the ministers and churches who have thus cast into their treasury, they feel that justice demands a special acknowledgment of the kindness of their friends connected with Mosley St. Chapel, Manchester, whose liberality, conveyed in two ways, as appears by the preceding list, has so largely contributed to place the funds in

a more advantageous condition than they were at the close of last year's accounts.

In closing this report the Committee beg respectfully to invite the attendance of their supporters, both ministers and laymen, at the midsummer and Christmas meetings. Those at the latter season have been held for two years past alternately at Manchester and Liverpool, greatly to the satisfaction of that large portion of the constituents who can most conveniently assemble in these towns; the midsummer meetings are held regularly at Blackburn. The Committee believe that a large attendance of the friends of the Institution, whether nominally on the Committee or not, would greatly extend the interest taken in its concerns, and would encourage efforts for its prosperity. They again commend it to the prayers of their brethren; and the blessing of the great Head of the Church.

The receipts of the Society during the year were £740 18s. 5d.

The officers of the Institution are,—

Tutor.

Rev. G. Wardlaw, A. M.

Theological Tutor.

Mr. D. B. Hayward.

Classical Tutor.

Mr. George Hadfield, *Treasurer.*

Rev. J. Clunie, LL. D., *Secretary.*

General Committee.

Rev. T. Raffles, LL. D.	Mr. J. Eccles,
" R. S. M'All, LL. D.	" S. Fletcher,
" J. A. Coombs,	" T. Harbottle,
" R. Fletcher,	" O. Heyworth,
" J. Kelly,	" R. Roberts,
" J. J. Carruthers,	" W. Kay,
Mr. T. Blackburn,	" J. Priestly,
" E. Dawson,	" L. Williams.
" B. Eccles,	

Examining Committee.

Rev. T. Raffles, LL. D.	Rev. W. Jones,
" R. S. M'All, LL. D.	" S. Nichols,
" J. Clunie, LL. D.	" T. Parry,
" S. Bell,	" R. Slate,
" D. T. Carson,	" G. Taylor,
" J. A. Coombs,	Dr. Bell,
" S. Ellis,	" J. P. Kay,
" J. Griffin,	Mr. E. Dawson,
" J. Gwyther,	" W. Howie.
" J. Hague,	

METROPOLITAN UNIVERSITY.

THE London University having taken measures to procure the power of conferring Degrees, Government have resolved to create a Metropolitan University, for the sole purpose of granting Degrees, without the application of any religious test, in Arts, Medicine, and Law, but not in Divinity. The Administrators in this University will be nominated by the Crown. Examinations for Degrees will be carried on by this body of learned men. The Students of the London University and King's College will be mutually stimulated by this arrangement.—*Miss. Reg., Dec., 1835.*

MINISTRY FOR THE WEST.

Extract from Dr. Beecher's "Plea for the West."

EXPERIENCE has evinced, that schools and popular education, in their best estate, go not far beyond the suburbs of the city of God. All attempts to legislate prosperous colleges and schools into being, without the intervening influence of religious education and moral principle, and habits of intellectual culture which spring up in alliance with evangelical institutions, have failed. Schools wane, invariably, in those towns where the evangelical ministry is neglected, and the Sabbath is profaned, and the tavern supplants the sanctuary of God. Thrift and knowledge in such places go out, while vice and irreligion come in.

But the ministry is a central luminary in each sphere, and soon sends out schools and seminaries as its satellites by the hands of sons and daughters of its own training. A land supplied with able and faithful ministers, will of course be filled with schools, academies, libraries, colleges, and all the apparatus for the perpetuity of republican institutions. It always has been so—it always will be.

But the ministry for the West must be educated at the West. The demands on the East, for herself and for pagan lands, forbid the East ever to supply our wants. Nor is it necessary. For the Spirit of God is with the churches of the West, and pious and talented young men are there in great numbers, willing, desiring, impatient to consecrate themselves to the glorious work. If we possessed the accommodations and the funds, we might easily send out a hundred ministers a year—a thousand ministers in ten years—around each of whom schools would arise, and instructors multiply, and churches spring up, and revivals extend, and all the elements of civil and religious prosperity abound.

But we have said that the ministry for the West must be a learned and talented ministry.

No opinion is more false and fatal than that mediocrity of talent and learning will suffice for the West. That if a minister is a good sort of a man, but somehow does not seem to be popular, and find employment, he had better go to the West. No; let him stay at home; and if among the urgent demands for ministerial labor here, he cannot find employment, let him conclude that he has mistaken his profession.

But let him not go to the West. The men who, *somehow*, do not succeed at the East, are the very men who will succeed still less at the West. If there be in the new settlements at the West a lack of schools and educated mind, there is no lack of shrewd and vigorous mind; and if they are not deep read in Latin and Greek, they are well read in men and things. On their vast rivers, they go every where, and see

every body, and know every thing, and judge with the tact of perspicacious common sense. They are disciplined to resolution and mental vigor by toils and perils, and enterprises; and often they are called to attend as umpires to the earnest discussions of their most able and eloquent men, which cannot fail to throw prosing dullness in the ministry to a hopeless distance. No where, if a minister is deficient, will he be more sure to be "weighed in the balance and found wanting." On the contrary, there is not a place on earth where piety, and talent, and learning, and argument, and popular eloquence are more highly appreciated, or rewarded with a more frank and enthusiastic admiration. There are chords in the heart of the West which vibrate to the touch of genius, and to the power of argumentative eloquence, with a sensibility and enthusiasm no where surpassed. A hundred ministers of cultivated mind and popular eloquence might find settlement in an hundred places, and without the aid of missions, and only to increase the demand for an hundred more.

Most unquestionably the West demands the instrumentality of the first order of minds in the ministry, and thoroughly furnished minds, to command attention, enlighten the understanding, form the conscience, and gain the heart, and bring into religious organization and order the uncommitted mind and families of the great world; and many a man who might guide respectably a well-organized congregation here of homogeneous character, and moving onward under the impetus of long continued habits, might fail utterly to call around him the population of a new country.

LANE SEMINARY.

Extracts from the sixth Annual Report of the Trustees of Lane Theological Seminary, 1835.

THE great destitution of ministers throughout the western valley, imperiously demands a large increase of their number. The State of Ohio has nearly one third of all the Presbyterian ministers in the ten States of the western valley, and yet more than one hundred of our churches are now unsupplied; while in one section of this State, there are ten adjoining counties in which it is believed there is but one Presbyterian minister. A far greater destitution, of course, exists in the other nine States of the valley. In western Louisiana, a region of country two hundred miles long and one hundred broad, as large as two of Connecticut, and with an extensive and wealthy population, there is but one Presbyterian minister, and he devotes but half of his ministerial labors to this destitute portion of country. In the extensive regions embracing the two Floridas, but three ministers of our own denomination, one

hundred and fifty miles distant from each other, are found to break to the increasing multitudes the bread of eternal life. Hundreds of our churches, for want of more ministers, now enjoy the stated preaching of the gospel but once in two, four, and in some instances but once in six weeks. With such infrequent ministerial instruction, and with very little pastoral visitation, who can think it strange that these neglected churches should continue to be powerless and inefficient, especially when it is remembered how difficult it is to advance the cause of religion in those congregations which are favored with preaching twice and three times on each Sabbath, besides lectures, prayer-meetings, and pastoral visitation during the week? Could an efficient minister be found for each one of these feeble churches, and his whole time be spent in bringing the gospel to bear upon the entire community, and especially upon the rising generation, no doubt can be entertained but what in most cases these feeble, small and inefficient churches would soon become numerous, strong and healthy; be able and willing to support the gospel amongst themselves, and do much to impart the same blessings to the destitute in this and other lands. Besides the destitute churches spoken of, hundreds of new ones, it is believed, might speedily be formed, and built up, if the requisite laborers to do the work could be obtained. Those who have passed through the length and breadth of this great land, and have surveyed its moral wants, think it not too much to say, that if we now had one thousand additional ministers of the right character, they might all be most usefully located in a single year.

The west will have ministers of one character or another.

Man is a religious being, and will have his altars and ministers; and if they be not consecrated to the living God, they will become the apologists of his crimes, and the instruments of his ruin.

Israel once had but a single prophet of God, but the fearful deficiency was more than made up by four hundred prophets of Baal. The heathen world is filled with the ministers of religion; but are they not blind leaders of the blind? and do they not lead their deluded followers down to perdition? The west has her ministers of religion, besides many who are evangelical and devoted—has she not her Universalists—her Catholics—her Deists and her Atheists? and are they not rapidly increasing and taking possession of the fairest portions of our beloved country? and are they not entrenching themselves against the future attacks of Christianity? The great question, then, is not whether the west shall have ministers, but what shall be their character; whether they shall be the ministers of righteousness, or the ministers of sin? Whether they shall conduct the increasing

millions of our population to the joys of heaven, or lead them down to the gates of hell? Nor should it be forgotten that the church of God is quickly to decide this momentous question.

God has given to the west the requisite young men for her future ministry. During the revivals of religion throughout the valley, within the last four years, hundreds of young men of promising talents and piety, have been brought into the churches, whose hearts burn with intense desire to preach the gospel to their perishing countrymen, and who only need an education to fit them for distinguished usefulness in this great field, which is white for the harvest. And why has God converted these young men, and inspired their bosoms with earnest longings to preach Christ to dying men, if it be not, that the church should educate them for her service? Though rich in faith, most of these sons of the church are poor in the possessions of earth; and the great practical question for the church now to decide, is, whether they must forever extinguish their earnest desire and hope to preach the gospel, and spend their lives in comparative obscurity and uselessness, or whether the requisite institutions of learning shall be provided for their education. While we are thus distinctly and loudly called to this great work, by the number and increase of our pious young men, the churches, it is believed, will not fail to furnish the necessary means for their training and speedy introduction into her service.

The future ministry of the west, to a great extent, must be raised up in western institutions.

To say nothing of the impossibility of obtaining a sufficient number from the old States, after they have supplied their own vacancies, and met the urgent and increasing demand for foreign service, an important reason for a supply of western preachers is found in the fact that young men who are natives of the soil, who have been formed in a western mould, are familiar with the manners, and customs, and habits, of western people, enjoy peculiar facilities for doing good, and are free from the suspicions and prejudices, which, to some extent, are met with by all who emigrate from the old States.

The west, though willing to aid herself, still needs some assistance from the east, in planting her institutions of education and religion. It is sometimes said that the west is rich and able to help herself. We reply: first, that much of the wealth of the west is prospective—lies undeveloped and unrealized in rich, uncultivated lands, and in exhaustless and unexplored minerals; second, that where western wealth is realized, it is, to a great extent, in the hands of men who do not appreciate the institutions of education and religion, and whose wealth can never be secured for such institutions until

its possessors shall be taught their value by beholding their *practical results*. Our final answer to the objection that the west is able to help herself, is that, as a general fact, so far as ability is found in the hands of good men, they are willing to do more, and are actually doing more according to their means, than eastern Christians are doing; and we may add, that if our eastern benefactors will continue their munificence but a few years longer, until our resources can be developed, our wilderness subdued, our roads and bridges constructed, our school-houses and churches erected, and the men who now possess and hold back their wealth are converted and learn that they are God's stewards; we pledge ourselves that we will come no more to the east to beg, unless it be to urge them to receive into their Christian treasury the overflowings of our benevolence and our wealth, for the conversion of the world.

The advancement of the cause of ministerial education at the west, is indispensable to the success of all our other benevolent enterprises.

Bibles and tracts, however necessary and extensively circulated, cannot do their appropriate work until you can send the living minister to call up the attention of the people and press the claims of truth upon their hearts and consciences. Sabbath schools, so important to the best interests of the rising generation, cannot be established and maintained in thousands of the most destitute neighborhoods, for want of ministerial and Christian influence.

Good common schools, which, when established on Christian principles, and embracing the entire community, are the nurseries of the church, and the grand palladium of our liberties, it is very well known as a matter of fact, seldom are established, especially in a new settled country, beyond the influence of an enlightened ministry. It is estimated that there are three millions of uneducated population in the United States, and a large proportion of them are in the west; and nothing is more wanting than thousands of competent common-school instructors, for the education of the rising generation. That they can never be sent from the east to any considerable extent, is most evident, though we are thankful for all that can be thus furnished.

Our main dependence must evidently be placed upon an efficient ministry. It must devolve on them to organize the discordant materials of society; to train up on the ground to be occupied, and if necessary, under their own eye, the instructors requisite for the whole community. It cannot be too deeply impressed upon our minds that, as a general fact, teachers cannot be sent to prepare the way for ministers, but ministers must create the teachers, and give moral influence to their operations. The connection between the establishment

and permanent prosperity of academies, colleges, and theological seminaries, and an enlightened ministry, is so obvious as only to need a passing remark. Equally evident is it, that double energy and efficiency might now be given to the missionary enterprise at home and abroad, if the men could be furnished; and now while Providence is pouring the tide of prosperity upon the church, and filling the treasury of the Lord, so that hundreds of additional laborers might be sustained, and a new and mighty impulse be given to the cause of God, if the men could be found, with what fervor and importunity should the whole church join in the petition that the Lord of the harvest would send forth more laborers into his harvest!

Finally. The great increase of colleges in the west, during the last few years, calls loudly for more extended means of theological education. More than twenty colleges are now in successful operation within the ten States of the western valley. In these institutions there are now several hundred pious young men, most of whom are looking forward to the Christian ministry, and will soon be prepared to enter upon their theological education in western theological institutions. From the limited provision yet made for theological training in the west, it is sufficiently evident that such a school of the prophets as ours, liberally endowed, fully organized, with able and well known instructors; having the advantages of the manual-labor system; and located at the centre of four millions and a half of our population; is urgently demanded for the accommodation of theological students, and is destined, under God, to exert a most powerful agency in training the future ministers of the west.

As a number of the most important of these colleges have been endowed by the same munificence which has given being and prosperity to this institution, and as a leading object of these colleges is to train up young men for the ministry, it will be seen that the establishment of such institutions as this, is indispensable to the accomplishment of the good work already so favorably commenced by the friends of western education.

COLLEGE IN MICHIGAN.

At the Annual Meeting of the Synod of Michigan, the following Resolution was passed:

Resolved, That definite and systematic efforts ought to be made to promote the cause of literary and evangelical education in this Territory." A General College Committee, consisting of Messrs. Cleveland, Hastings, Stuart, Ellis, Wead, Johnson, Brown, Walcott, Wells and McJunkin, were appointed "to consult on the best location

for a College for the Territory; to use their most judicious efforts to raise the necessary funds for the commencement of the Institution, and in case they find it practicable, and in their judgment, important, to determine said location, and proceed, as Providence shall direct in the organization of the Institution, with instructions to report at the next meeting of Synod." It is understood that measures are in progress for the accomplishment of the above object.

COLLEGE AT BUFFALO.

THE last Autumn efforts were made for the purpose of raising funds for the establishment of a College at Buffalo, N. Y., and resulted in obtaining generous subscriptions from the following individuals:

William Williams, \$15,000, to endow the professorship of moral and mental philosophy, called "The Williams Professorship."

Samuel Wilkeson, \$15,000, to endow a professorship of law, called "the Wilkeson Professorship."

Alanson Palmer, \$15,000, to endow a professorship of mathematics and natural philosophy, called "The Alanson Palmer Professorship."

Hiram Pratt and Orlando Allen, \$15,000, to endow a professorship of theology, called the "Pratt and Allen Professorship."

Joseph Dart and George Palmer, \$15,000, to endow a professorship of English Literature and belles lettres, called the "Dart and Palmer Professorship."

Pierce A. Barker, \$15,000, to endow a professorship of languages, to be called "The Barker Professorship."

Guy H. Goodrich, \$15,000, to endow a professorship of chemistry and mineralogy, called "The Goodrich Professorship."

H. B. Potter and John C. Lord, \$15,000, to endow a professorship of Oriental Literature and the Hebrew language, called "The Potter and Lord Professorship."

General Fund.—E. Walden, \$5,000; R. B. Heacock, 5,000; Townsend and Coit, 5,000; B. Rathbun, 1,000; H. R. Seymour, 1,000; Ira Joy, 1,000; Gen. Porter, 1,000; Wm. T. Miller, 1,000; W. & P. Hodge, 1,000. Total, 21,000.

In addition to the subscription for a professorship, Col. A. Palmer has donated \$20,000 in a lot of land.

Jabez Goodell, \$15,000, to endow a Professorship of Sacred Rhetoric.

Jesse Peck, \$1,500 to the general fund.

J. Sidway, \$1,000 to the general fund.

I. F. Maltby, and J. W. Vail, \$1,000, to the general fund.

For the purpose of endowing an additional Professorship:

Le Grand Marvin, \$7,500; Ebenezer Johnson, 7,500.

The whole amount thus subscribed in the city of Buffalo alone is \$194,500.

THEOLOGICAL SEMINARY AT BANGOR.

From the Christian Mirror.

ON the evening of the 25th of December, a meeting was held, agreeably to notice, in the meeting-house of the first parish in Bangor, to hear the Report of a Committee of the Trustees of the Theological Seminary, relative to the state of the 100,000 dollar subscription, and to increase and complete such subscription, should it be necessary. The meeting was numerously attended. George Starrett, Esq. was called to the chair, and the throne of grace was addressed in fervent prayer by Rev. Mr. Lovejoy, of Old Town. The Report of the Trustees was presented by Professor Pond, from which it appeared that, up to that time, the sum of 91,157 dollars had been subscribed. The subscriptions had been derived from the following sources, viz.

From the county of Washington,	\$ 5,179
From the counties of Hancock and Waldo,	2,971
From the county of Penobscot,	46,405
From the county of Lincoln,	2,775
From the county of Cumberland,	21,028
From the county of Kennebec,	3,052
From the county of Somerset,	1,112
From the county of Oxford,	1,923
From the county of York,	1,512
From sources without the State,	3,200
Subscriptions in the hands of Rev. Mr. Pearl, an absent agent—sources not precisely known,	2,000
Total,	\$91,157

In regard to the subscription from the County of York, Professor Pond here stated, that he felt himself called upon to make a brief explanation, and to submit a proposition to the Trustees. In May last, before the meeting of the General Conference, when the great Subscription before us was commenced, the York County Conference of Churches resolved to raise 5,000 dollars for the Seminary, in five years, to be appropriated to the increase of the Library. I was present, said Prof. Pond, at the meeting when this resolution was introduced, and witnessed the spirit and unanimity with which it passed. I have had frequent letters from gentlemen in the County since, and I am persuaded that those churches *mean* to redeem their pledge, and that they *will* redeem it. The Agent who was to have visited them has not had time to do it, previous to this meeting; but he is proposing to do it immediately.—Those brethren will feel hurt, if they are not allowed to participate in the great enterprise before us, at least to the amount of their pledge. They have subscribed already 1,512 dollars; 3,488 dollars more are needed, in order to raise their subscription to 5,000. I here pledge this sum to the Institution, on their behalf. *I will pay it, if they do not.* Will the Trustees accept me as surety for my brethren in York County, for the sum of 3,488 dollars? The Trustees, who were present, and in session, voted to accept the pledge of Prof.

Pond, in behalf of the churches in York County; and accordingly their subscription was raised to 5,000 dollars. This carried up the general subscription to the sum of 94,645 dollars. It was then moved that the subscription be kept open for a time, to receive any new names which might be added; and in a few minutes, the sum of 2,045 dollars was subscribed; making the whole sum \$96,690.

When all had subscribed who wished, Prof. Pond drew a paper from his pocket, which he said had been just handed him, and which he was not at liberty to read until after the subscription in the meeting was through, containing a pledge of 16,666 dollars and 67 cents, from Philip Coombs, Esq., a member of the first Church in Bangor, to endow a Professorship in the Institution, to be denominated the *Loomis Professorship*, in memory of the Rev. Mr. Loomis, late Pastor of the first Church. This was given with the intention that it should be added to the great subscription; and by this means the subscription was carried up to \$113,356.

Thus, the great enterprise, in which the Congregational churches of Maine have been engaged, for the last six months, was finished—and *more* than finished; and the Seminary at Bangor, the property of the churches generally, may be regarded as *endowed*.

It will be recollected that the sum of 20,000 dollars was subscribed last Spring, in Penobscot County, to endow the Professorship of Sacred Rhetoric and Ecclesiastical History. This added to the sum above mentioned will make 133,356 dollars, which has been subscribed to the Seminary within the year.

Urgent Demand for Preachers.

Extract from the Annual Report of the Mission to the Sandwich Islands, taken from the *Missionary Herald*.

WE thank the Board and the churches for the interest they manifest in behalf of our children, in the provision made for them while at the islands, in books, clothing, and other helps; and for the aid rendered them on their passage to our native land, and for the kind reception they meet with, and the homes they find, among the friends of the Redeemer.

We rejoice in the disposition which exists in our country to supply the heathen with the word of God. We should regret deeply to check it. We pray that the word of the Lord may have free course. We pray for wisdom and strength to translate so much of it, and to do it so correctly, and to teach it so faithfully, that it may run and be glorified in this nation even as it is with you. We cannot, however, refrain from saying that our hope of the speedy conversion of the world to Christ would be greatly in-

creased, could we hear of the "almost clamorous importunity of the churches," not only to print the Bible, but to furnish men to teach it to all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost. The Scriptures sometimes convert men who have no preacher, and tracts have brought salvation to families who had never seen the Bible. But ordinarily it is not so. Ordinarily faith cometh by hearing; and hearing by the word of God spoken by the living preacher.

We wish, as soon as we can, to complete the translation of the Bible, knowing that all Scripture is given by inspiration of God, and is profitable; but from what we know of the thick darkness which envelopes the nation; from our experiments to remove it; and from the experience of apostles and missionaries before us, we are distressed to perceive how small is the army who publish the word in *person*—distressed at the disproportion between the zeal of the churches in sending forth Bibles and tracts, and their zeal in sending forth *men*. We do not wish the means were less, or the zeal less, to multiply the leaves of the book of life. They are leaves for the healing of the nations. There is none to spare of either of them. But we would, if we could, induce the disciples of Christ, the ministers of his word, to go by hundreds and thousands into all the world to preach the gospel. Then will the funds necessary for the world's conversion cluster about them, and move along with them, as naturally as the body accompanies the spirit which sets that body in motion. But if Bibles and tracts are sent forth, while teachers and preachers are wanting, it is, in the figure of Hall, throwing sickles into a field of grain, with no men to wield them.

CHRISTIAN MINISTERS NOT BEGGARS.

From the *New Jersey Missionary*.

"WE had a *begging* sermon at our church this morning,"—"the Rev. Mr. —, is here upon a *begging* expedition,"—"what an incessant *beggar* our minister is!"—these and such like phrases are frequent in the mouths of some who profess and call themselves Christians. And Christian ministers, it must be confessed, taking up the parable, admit sometimes their proper application to themselves. *We* deny its pertinency. *We* reject it as untrue, unworthy of our office, and an insult to our Master. Not that we are "ashamed to beg" for him, if he required it of us; but because whatever our wants may compel us to, for our own support and comfort, *He* never can become a party to the *beggary*. No. He is King and Lord of all. He is the great Proprietor. The earth is his, and the fullness thereof. Men, all

mankind, the rich and the poor, are tenants at his will. He permits them to use his property. He requires them to account for it. He will withdraw it from them when, and as he will. For the trial of men's faith, he has caused one to differ from another. He has made some poor and some rich. He has cast the lot of some in the land where the true light shineth, while the lot of others has fallen in the region and shadow of death. There is wealth enough upon the earth for the comfort, there is light enough for the direction of all. To them who have, it belongs to communicate to them who have not. And so great is his goodness, he has expressly declared of them who disperse abroad and give to the poor, of that which was not theirs, but his, that their righteousness shall reign forever, and that they shall be repaid with treasures in the heavens. To admonish them of their duty, to encourage them with his promise, to aid them in so discharging the one, that they may the best secure the other; he sends his ministers to preach the gospel, and to enjoin upon them, as among the first duties of the gospel, to 'remember the poor.' In fact, for such is the fact; the great Proprietor, sends out his stewards to them to whom he lends his treasures, with instructions to pay in part the debt they owe to him, to their less favored brethren, who bear with them his image; to point out to them the darkness, the sorrow, the ignorance, the spiritual destitution there is in the world, and to encourage men to exert themselves, and to give of their substance for its relief, by that wonderful and most benevolent assurance, "Inasmuch as ye do it unto one of the least of these, ye do it unto me." Where now, let us ask, is the *begging*? Who is the *beggar* in this transaction? Is it the Lord of all, who condescends to *beg* from them to whom he has lent so much, a little of it, for them to whom he has lent less? And will you dare to refuse him? Will you reject his application? Will you insult his messenger? Will you deny his right?—There were some that did so once; and their wretched end, stands as a fearful warning of their danger and their guilt, who return not to the Lord of the vineyard, its fruits in their seasons. Let there be no more heard among Christians of *begging* for the relief of God's poor, or the extension of his kingdom. All that we can do—all that we can give, is of debt, and not of grace. We owe him all. He asks of us a part. If we refuse it, we insult him, we endanger our possessions, we bring a curse upon our own souls. If we with cheerfulness meet the demand; he takes it—so great is his generosity, he takes his own of us as a loan—"he that giveth to the poor, lendeth to the Lord;" and look, it is his own sure promise, "whatsoever he lendeth, shall be paid again."

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE usual Quarterly Meeting of the Board of Directors of the American Education Society, was held on Wednesday, April 13, 1836. Appropriations for the quarter were made to beneficiaries in various institutions, as follows:

	Former Ben.	New Ben.	Total.	Am't Ap.
16 Theol. Sem.	169	2	171	\$3,440
28 Colleges,	371	5	376	8,051
66 Academies,	206	24	230	3,864
110 Institutions,	746	31	777	\$15,365

Of the above, the Presbyterian and the Western Education Societies made appropriations, as follows:

	Former Ben.	New Ben.	Total.	Am't Ap.
11 Theol. Sem.	60	1	61	\$1,212
17 Colleges,	118	0	118	2,378
37 Academies,	111	11	122	2,455
65 Institutions,	289	12	301	\$6,045

The following votes were passed.

Voted, That, in future, the notes taken of beneficiaries of the Society, be in the following form:

For value received, I promise to pay the American Education Society, or order, dollars in five years after my preparatory studies for the ministry shall have been closed, with interest from that time.

Voted, That on all sums paid by the beneficiaries of the Society within five years from the completion of their preparatory studies for the ministry, a discount of twelve per cent. per annum shall be allowed from the day of payment to the expiration of the said five years.

Voted, That the rule here adopted apply to all beneficiaries now under patronage, in reference to their past appropriations, and that, in renewing their notes, they be requested to give one note including the whole amount of their appropriations, in conformity with the new form of notes.

Voted, That the Treasurer be authorized to settle with all the beneficiaries who have completed their preparatory studies, on the principle of the new form of notes with the condition annexed, this day adopted.

The Secretary presented for consideration, the subject of relinquishing in part, or cancelling the notes of such persons as have been beneficiaries of the Society, but who, for good and sufficient reasons, have received a dismission, and have subsequently

engaged as teachers at Foreign Missionary Stations:

Whereupon, after full consideration of the Constitution and Rules of the Society, and the object for which it was formed;

Voted, That the Directors do not consider themselves legally authorized to relinquish in part, or to cancel the notes of beneficiaries, who have thus abandoned the intention of entering the ministry.

Appointments.

THE Rev. Eliakim Phelps, late of Geneva, N. Y., has been appointed Secretary and General Agent of the Philadelphia Education Society, and has entered on the duties of his office, with cheering success.

—The Rev. Samuel H. Riddel, of Glas-tenbury, Ct., has been appointed an Agent of the American Education Society, and has accepted the appointment, and it is expected he will soon be dismissed, and engage in the services of his agency.—From the public reputation of the Rev. Messrs. Phelps and Riddel, it is confidently believed, that much good will result from their instrumentality in the great and responsible work of raising up ministers for the supply of the world.

Rev. Mr. Nash's Report.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—At the close of another quarter of a year, spent in the laborious, self-denying employment of an agent, I find increased occasion for devout ascriptions of praise and thanksgiving to the God of my life. Verily goodness and mercy have followed me. After a winter of almost unparalleled severity in this country, I find cause for most grateful mention of the protection and care of a kind Providence, by which I have been enabled to prosecute my agency without interruption. Of the success which has attended my efforts, I have neither the ability nor the wish to speak particularly. In general, I may say, it has been as good as I had reason to anticipate. A statement of the great and increasing want of ministers in our country, has awakened strong interest in many minds, and, in most instances, has called forth contributions more liberal than those of former years. The Education Society is fast coming into increased favor with the Christian public, as an efficient instrument of supplying this deficiency. The one thing essential that this Institution may accomplish the good for which it is so well adapted, is a proper administration of its affairs. Let wisdom and care be duly

exercised in the selection and management of its beneficiaries, and, with the ordinary blessing of Heaven, its success is certain. The young men who receive its patronage, ought to feel that the responsibility resting on them is most solemn and affecting. It should be deeply impressed on every one of their minds, that unless their character and deportment do in good degree correspond with the great object for which they are patronized, the Society cannot proceed;—that every instance of misconduct or of spiritual indifference in them, contributes directly to render useless an Institution which God has blessed, and which is deemed most important to the promotion of his glory and the salvation of souls. Very little is now said to the disparagement of this Institution, except what arises from the real or the supposed delinquency of those who are the objects of its liberality. How desirable that they universally realize this remark in all the fearfulness of its import!

But what terms of reprobation can be too severe for that unkind, unchristian mode of judging, which undervalues and denounces the Education Society, overlooking the great end for which it was organized, the principles by which it is regulated, the immense good already accomplished by hundreds of its beneficiaries, because here and there an individual has proved himself unworthy of the confidence reposed in him. Adopt this mode of judging universally, and you annihilate the Christian church, and put a final stop to every thing great or good attempted by man. Let us imagine the worst that truth will justify—that of twelve individuals assisted in their education by Christian charity, eleven become efficient, useful ministers of Christ, while one disappoints expectation, or even brings disgrace on the Saviour's name. How does this differ from the proportion which, even in the family of the Redeemer, apostasy bore to love and fidelity? Surely it should silence the objection which I have in view, to know that, in the conversion of this world, Jehovah employs the instrumentality of frail, imperfect men. But because of the imperfection of this instrumentality, must it be laid aside, and the world remain in bondage to sin? Because the young men whom the church would aid in preparing for the ministry, are inexperienced and imperfect, let them keep their hearts with all diligence; let them abound in watchfulness and prayer, and let a pastoral supervision be maintained over them with the utmost kindness and diligence. At the same time, let persons who raise objections against the Education Society as a cloak for their covetousness, or an occasion to give vent to their enmity against Christ and his cause, remember that they must give account of themselves to God.

Since my last quarterly report, my time has been chiefly spent in the counties of

New Haven and Hartford in Connecticut, and in the city of Boston, and the county of Berkshire in Massachusetts. In several instances, in the first of these counties, the cause was presented, where, for special reasons, no collection at the time was taken. This course was not however adopted in any place from any unwillingness expressed by the people of God to bestow their liberality. In those towns where a call for donations was made, it was met with the same liberality as in other parts of the State. In one instance, two young men in moderate circumstances, wholly unsolicited, contributed thirty dollars to constitute their pastor a life member of the State Branch, stating that they had resolved to save this sum by refraining from the use of snuff and tobacco. How desirable that this example be universally imitated! Were all the sums worse than wasted in the indulgence of appetite or in complying with the demands of fashion, cast into the treasury of the Lord, how easily might it be filled to overflowing.

O when will the churches feel as they ought, that to furnish heralds of salvation in sufficient numbers, demands a universal and self-denying effort! We have young men of piety and promise, not a few in the spiritual family. Alas! can nothing be done to break the charm by which they are held to secular pursuits, and to induce them to devote their talents and their lives to the service of Him, who though rich, for their sakes became poor! In one inconsiderable town in Berkshire, forty young men, between the ages of sixteen and twenty-four, are members of the church. Of these, not more than three or four have signified a decided intention to study for the ministry.

In Williams college, I have found much which is matter of congratulation and encouragement to the friends of Zion. In this seminary—the favored spot where the spirit of Foreign Missions first developed itself in our country—of one hundred and twenty students, seventy are professors of religion. Not only is the college enjoying an admirable system of government and instruction, administered by able and judicious hands, but evidently the Spirit of God is there. Generally speaking, the large body of pious students are characterized by devout, holy living; by rational, consistent zeal in the service of their divine Lord. This state of feeling is encouraged and sustained by efforts on the part of the faculty worthy of all praise. I was informed, that in two different places at the same time, are prayer meetings held every day by the officers and students together. It was deeply interesting to learn, that the instructors in this institution are in the habit of maintaining a pastoral intercourse with their pupils of every character, often addressing them with the directness and the

familiarity which pertain to the office of a Christian minister, respecting their spiritual interests. Let this practice be adopted in all the colleges in our country, and I am greatly mistaken if they would not become far more efficient than hitherto, in raising up suitable men for the Christian ministry. Let this practice be adopted in all the colleges in our country, and who can believe, that we should long have the same occasion as at present to pray, that the great body of young men who are obtaining a learned education, may experience the power of the Holy Ghost, to turn them from sin to God? Let the tone of feeling which I witnessed among the faculty and the students in Williams College, be every where maintained in the visible church, and soon the standard of piety would be greatly elevated; the work of conversion would commence on a scale, and reach to an extent never before experienced, and shortly the whole earth would be filled with the glory of God. I was happy to find the impression so deep and pervading in this interesting community, that the final triumph of the Redeemer in the conversion of the world cannot be expected, till there shall be in the company of his followers far more faith, and prayer, and self-denying effort. Unquestionably, he who shall contribute most to effect this change in the company of them who have named the name of Christ, will be the greatest benefactor of his species.

*Extract from a Letter to the Secretary
from a Beneficiary.*

DEAR SIR,—I regret to say, that the state of my health is such that I never expect to be able to preach the gospel, as I have fondly anticipated for the last eight years. I have not been able to speak loud but few words for six months past. The cause of the failure of my voice, is excessive singing. I was not aware of the injury I was inflicting on myself, till it was too late. My voice failed on the 14th of February, 1835. I have taken the utmost pains to get cured, but have not as yet found relief. I have consulted many eminent physicians. Some say I shall never recover—others think I shall—but all think there is little probability that I shall ever be able to endure public speaking. It is truly an afflicting dispensation of Providence to me. I have for the last eight years been looking forward with anxious solicitude, to the period when I should complete my preparatory course of study, and enter on the

immediate duties of the Christian ministry. But at the close of my *college course*, God, in his all-wise providence, has thwarted my plans. At first, I could hardly be reconciled; but on more mature reflection, I think I can say, "Father, thy will be done." It is my wish to enter on some business, which will render me useful to my fellow-beings. I have thought of entering the medical profession. It seems to me, that next to a clergyman, a pious physician may be most useful. A physician can have access to families, to which clergymen cannot. And if, while applying remedies to alleviate bodily suffering, he can administer a healing balm to the soul, a double benefit will be secured.

Dear Sir, be assured of my gratitude for the assistance which I have received from the Education Society. Had not the timely aid afforded by this noble Institution been extended to me, I see not how I could have continued my studies till now.

It is my design to refund every farthing I have received from the American Education Society, as soon as I am able; and not only refund, but, if ever able, I think I shall be willing and glad to contribute to its funds. Although I never expect to be able to administer the public ordinances of the blessed gospel, yet it is my sincere prayer, I trust, that God will give me grace to exhibit its spirit in all my deportment, and that its hallowed influences may be felt to the ends of the earth.

I wish you would direct me a letter, with such instructions and advice as your wisdom may dictate.

ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.

THE twentieth Annual Meeting of the American Education Society, will be held in the city of New York, on Thursday, the 12th day of May, 1836. The members of the Society are notified to meet for business, in the Rooms of the Presbyterian Education Society, No. 116 Nassau St., at 4 o'clock, P. M., of that day. A public meeting will be held in the Broadway Tabernacle, at 7 o'clock in the evening, at which ex-

tracts from the Annual Report will be read, and addresses made.

WILLIAM COGSWELL,

Sec'y Am. Ed. Soc'y.

Rooms Am. Ed. Society, }
Boston, Apr. 14, 1836. }

Resignation and Appointment.

THE Rev. John Breckenridge, D. D., has resigned the office of Corresponding Secretary of the Board of Education of the General Assembly of the Presbyterian Church, and accepted the appointment of a Professorship in the Theological Seminary, at Princeton, N. J.; and the Rev. Francis McFarland, of Greenville, Va., has been appointed Corresponding Secretary of the Board of Education, in the place of Dr. Breckenridge, and accepted the office, and entered on its duties.

FUNDS.

Receipts of the American Education Society, from Jan. 13th, to the Quarterly Meeting, April 13, 1836.

Mendon, N. Y. Mr. L. Russell, by Dea. N. Wills,	5 00
Boston	
Sherman, N. Y. collection in the Soc. of Rev. J. B. Wilson	2 00
INCOME FROM FUNDS	1,008 02
AMOUNT REFUNDED	940 00
LEGACIES.	
Executors of the will of Mr. Normand Smith, Jr. late of Hartford, Ct. deceased, in part	800 00
Mr. Nathan Adams, Ex'r. bequest of Miss Lucy Adams, late of Charlestown, Mass. deceased	50 00—850 00

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Hardy Ropee, Esq. Boston, Tr.]

Boston, Bowdoin St. Society	184 10
Old South Society	838 88
Green St. Society	67 75
Park St. Society	557 01
Essex St. Society	853 92
Free Church Society	25 50
Pine St. Society	240 81
Salem St. Society	81 74
Franklin St. Society	400 00—
	2,279 51

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Amesbury, Mr. William Chase, by Dea. N. Wills, Boston	1 50
Andover, Juvenile Sewing Society, postponed by mistake, by Miss Harriet N. Woods	5 06
North Haverhill and Plaislow, Society of Rev. S. H. Peckham	7 00
Newburyport, Ladies of 1st Pres. Ch. to const. Rev. Jonathan P. Stearns, a L. M. of A. E. S. by Miss Susan Wheelwright	40 00—53 56

FRANKLIN COUNTY.

[Mr. William Elliot, Jr. Greenfield, Tr.]

Conway, Mr. Joseph Avery	20 00
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HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]
Amherst, Hon. David Mack, Jr.

100 00

HAMPDEN COUNTY.

[Mr. Samuel Raynolds, Springfield, Tr.]
Monson, Mr. A. W. Porter, Assoc. of Temp. Schol.

75 00

MIDDLESEX COUNTY.

Sherburne, Mrs. Leland, by Rev. Samuel Lee

3 00

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]
Acton, Soc. of Rev. J. T. Woodbury

7 25

CHARITABLE SOCIETY OF LOWELL AND VICINITY.

[Dea. William Davidson, Lowell, Tr.]
Lowell, Ladies' Ed. Soc. in 1st Cong. 94 20,
 including 24 78, a contri. in the Cong.
 \$75 towards Blanchard Temp. Schol.

94 20—104 45

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]
Weymouth and Braintree, Ladies' Asso. in Soc. of
 Rev. Jonas Perkins

24 24

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]
Halifax, an individual, by Rev. E. G. Howe

5 00

TAUNTON AND VICINITY.

[Mr. Charles Godfrey, Taunton, Tr.]
Fall River, Rev. Orin Fowler
Pawtucket, Hon. James C. Starkweather, to
 const. himself a L. M. of the Aux. Soc.

2 00

10 00—12 00

WORCESTER COUNTY SOUTH.

[Hon. Abijah Bigelow, Worcester, Tr.]
Grafton, Evang. Soc. by Mr. George N. Sibley
Milbury, 2d Cong. Soc. by Mr. W. Whitteley
Westboro', Mrs. Fanny Johnson, deceased, by
 Rev. D. Greene, Boston
 Society of Rev. E. Phinney

4 00

50 92

10 00

165 00—210 92

WORCESTER COUNTY NORTH.

[Dea. Justus Ellingwood, Hubbardston, Tr.]
Athol, Mrs. Fannie Goodell, by Rev. J. F.
 Warner
Ashburnham, Rev. George Goodyear, collect.
 at mon. con. in his parish
Royalston, a friend, by Rev. L. P. Bates, of
 Templeton, bal. of a Temp. Schol.

10 00

10 00

25 00—45 00

RHODE ISLAND (STATE) AUX. ED. SOC.

[Mr. Albert Peabody, Providence, Tr.]
Providence, Ladies' Ed. Soc. in the Cong. under the
 care of Rev. Messrs. Wilson and Mason, by Miss
 Elizabeth Coville, Tr.

75 00

\$5,810 20

MAINE BRANCH.

[Prof. Samuel P. Newman, Brunswick, Tr.]
Augusta, (omitted in last return of the Tr.) Alfred
 Reddington 10. Charles Williams 5
Bangor, Nath'l Harlow, Esq. 2d pay't on Temp. Schol.
Bridgton, Gen. John Farley
Brunswick, President Barnes
Farmington, Rev. Isaac Rogers 5. Individuals 7
Gorham, Benev. Soc. by T. S. Robie, Esq. thro' Mr.
 William Hyde
Portland, Mason Greenwood 50. G. Mark 2
Pittsboro, Cong. Soc.
South Berwick, mon. con. Cong. Soc.
Waterville, Professor Barnes
Winslow, Cong. Ch. and Soc. to constitute their pas-
 tor, Rev. Mr. Jewett, L. M. of Maine Branch

15 00

75 00

50 00

20 00

12 00

13 00

82 00

13 00

50 00

8 00

25 00

\$300 00

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Merrill, Concord, Tr.]

Hillsboro' County.

[A. F. Sawyer, Esq. Tr.]

Francestown, Daniel Fuller, Esq. 4th pay't.
 on Temp. Schol. 75 00
Greenfield, individuals 4 00
Hancock Factory Village, Ladies' Sewing
 Circle 5 00
Hollis, individuals 75 50
Wilson, Fem. Ed. Soc. 11 77—172 38

Merrimack County.

[Dea. James Moulton, Tr.]

Canterbury, Mrs. Susannah Browa 10 00
Dunbar, Mrs. Jane Harris 5 00
Henniker, Ladies' Aux. Ed. Soc. by Mrs. Al-
 gall Proctor, Tr. 20 00—25 00

Rockingham County.

[Dea. T. H. Miller, Tr.]

Windham, Presbyterian Soc. by Rev. Calvin Cutler 29 67

Strafford County.

[William Woodman, Esq. Tr.]

Meredith Bridge, Rev. Mr. Young's Soc. 15 00

Sullivan County.

[Dr. Alexander Boyd, Tr.]

Acworth, Cong. Soc. 23 53
 Female Char. Soc. 28 00—51 53
 \$303 53

Clothing.

Hancock Factory Village, a bundle, valued at 25 15.

NORTH WESTERN BRANCH.

[Elnathan B. Goddard, Esq. Middlebury, Tr.]

Jamaica, Cong. Ch. by Mr. N. Kingsbury \$3 25

CONNECTICUT BRANCH.

[Eliphalet Ferry, Esq. Hartford, Tr.]

Bloomfield, fr. individuals 5 42
Farmington, Henry Lewis, to const. himself L. M. of
 Ct. Br. 25 00
Groford, collection in part
Hartford, coll. of individuals 25 10
Middletown, Upper Houses, collection 25 25
North Haven, coll. in part, \$40 of which is to const.
 Rev. Leverett Griggs, a L. M. of the A. E. S. 94 74
North Branford, collection, \$40 of which is to const.
 Rev. H. B. Camp, a L. M. of A. E. S. 45 84
Northford, collection in part
Plymouth, individuals, \$40 of which is fr. Ladies' Be-
 nev. Soc. in West Village, to const. Rev. Ephraim
 Lyman, a L. M. of A. E. S. 121 02
Tolland, collection 25 00
Vernon, N. O. Kellogg, to const. himself a L. M. of
 Ct. Branch 25 00
 [The above by Rev. Ansel Nash, Agt.]
Bristol, annual subs. by E. B. Hooker 45 78
Chester, James Mitchell, a donation 4 00
Enfield, individ. by Ebenezer Parsons 50 00
Farmington, individuals, by Simeon Hart 3 87
 Collection, part of which is to const. Rev. Noah
 Porter, Elijah Porter, Samuel Richards,
 and Selah Richards, L. M. of Ct. Br. 123 02—128 06
Glastenbury, coll. in Rev. Mr. Riddell's Soc. by
 Mr. R. 45 00
Hartford, Fem. Aux. Ed. Soc. by Mrs. L. B.
 Porter, Tr. 20 25
Collins Temp. Schol. 5th ann. 'pay't. by Dea.
 A. M. Collins 75 00
 Collection in North Soc. by E. Hamilton 5 00
 Do. in Centre Soc. by Dea. A. Colton 53 75
 Do. in Free Church, by Dea. Anderson 15 00
 Do. Ed. Soc. by A. Colton 8 85
Evarts Temp. Schol. 5th pay't in part, by H.
 Hudson and B. Hudson 80 00—948 94
Lyme, Charles Griswold, bal. of his subs. to const. him-
 self a L. M. of Ct. Branch 20 00
Northford, subs. in part, by Wm. J. Boardman 11 50
North Coventry, individuals, by Rev. Mr. Calhoun 7 00
Rocky Hill, individ. by Rev. Dr. Chapin 20 00
South Mansfield, thro' the Windham Co. Ed. Soc. by
 Rev. A. S. Atwood 67 00
Vernon, Henry Kellogg, to const. himself a L. M. of
 Ct. Br. by Rev. C. Humphrey 20 00
Waterbury, (Salerni) donation from a friend
 West Hartford, Educa. Soc. by E. Cone, Tr. 76 04
 Individuals, by Dea. R. Colton 47 72—123 78
 \$1,664 22

PRESBYTERIAN EDUCATION SOCIETY.

[Oliver Willcox, Esq. New York, Tr.]

<i>Philadelphia Ed. Soc.</i> by Geo. W. McClelland, Tr.	120 00	
<i>Scottstown</i> , a Legacy from estate of Ferdinand Boller, deceased, by Samuel Milnebaugh, an ex'r.	500 00	
<i>W. H. Megie</i> 8. N. E. Pierson 19	27 00	
<i>First Free Presb. Ch.</i> in part, by Mr. Barrows	8 00	
<i>Central Pres. Ch.</i> mon. con. collection	49 80	
<i>Jacob Kershaw</i>	37 50	
<i>West. Ed. Soc.</i> J. S. Seymour, Esq. Tr.	200 00	
<i>Light St. Ch.</i> fr. Fem. Ed. Soc. by Mrs. Wulke, Tr. to const. Rev. Flavel S. Mines, Life Director	180 00—	
	1,091 80	
<i>Kingsborough</i> , fr. Church	40	
<i>Monticome</i> , N. J. Mr. James Cook	53 00—53 40	
<i>From S. P.</i> by O. R. Kingsbury	5 00	
<i>Second Avenue Pres. Ch.</i> by W. S. Chapman, Esq. to const. Rev. Charles S. Porter and Rev. John J. Owen, Life Directors	194 70—199 70	
<i>Bleeker St. Ch.</i> by Mr. Marcus Wilbur	87 50	
<i>Bowery Ch.</i> fr. Mr. L. Brewster	200 00—237 50	
<i>Cedar or Duane St. Ch.</i> John W. Leavitt 100.	Rufus	
Leavitt 100	200 00	
<i>Albany</i> , fr. Mrs. Cornelia P. Van Rensselaer	10 00	
<i>Bleeker St. Ch.</i> fr. Mr. Geo. Douglas 37 50.		
J. Roosevelt, Esq. 100	137 50	
<i>Fr. B. Curtis</i> 75. Edward A. Russell 25	100 00	
<i>Fr. P. L. Mills</i> 10. Thomas Lord 25. Thomas Denney 30	60 00	
<i>Fr. D. Cadwal</i> 100. G. W. Bruen 50	150 00—147 50	
<i>Bowery Ch.</i> fr. John Wheelwright	10 00	
<i>Light St. Ch.</i> fr. D. E. Patton	5 00	
<i>Catskill</i> , fr. Oren Day, Esq. 100. Miss Sarah Downes, Colchester, Delaware, 20	180 00	
<i>Fr. member Pres. Ch.</i> Catskill	75 50	
<i>Duane Street Ch.</i> H. W. Glout	100 00	
<i>Central Pres. Ch.</i> S. M. Beckley	5 00	
<i>Brooklyn</i> , 1st Ch. by D. Wesson, Tr. fr. A. Van Sinderen	75 00	
<i>Fr. D. Leavitt</i> 75. Fisher How 150. Mrs. S. E. Austin 25	250 00	
<i>Fr. Geo. W. Brinkerhoff</i> 3. Miss Lockwood 2. D. Ponorey 30	25 00	
<i>Fr. J. W. Spencer</i> 7. W. B. Spencer 1. E. D. Hurlburt 10	18 00	
<i>Fr. D. Wesson</i> 50. G. Howland 15. F. Howe 2	97 00—145 00	
<i>Central Pres. Ch.</i> Rev. William Patton	100 00	
<i>Light St. Ch.</i> Charles Starr 75. F. P. Scholes 2	77 00	
<i>Newark</i> , 2d Pres. Ch. by Rev. E. Choever, mon. con. collection	25 00	
<i>West Church</i> , collection by Rev. Mr. Downer	71 77	
<i>Harrisburg</i> , Pres. Ch. by William Graydon, Esq.	54 12	
<i>Bleeker St. Ch.</i> fr. Ladies, by C. De Forest	102 18	
<i>C. De Forest</i>	75 00—177 19	
<i>Allen St. Ch.</i> by John Chandler, Tr.	600 00	
<i>Donation</i> fr. Hanover, by Rev. Mr. Manderville	6 00	
<i>Central Pres. Ch.</i> mon. con. collection	34 56	
<i>Union Pres. Ch.</i> by Mr. Samuel Stiles	25 00	
<i>Phila. Ed. Soc.</i> Geo. W. McClelland, Tr.	806 36	
<i>Seventh Pres. Ch.</i> Mr. Stephen Hall, Tr.	300 00	
<i>Fr. R. T. Shannon</i> 75. James D. Hall 75	150 00	
<i>Fr. Stephen Hall</i> 75. James Struthers 75	150 00	
<i>Fr. Nelson Place</i>	87 50—337 50	
<i>Duane St. Ch.</i> fr. Mr. P. Perrit	75 00	
<i>Phila. Ed. Soc.</i> by Rev. William Patton	303 50	
<i>Fr. Mr. W. C. R.</i>	10 06	
<i>Brick Ch.</i> fr. Mrs. Tace W. Patton	30 00	
<i>Central Pres. Ch.</i> fr. Miss C. B. Patton	10 00	
<i>Bleeker St. Ch.</i> B. P. Fortes	2 00	
<i>Central Pres. Ch.</i> Mrs. Buck, by Mr. Patton	10 00—42 00	
<i>Phila. Ed. Soc.</i> fr. G. W. McClelland, Esq. Tr.	243 49	
<i>Central Pres. Ch.</i> Mr. William Williams	5 00	
<i>Fr. Oliver Willcox</i> , to const. himself a Life Director	100 00—105 00	
<i>Newark</i> , N. J. fr. Yo. Men's Ed. Soc. by Dr. J. W. Ward, Tr.	98 00	
<i>Central Pres. Ch.</i> mon. con. collection	30 05	
<i>Bowery Ch.</i> by Mr. J. C. Brigham	20 00	
<i>Duane St. Ch.</i> fr. Mr. Rufus Davenport	10 00	
<i>Brick Ch.</i> fr. Mrs. Tace W. Patton	25 00	
<i>Central Pres. Ch.</i> Miss C. B. Patton	15 00	
<i>Donation</i> fr. Mrs. E. B. Perry 10. Mr. O. H. Perry 5	15 00	
<i>West Pres. Ch.</i> fr. Individ. by Rev. D. R. Downer, to const. him Director for Life	42 00	
<i>Troy</i> , 2d Ch. by Dr. Fisher	80 00	
<i>Duane St. Ch.</i> fr. J. Otis, Esq.	75 00	
<i>Mercer St. Ch.</i> fr. G. P. Shipman	100 00	
<i>Western Ed. Soc.</i> by J. S. Seymour, Tr.	500 00	

\$7,424 94

UTICA AGENCY.

[Jesse W. Doolittle, Esq. Utica, Tr.]

<i>Adams</i> , Pres. Ch. in part, by William Grenell	30 87	
<i>Adams</i> , by J. H. Northrop 6. By Rev. H. Jones 0 87	6 87	
<i>Batavia</i>	24 00	
<i>Bridgewater</i>	9 94	
<i>Cambridge</i> , by the Rev. Ova P. Hoyt	85 00	
<i>Canton</i> , fr. Mrs. Johnson 1. Sarah Noble 0 50. Mrs. Eldred 0 50	2 00	

<i>A coll.</i> at the anniversaries of St. Lawrence Co. held at Canton	8 06	
<i>Champion</i>	13 56	
<i>Dr. Kalb</i> , fr. Mrs. Griffin	50	
<i>Fort Covington</i> , to const. Rev. Aaron Foster, a L. M. of Fresh Ed. Soc.	20 82	
<i>Goosevort</i> , fr. L. B. Parsons 25. Dea. Wright 10.	57 00	
<i>Fr.</i> sundry others 22	4 02	
<i>Holland Patent</i> , in part, by Daniel Clark	5 17	
<i>Hopkinton</i>	3 00	
<i>Lisbon</i> , fr. Abel Sykes 2. Mrs. Sykes 0 50	19 70	
<i>Madrid</i> , fr. Dea. Foot 5. Fr. sundry others 14 70	31 60	
<i>Malone</i> , to const. Rev. Ashbel Parmelee, a L. M. of Pres. Ed. Soc.	60 00	
<i>Manheim</i> , fr. Isaac Sherwood, by the Rev. David Chase, to const. Isaac Sherwood and Mrs. Polly Sherwood, L. M. of P. E. S.	4 58	
<i>Massena</i> , by Mrs. Paddock 4. By Dea. Sanborn 0 50	5 81	
<i>Mexico</i>	18 25	
<i>New Haven</i>	45 25	
<i>Norfolk</i> , (Upper,) by Norman Sakrider 16 75.	1 00	
<i>Lower,</i> fr. Dea. Tambling 1. Mr. Tambling 0 50	58 91	
<i>Ogdenburg</i> , a balance fr. J. Fine 25. S. Smith 5. J. Seeley 5. Fr. sundry others 11 25	12 33	
<i>Oswego</i> , fr. Rev. James Rodger	102 80	
<i>Oswego</i> , 1st Pres. Ch. 23 91. Presbytery of Oswego, by Rev. Ralph Robinson, Tr. 7	35 80	
<i>Perkinsville</i> , fr. Fem. Ed. Soc. by T. H. Lyon	9 50	
<i>Potsdam</i> , fr. Fem. Ch. Soc. 65 50. Cong. Ch. 37 30, to const. Rev. Asa Brainerd, a Life Director of P. E. S.	8 60—17 50	
<i>Pulaski</i> , fr. Fem. Ed. Soc. by Mrs. Julia T. Wells, Tr. 30 61, to const. Rev. Ralph Robinson, a L. M. of P. E. S. Fr. the Cong. Ch. in part 5 18	63 43	
<i>Richville</i> , fr. Rev. Joseph Butler	34 36	
<i>Fr. the Church</i>	4 11	
<i>Sackett Harbor</i>	7 00	
<i>Shelburne</i> , fr. Cong. Ch. 22 37, and fr. North Adams 1 89, to const. Rev. John Covert, a L. M. of P. E. S.	1 50	
<i>Stockholm</i> , (East.)	30 00	
<i>Syracuse</i> , fr. a friend by Rev. J. Campbell	184 17	
<i>Washington</i> , fr. H. P. Shepherd 1. Mrs. Dearbon 0 50	5 00	
<i>Walton</i> , (Columbia Soc.) to const. Mrs. Charles Chapman, a L. M. of P. E. S.	12 25	
<i>Watertown</i> , fr. 1st Pres. Ch. 100, to const. Rev. Geo. S. Boardman, a Life Director of P. E. S. Fr. the 2d Pres. Ch. 31, to const. Rev. Marcus Smith, a L. M. of P. E. S. Fr. the Benev. Assoc. of Watertown Presbytery, and the Black River Assoc. by the Rev. Geo. S. Boardman 53 17	5 00	
<i>Westmoreland</i>	8 00	
<i>Winfield</i>		
<i>Utica</i> , fr. William J. Bacon, Esq.		
<i>Avalis of clothing sold</i>		

\$1,001 65

Clothing.

<i>Massena</i> , by Mrs. Paddock, 1 bundle of clothing.		
<i>Rodman</i> , fr. sundry Females, by Mrs. A. Moffet, 1 bundle, valued at \$23 68		

WESTERN RESERVE BRANCH.

[Anson A. Brewster, Esq. Hudson, Tr.]

<i>Braceville</i> , ann. sub.	5 00	
<i>Hudson</i> , ann. sub.	19 00	
<i>Fem. Ed. Society</i>	5 00	
<i>A Friend</i>	5 00	
<i>York</i> , Church collection	6 50	
<i>Elyria</i> , Fem. Ed. Society	63 00	
<i>Wadsworth</i> , ann. sub.	11 75	
<i>Donations</i>	11 25	
<i>Johnson</i> , ann. sub.	8 50	
<i>Strongsville</i> , donations	10 00	
<i>Morgan</i> , donations	5 00	
<i>Mesopotamia</i> , ann. sub.	75	
<i>Austinsburg</i> , ann. sub.	4 00	
<i>Euclid</i> , ann. sub.	6 50	
<i>Donations</i>	18 75	
<i>Brownhelm</i> , ann. sub.	30 05	
<i>Lyme</i> , on ann. sub.	118 25	
<i>Cleveland</i> , donations by sundry individuals	41 58	
<i>Ladies</i> to const. the Rev. Samuel C. Aiken, a Life Director of the P. E. S.	100 00	
<i>Fitchville</i> , ann. sub.	5 00	

\$454 98

Whole amount received \$18,962 78.

Clothing rec'd at the Rooms of the Parent Society during the quarter ending April 13th, 1836.

<i>Boston</i> , Mrs. Christian Baker, vests, socks, hdkfs. and Napkins, valued at	18 00	
<i>Spencer</i> , Fem. Ch. Soc. by Miss Calista A. Draper, Sec. a bundle, valued at	8 58	

\$26 58

